

MENNONITE PIONEER MISSION

Psalm 2:8

Ask of me and I shall give thee the heathen for thine inheritance
and the uttermost parts of the earth for thy possession.

Published Tri-monthly by the M.P.M., Altona, Man., Can.

3rd Quarter 1945

Volume I.

Stewardship Only

Steward I, and not possessor—of the wealth entrusted me.
What, were God Himself the holder, would His disposition be?
This I ask myself each morning, every noon, and every night
As I view His gentle goodness with an ever new delight.

Steward only—never owner—of the time that He has lent;
How, were He my life's custodian, would my years on earth be spent.
This I ask myself each hour, as I plod my homeward way,
Steeped in gratefulness, amazement at His gift day by day.

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The Mennonite Pioneer Mission

Founded in 1945

HOME OFFICE:
Altona, Manitoba, Canada

BIBLICAL — EVANGELICAL
MISSIONARY and PRACTICAL

THE PURPOSE
"To Preach the Gospel to Every Creature"

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The Mennonite Pioneer Mission

What Does the M.P.M. Stand For?

It is "Mennonite," because it was born of members of the Mennonite Community whose hearts God had moved to organize the work. As in the days of Samuel when the Lord called for a special task and gave him "a band of men whose hearts God had touched" to assist him in his command, even so now the Lord has called from the Mennonite denomination "a band of men whose hearts God had touched" for the great task of proclaiming His love to all mankind.

It is "Pioneer" because its mission is to bring the Glad Tidings to new and untouched friends where as yet the name of Jesus is not known. Pioneers are a fearless, courageous, persevering and a progressive, advancing people. Nevertheless, every worker who is dedicated to serve under this Mission has asked grace from God to obey the admonition, "Be strong and of good courage," and says with the Apostle, "I press forward." Not in our own strength, but as the Lord said unto Zerubbabel: "Not by might, nor by power, but by my spirit."

It is a "Mission" because every member of this band has heard the command, "Go ye forth into all the world and preach the Gospel to every creature." In our endeavours we preach, teach, baptize and put into practice wherever possible a practical proof of the Love of God. Our aim is to help the neglected spiritually, physically and materially.

The work is not a One Assembly Movement—we seek the fellowship and co-operation of all Mennonite groups whose doctrine and practical teachings do not differ from the general Mennonite Organization.

Our chief desire is to uplift Christ, so that we may with confidence claim His promise to draw men, "And I, if I be lifted up from the earth, will draw all men unto me."

Our Beginnings

In recent years certain brethren were led of God to pray about the organization of a work under which our Mennonite groups could fellowship and co-operate in spreading the Gospel. A number of our members had already been called into mission service, and as we had no field of our own to offer them, they were obliged to offer their services to other Boards. More prayer was made and soon God pushed us into action.

On January 26, 1945, the first meeting was held for the purpose of organizing a Mission. Representatives from several Mennonite congregations were present. Several days were spent in carefully discussing the details of such a work. The result of this conference was the birth of "The Mennonite Pioneer Mission." A program of work for the M.P.M. in the State of Chihuahua, Mexico, among the Tarahumara Indians was also discussed at the same meeting. This work is already in progress as will be seen in a brief report in this issue.

Looking Ahead

The hope is, and there may be certain indications of its realization, that this Mission will ere long be functioning in several lands. This surely presents a challenge to our churches and praying friends. Our adverseries are many, but with the help of God we are steadily pressing onward. When God is at the head, the work progresses in spite of man-made laws or other hindrances that our enemy puts into our way. "If God be for us, who can be against us?"

Let us make it our humble prayer that we may be given His wisdom and guidance that any steps undertaken in whatever phase of service the Lord may lead us into may be born of Him. We desire to give the honour and glory only to Him who is worthy.

We hope to publish this bulletin tri-monthly, and should you wish to know more of the M.P.M., kindly send us your name and address. We will be glad to keep in touch with you.

"If we can only place one little brick in the pavement of the Lord's pathway, let us put it there that coming generations may walk thereon to the heavenly city."

The M. P. M. at Work

In Mexico the Lord has already pushed the M.P.M. into action. Brother Randall Groening, a member of the Berghaler Congregation, has been elected by the Committee as Field Director.

Here God has given us a splendid piece of property which is suitable for the Mission Headquarters. It is a small farm, well up in the heart of the Tarahumara country and only a half hour ride by horse from the post office. There is some land suited to agriculture, some good for pasture and part of it is covered with pines. There is a good supply of water. It is fenced in by hills on two sides, a creek crosses it on one end while on the other end it faces the main road which goes to our town Creel. As a whole this tract of land is well suited for the establishment of a small Tarahumara Indian Christian colony.

A home with an office and a medical room has already been built on these premises as well as a barn, and a second home is now being erected. Some corn, potatoes, and oats have been planted, and look very promising. D.V., the farming phase of this work will be a self-supporting project for the future. With this practical side of the work we desire to improve the Indians' method of farming and at the same time produce the needed feed for our Mission horses. These animals are used to carry the Glad News from this station.

In our medical work several hundred people have been given relief from physical suffering. These contacts have led to many an opportunity for heart to heart talks with persons about Ilim who can heal even the sick and dying soul. This service has aided greatly in removing much fanatical prejudice against us. We believe that this method of helping is practical preaching of the Gospel. Over 800 Gospels have been distributed in this vicinity. Won't you join us in prayer that the Light of Salvation may break on the recipients as they read the Word.

Our future hope is to build small Indian houses where our friends may lodge while we call them in to give them a more adequate training in the Word. We also plan to teach them various trades to help improve their standards. Won't you join us in prayer about this step? This is still a very neglected tribe, let us do all we can to help them spiritually, physically and materially while it is yet day and we are privileged to work.

Our Financial Policy

The work of this Mission is maintained solely by the prayers, gifts and the personal service of those acquainted with the organization and who have felt led to serve God.

We make our needs sufficiently known that our fellow-workers may join us in intelligent prayer. We solicit no means or men, but ask God for both. Whatever amount is thus received is accepted as God's estimate of the need and marks the limit of the Mission's power and service.

In the distribution of funds, the committee first discusses and decides on the various amounts.

In the distribution of funds, the committee decides on the amounts for the various projects and the disbursements are made by the Field Director.

Regarding the remittance of gifts directly to the field, please contact any committee members, they will gladly inform you as to the best method.

If you have given to this work and have not received an acknowledgment, please advise us. It is our desire that all gifts should be officially acknowledged with a numbered receipt.

Gratitude and Thanksgiving

We wish herewith to express our heartfelt gratitude to God and to all of you who have so faithfully prayed for us and have given of your personal substance to make this work a success. Gifts of large or small amounts are equally appreciated and received as a token of your interest in having the love of God made known in this land. Our prayers are that your petitions and endeavours on our behalf be rewarded with eternal blessings.

You cannot spend your prayer time or contribute your money for a greater cause than in the speeding of the Gospel to the uttermost parts of the earth.

"We give thanks to God always for you all
making mention of you in our prayers!"

God bless you.

Our Creed

We believe that the Bible authenticates its claim for itself that all Scripture is inspired by God.

We believe that the man Christ Jesus is the Eternal Son of God, and that He became man by the virgin birth.

We believe that Salvation is had by faith alone in this sufficient sacrifice and in the Saviour, and that God's Word is true, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God."

We believe that He, and He alone, has made atonement for man's sins by His shed blood, having died on the cross as the sinner's Substitute and Saviour, and that God raised Him from the dead on the third day.

We believe confidently in the return of the Lord to consummate the redemption of the World, believing that, "This Same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven."

We believe firmly that it is the Church's solemn obligation to obey the command, "Go ye into all the world, and preach the Gospel to every creature."

Rev. J. W. Schmidt

MENNONITE PIONEER MISSION

Psalm 2:8

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4th Quarter 1945

Volume I.

A HEART TO PRAISE MY GOD

"Oh for a heart to praise my God,
A heart from sin set free;
A heart that's sprinkled with the blood
So freely shed for me.

"A heart resigned, submissive, meek,
My dear Redeemer's throne;
Where only Christ is heard to speak,
Where Jesus reigns alone.

"A humble, lowly, contrite heart,
Believing, true, and clean,
Which neither death nor life can part
From Him that dwells within.

"A heart in every thought renewed,
And filled with love divine;
Perfect and right, and pure and good—
A copy, Lord, of Thine.

"Thy nature, gracious Lord, impart,
Come quickly from above;
Write Thy new name upon my heart,
Thy new, best name of Love."

EDITORIELLES

In dieser Nummer unseres Missionsblattes erscheinen Mitteilungen von den Abschiedsfesten zweier unser Missionspaare und auch ein Abschiedswort von Gesch. Heinrich Gerbrandts. Ehe das Material fuer "The Mennonite Pioneer Mission" in den Druck gegeben wurde, kamen an einem Tage Briefe von Mexiko an, beide in Cuauhtemoc geschrieben. Geschwister Loewens schrieben, dass sie den 9ten Dezember gluecklich in Cuauhtemoc ankamen. Geschwister Gerbrandts kamen am 13ten Dezember in der Stadt an. Br. Loewen schreibt, dass Geschw. Groenings Sonnabend von Creel auch nach Cuauhtemoc gekommen waren, und so waren alle drei Missionspaare zusammen ueber Sonntag. Das muss fuer Br. Groening eine besondere Freude gewesen sein. Seit die Mitarbeiter fuer das Feld dort in Aussicht waren, hat er schon sehr gewartet, und nun waren sie da. Unser ernstliches Gebet ist, dass alle sich gegenseitig eine gute Stuetze im Herrn sein und in christlicher Liebe und Eintracht zusammen arbeiten moechten.

CHRISTIAN MISSIONS

"Christian Missions" is the Proclamation of the Gospel to the unconverted everywhere according to the command of Christ."—Rev. Glover.

It is therefore the church's highest duty and privilege to carry forth the saving message that Jesus Christ came to save sinners throughout the whole world wherever mankind dwells. We find the whole tenor of scripture is that we who have heard shall bear witness of the saving grace bestowed on us.

There is a beautiful children's song we sing in Sunday School:
Go! go! go! The Bible says to go
To every land, 'till every man
and boy and girl shall know
That Jesus died on Calvary's
tree

To bring to all salvation free.
Oh, who will go? Oh, who will
go?

Pray! pray! pray! The Bible
says to pray,
That reapers brave may harvest
save,

Lest souls should die today;
That boys and girls who never
heard

Be plainly told the blessed Word.
Oh, who will pray? Oh, will
YOU pray?

The unconverted or unsaved are those who have not turned to Christ. Those without Christ are lost, whether they live in Canada, Africa or China. "Turn ye, turn ye from your evil ways: for why will ye die?" Ezek. 33:11. Whether man wilfully rejects the Gospel or through indifference neglects it or through ignorance does not know it—he is nevertheless lost. The message is to "all men everywhere to repent."

Anyone who has read of the condition of the heathen or has heard the missionary who has been there will surely agree that their temporal and moral condition is awful. Even this ought to stir us to lift them. But their spiritual condition is far worse. They are wilful sinners, not living up to the light of their conscience. In Eph. 2:2, 3; 4:17—19 we have their condition described: that they are under Satan's power; that they are the children of wrath; that they walk in vanity and having their

understanding darkened and so on. Had we space we could quote many references, especially from Romans.

In their present condition they are lost, condemned, and doomed to hell,—but God has provided salvation for all. Christ died for the sin of the world. He says: "Whosoever shall call on the name of the Lord shall be saved." Rom. 10:13. Then follow four unanswerable how's, v. 14. "How then shall they call on Him in whom they have not believed? How shall they believe in Him of whom they have not heard? How shall they hear without a preacher? And how shall they preach except they be sent?"

But He has sent. He has commissioned you and me. Those who have heard and believed shall carry it to others who have not heard. There is no other way to be saved. There is no other name given under heaven whereby we must be saved than through Jesus Christ. Let us be loyal to our Master. Let us win souls for Him that His name may be glorified. Let us show our gratitude. Think of it, my Christian friend! Why were you and I born in a Christian land and brought up under the sound of the Gospel? Are we any better by nature? Why was I not born in heathen darkness? It is only God's grace and mercy and that alone.

If we really love Christ who has so loved us, should not also we love those whom He loves and for whom He died? "For God so loved the world that He gave His only begotten Son." Oh, that we would yield our whole lives to Him in love and obedience to His will! There is nothing better for us. There is

no place better for us than where God wants us to be.

Theodore H. Groening.

P.S.—It is our prayer that the message may bring blessing to the reader and glory to our dear Saviour.

Abschiedsfeste

Am abend des 1. Novembers schlossen Geschwister David H. Loewen ihre Reise durch die Gemeinde ab und es wurde auch zugleich ein Abschiedsfest damit verbunden. Br. Jacob W. Schmidt, der Vorsitzende des Komitees fuer Mission leitete den Abend ein mit Schriftwort und Gebet, worauf Br. Loewen kurz zu der Versammlung sprach und auf die Geschichte Israels hinwies als Mose auf dem Berge betete, waehrend das Volk unten im Tal gegen Amalek kaempfte. Er legte den Zuhorern die Bitte ans Herz seiner und seiner Frau fuerbitend zu gedenken, denn die Arbeit dort in Mexiko waere vergebens wenn die Gemeinde nicht hinter ihnen staende im Gebet.

Einige der andern Predigerbrueder gaben Worte mit auf den Weg und Aelt. Schulz brachte die Versammlung zum Abschluss. Der Chor und das Maenneroktett dienten mit passenden Liedern. Br. Loewen dankte sich zum Schluss, dass so viele gekommen waren sich an der Versammlung beteiligen, und dankte den Saengern fuer ihre Lieder.

Geschwister Loewen wollen sobald ihre Papiere alle fertig sind, ihre Reise antreten nach Cuauhtemoc, Mexico, wo sie einer Gemeinde dienen wollen im Auftrage der innern Missionsbehuerde der Allgemeinen Konferenz. Die Gemeinde ist

nur klein, aber es sind viele Moeglichkeiten, sie mit des Herrn Hilfe weiterzubringen und mehr hinzuzufuehren.

Wollen wir es uns alle zur Aufgabe machen, der Missionsgeschwister alle fuerbittend taeglich zu gedenken. Wir wuenschen ihnen des Herrn reichen Segen und Beistand.

—Aus "Das Bergthaler
Gemeindeblatt."

Ein Abschiedsfest fuer Geschwister Heinrich J. Gerbrandt, wurde Sonntag, den 2. Dezember in unsrer Kirche zu Lowe Farm veranstaltet. Br. Jacob Schmidt, Edenburg, Vorsitzender des Komitees fuer Mission leitete die Feier ein mit Psalm 96, und wies darauf hin, dass dies das erste mal sei, dass unsere Gemeinde ein Abschiedsfest fuer Geschwister die in die Heidenmission gehen, feiere.

Nachdem der Chor, welcher eine sehr passende Auswahl von Liedern gut vortrug, gesungen hatte, sprach Aelt. Schulz und erwachte auch dass diese Gelegenheit fuer unsere Gemeinde ein grosses Ereignis sei, da sie in all den Jahren seit der Einwanderung in den 70ern noch bis jetzt keinen Missionar hinausgeschickt hatte. (Br. Groening ging nach Mexiko und fing eine Arbeit an, aber ohne, dass er die Gemeinde hinter sich hatte, welches erst geschah, nachdem er einige Jahre dort gewirkt hatte). Er nannte dies eine Unterlassung von seiten der Gemeinde. Gott aber sei Dank, dass wir jetzt Missionsgeschwister haben, die bereit sind, hinaus ins Feld zu gehen. Es sind auch noch andere da, die sich gemeldet haben.

Pred. Jacob Gerbrandt, Vater des angehenden Missionares,

lies etwas erblicken von dem was Eltern empfinden, wenn ihre Kinder hinausgehen wollen.

Nachdem der Chor wieder ein Lied sang, trat Br. Heinrich Gerbrandt auf und brachte seine Freude zum Ausdruck, dass die Zeit gekommen sei, wo sie in ihre Arbeit gehen durften. Er zitierte Gal. 2:20 und teilte mit, welche Gefuehle ihn jetzt bewegten, obzwar zu betonen sei, dass man nicht auf Gefuehle bauen kann. Da war ein Gefuehl der Freude, eins der Verantwortung dem Herrn, der Gemeinde und dem Missionskomitee gegenueber, eins der Schuld, besonders wegen Unterlassungen, und ein Gefuehl der Unwuerdigkeit fuer die verantwortliche Arbeit. Aber wir wissen dass Gebete erhoert werden, und sie verlassen sich auf unsere Gebete.

Schwester Gerbrandt fuehrte aus, dass fuer die Frauen der Missionare viel Gelegenheit zum Dienen ist und wie sie dienen koennen. Schliessend beantwortete sie die Frage, warum sie in die Missionsarbeit gehen, und das ist, weil der Herr sie liebt und weil sie Ihn lieben.

Pred. P. P. Heinrichs, Schwester Gerbrandts Vater, knuepfte einige Bemerkungen an Jes. 43:1--3, 10, 11. Er auch freute sich, dass ihre Kinder den Entschluss gefasst hatten, in diesen Dienst zu treten, obzwar es dem Fleische schwer faellt, wenn Kinder auf laengere Zeit in die Ferne gehen wollen. Laut des verlesenen Wortes haben Kinder Gottes keine Ursache sich zu fuerchten, wenn auch Gefahr, Unglueck und sogar auch der Tod drohten.

Als fuer Freiwilliges Raum gegeben wurde, traten die Brueder A. A. Teichroeb, P. P.

Kehler, A. J. Klassen, J. J. Epp, H. S. Friesen auf und gaben kurz Worte der Aufmunterung, des Trostes und Wuensche fuer des Herrn Segen und Beistand.

Br. J. N. Hoepfner machte

Schluss.

—Aus "Das Bergthaler
Gemeindeblatt.

"Ein auserwaehltes Ruestzeug, dass er meinen Namen trage vor die Heiden." Apostelg. 9:15.

Ein Abschiedswort

Wenn diese Zeilen zu euch kommen, gedenken wir auf dem Felde zu sein. Wir sind auf der Reise, auf dem Zug von Winnipeg nach St. Paul. Wir haben jetzt etwas Zeit, einen Rueckblick zu tun und auch in die Zukunft hinein zu denken.

Wir sind sehr froh, dass die Zeit hier ist, wo der Herr uns hinausfuehrt. Lange haben wir nach diesem Tage ausgeschaut. Wir sind auch froh, dass unsere Missionsarbeit nicht mehr die Arbeit etlicher Personen ist, sondern dass eine Gemeinde jetzt die Arbeit uebernommen hat. Auch sind wir froh, dass das Feld in Mexiko unser Feld ist. Dieser Umstand allein wird es viel leichter fuer die meisten machen, die Arbeit zu unterstuetzen. Wir wollen immer etwas Konkretes haben. Dann nur koennen die meisten von uns zielbewusst beten und unterstuetzen.

Im Rueckblick auf die Reise durch die Gemeinde, sind wir froh. Wir haben viele neue Geschwister kennen gelernt. Wir haben viele von den Bruedern und Schwestern gefunden, die fuer Geschwister Groenings gebetet haben, und die auch fernerhin werden hinter der Arbeit stehen. Wie schoen

waere es, wenn einmal alle koennten fuer solche Arbeit gewonnen werden. Etliche stehen aber immer davon ab und wollen sehen wie sich die Sache machen wird. Etliche sogar sind der ganzen Mission gegenueber kalt. Moege der Herr uns alle beleben, und uns unsere Aufgaben der ausser Christus lebenden Welt gegenueber zeigen.

Wir schauen heute in die Zukunft hinein. Ein aufrichtiges Bild zu malen ist schwer. Aber es geht uns heute, wie antretende Arbeiter im wirtschaftlichen Leben. Bange Fragen steigen auf. Werden wir brauchbar sein? Werden wir das Klima ertragen? Sind wir schon fuer diese Arbeit vorbereitet? Wird der Herr uns noch sehr reinigen muessen? Wie werden wir mit den Beamten fertig werden? und so weiter. Dann schauen wir auf die andere Seite. Wir wissen, dass der Herr seine Arbeit mit Segen kroent. Das meint nicht, dass wir immer die Frucht sehen, doch den Segen erfahren wir. Wir schauen aus, die Arbeit zu tun, wozu der Herr uns hinausfuehrt. Es ist unser Gebet, dass wir moechten Handlanger Gottes sein, um Seelen fuer Christus zu gewinnen.

Wir fahren heute ab als eure Diener und Representanten. Wir haben die feste Hoffnung, dass viele mit uns gehen. Wir wollen die Arbeit zusammen tun. Wir wollen unser gegenseitig im Gebet gedenken. Zusammen wollen wir es tun und zusammen wollen wir den Segen geniessen.

Als Abschiedswort rufen wir euch 1. Korinther 15, 58 zu: "Darum, meine lieben Brueder, seid fest, unbeweglich, und

nehmet immer zu in dem Werk des Herrn, sintemal ihr wisset, dass eure Arbeit nicht vergeblich ist in dem Herrn."

Eure Geschwister im Herrn,
Henry u. Susan Gerbrandt.

Das Verhaeltnis der M.P.M. zur Allgemeinen Konferenz

Im Oktober, 1944, reisten die Brueder Aelt. David Schulz, D. H. Loewen und J. N. Hoeppner als Vertreter des Komitees fuer Mission der Bergthaler Gemeinde, nach Newton, Kansas, und hatten eine Beratung mit der Behoerde fuer Aeussere Mission der Allgemeinen Konferenz der Mennoniten N.A. ueber die Arbeit in Mexiko. Folgender Plan wurde ausgearbeitet und von der Bergthaler Gemeinde und der Allgemeinen Konferenz spaeter angenommen:

1. Das Komitee fuer Mission aus der Bergthaler Gemeinde soll das Recht haben ihre Kandidaten fuer das Feld zu ernennen und hinauszuschicken; aber die Missionskandidaten sollen auch die Anerkennung der Behoerde fuer Aeussere Mission der Allgemeinen Konferenz haben.

2. Sollte die Behoerde fuer Aeussere Mission es fuer gut befinden einen Arbeiter auf das Feld zu senden, so soll sie auch die Gelegenheit dazu haben, sowie auch das Recht, ihre Arbeiter zu ernennen; jedoch sollen dieselben auch die Zustimmung des Komitees fuer Mission der Bergthaler Gemeinde haben.

3. Das Bergthaler Missionskomitee verpflichtet sich fuer die Zahlung aller autorisierten Unkosten und Gehaelter der Missionare, die es aussendet.

Die Behoerde fuer Aeussere Mission uebernimmt sich dieselbe Verpflichtung fuer die Missionare die sie aussendet. Da soll ein gegenseitiges Verstaendnis sein ueber die Hoehe des zu zahlenden Gehaltes.

4. Auch uebernimmt sich das Bergthaler Missionskomitee die Finanzierung des Missionsunternehmens, wie Ankauf von Land, Bauen von Haeusern und anderes das damit verbunden ist; aber die Behoerde fuer Aeussere Mission hofft, dass sie die Moeglichkeit finden wird, materielle Hilfe leisten zu koennen, wenn ein grosses Bauprogramm unternommen wird, oder wenn andere grosse Ausgaben in Verbindung mit dem Ausbau des Missionsunternehmens zu machen sind.

5. Das Eigentum (Land, Gebaeude, u.s.w.) soll entweder im Namen der Bergthaler Gemeinde von Manitoba, oder der Allgemeinen Konferenz der Mennoniten N.A., oder im Namen von Verwaltern der genannten Koerperschaften, "in trust," stehen. Die Landesgesetze Mexikos ueber Eigentumsrecht sollen bestimmen in wessen Namen das Eigentum verschrieben werden soll.

6. Die Aeussere Missionsbehoerde soll dem Missionskomitee der Bergthaler Gemeinde alle moegliche Unterstuetzung geben in dem Erwerben von Paessen, Einreiseerlaubnisse, Reise-moeglichkeiten, im Bau von Stationen, in dem Loesen von Fragen, die da aufsteigen moegen, im Ratgeben, oder im Verhandeln mit den in Betracht kommenden Regierungen. Da die Aeussere Missionsbehoerde dem betreffenden Missionsfelde viel naeher ist, soll sie bereit sein, auf Wunsch des Komitees

der Bergthaler Gemeinde einen oder mehr Vertreter, auf das Feld zu senden, um Unternehmungen zu untersuchen, Hilfe auf dem Felde zu leisten oder was immer die Beduerfnisse erfordern moegen.

7. Das Personal auf dem Felde soll eine Arbeiterkonferenz organisieren und wenigstens einmal jaehrlich zusammenkommen. Diese Arbeiterkonferenz soll dem Missionskomitee der Bergthaler Gemeinde und der Behoerde fuer Aeussere Mission verantwortlich sein. Berichte von diesen Sitzungen, so wie auch Berichte der Missionare sollen an beide, das Komitee fuer Mission der Bergthaler Gemeinde und die Behoerde fuer Aeussere Mission geschickt werden.

8. Dieser Plan der Kooperation darf nach Beduerfnis von den mitwirkenden Koerperschaften veraendert werden.

The following is part of a tract published by the Herald Press, Scottdale, Pa., U.S.A. We believe it can lead a good many to think more earnestly about our gifts to missions and to plan seriously for the New Year.

A Little Argument With Myself

● If I refuse to give anything to missions this year, I practically cast a ballot in favor of the recall of every missionary, both in the home and foreign fields.

● If I give less than heretofore, I favor a reduction of the missionary forces proportionate to my reduced contributions.

● If I give the same as formerly, I favor holding the ground already won, but I disregard any forward movement. My song is, "Hold the Fort!"

forgetting that the Lord never intended that His army should take refuge in a fort. All of His soldiers are under marching orders always. They are commanded to "Go!"

● If I advance my offering beyond former years, then I favor an advance movement in the conquest of new territory for Christ. Shall I not join this class?

Resolved: I do believe in greatly increasing the present number of our missionaries; therefore I will increase my former offerings to missionary work.

WHO SHOULD GIVE NOTHING FOR MISSIONS

Matt. 28:19; Rom. 1:16; Matt. 24:45

● Those who believe that Jesus made a mistake when He said: "Go ye, therefore, and teach all nations."

● Those who do not believe that "the Gospel is the power of God unto salvation to everyone that believeth, Jew or Greek." Rom. 1:16.

● Those who wish that no missionary had come to our forefathers and would prefer to be heathen.

● Those who believe that everyone in the world should shift for himself and ask with Cain, "Am I my brother's keeper?"

● Those who do not care to have part in Christ's final victory.

● Those who believe that God will not call them to account because of the way they spend their money.

● Those who are willing to have Jesus say to them: "Inasmuch as ye did it not to one of the least of these, ye did it not to me!" (Matt. 25:45).

—Expositor.

The Mennonite Pioneer Mission

Founded in 1945

HOME OFFICE:
Altona, Manitoba, Canada

BIBLICAL — EVANGELICAL
MISSIONARY and PRACTICAL

THE PURPOSE
"To Preach the Gospel to Every Creature"

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MENNONITE PIONEER MISSION

Psalm 2:8

Ask of me and I shall give thee the heathen for thine inheritance
and the uttermost parts of the earth for thy possession.

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Just where you stand the conflict,
There is your place.
Just where you think you are useless,
Hide not your face.
God placed you there for a purpose,
Whate'er it be;
Think He has chosen you for it:
Work loyally.
Gird on your armour! Be faithful
At toil or rest!
Whate'er it be, never doubting
God's way is best.
Out in the fight or on picket,
Stand firm and true;
This is the work which your Master
Gives you to do.

—Selected.

REPORT OF THE WORK OF THE MENNONITE PIONEER MISSION IN 1945 (MEXICO)

From the reports of the brethren Voth and Stucky on the work in Mexico the Board of Foreign Missions is acquainted with the origin under Bro. Randall Groening, and as Bro. Daniel J. Unruh accompanied three brethren from the Bergthaler Church of Manitoba last year and returned shortly before the annual meeting of the Board they will be informed as to the progress of the mission until that time.

The brethren who visited Bro. and Sister Groening at our field at Creel brought back with them a number of recommendations, drawn up in conference with Bro. Groening during their stay, to be presented to the Mission Committee of the Bergthaler Church and to the Foreign Mission Board at Newton, Kansas.

These recommendations were discussed at a meeting of the Mission Committee and all but one approved, the exception being the one that two homes be built on the mission grounds for Indians. This latter action was taken on the suggestion of Bro. P. A. Penner, whose experience had taught him that such a procedure is not advisable.

The proposed name of "Mennonite Pioneer Mission" was adopted and the work is carried on under that name, although there is no change in the set-up. The agreement of co-operation, drawn up by members of the executive of the Foreign Mission Board and of the Bergthaler Church in session at Newton in October, 1944, was approved by both the Bergthaler

Mennonite Church of Manitoba at their annual "Bruderschaft" and by the General Conference of the Mennonites of North America in session 1945.

The budget drawn up at the meeting in Creel, Jan., 1945, called for an estimated expenditure of \$1,150. This was approved by the Mission Committee, with the exception of \$100 for Indian homes; it was decided to allocate that amount to relief.

The estimated cost was to cover the cost of two residences for missionaries; one of them to include an office and a medical room, for \$370 and \$250 respectively; a barn for \$30, an agricultural program of \$250 and evangelistic work to the amount of \$150.

In the reports that have come to us from Bro. Groening during the year he tells of satisfactory progress in the agricultural program. A team of horses, seed, feed, necessary equipment, chickens and a goat were purchased. They planted corn, oats and potatoes. The harvest was good. It is expected that the farming phase of our enterprise will be self-supporting next year. • The chickens supply the eggs required and the goat the milk.

The Groening home was almost completed by August, with some finishing to be done. The work on the second home is progressing. So far it seems that the actual cost of these buildings will slightly exceed the estimates, the reason being higher costs of labor and material. The added outlay is well covered by individual gifts sent to the field by friends of the work.

The Gerbrandts who attended

the Missionary Medical Institute last year and the Summer School of Linguistics at Briercrest, Sask., during the summer, left for the field early in December, arriving at Cuauhtemoc on the 13th after a stop-over at Newton to meet the executive of the Board. We trust that the meeting will have been of benefit to the young missionaries.

They spent a few days at Cuauhtemoc, then proceeded to Creel, accompanied by Bro. and Sister Groening who came to Cuauhtemoc to meet them. In a short time Bro. Groening had them working. Bro. Gerbrandt supervises the bulding of his home and Sister Gerbrandt nursed two mothers who had babies on the mission property. Another confinement was expected there within a week.

A quotation from Bro. Gerbrandt's last letter follows:

"We have been here a little more than three weeks. During this time we have had some opportunity to look into the work. It is so different from the northern work and from the work of the various groups represented at Briercrest. Then, too, we find the climate, Mexican culture and general policies so strange. It will take time before we can really put our shoulders to the wheel and assist in the work. As I look at it now, we who are on the field, the Board and also our supporters will have to exercise patience in this work. May God give it to us, and give Grace not to stand in His way.

"Since we came here, I have been able to do some work on our house. The ceiling is in and some of the roof beams are up also. But last Friday winter

came on us in all its Mexican fury. We had some snow on Friday. We cleaned the snow off our mud plastered ceiling and waited for it to dry again, to continue work. Saturday night it started again and by Monday morning we had about 18 inches of nice white snow. I have removed all the snow from the roof again. Now it is wet again. The snow is going fast. But seemingly this isn't all. It is still cold, and new snow clouds are forming. Temporarily we will have to stop building."

In a letter to Bro. D. W. Friesen he writes that they see little of the Indians. They live in such poor quarters that it seems hard to realize that they can live at all. One realizes a little of what Christianity has brought us when one sees how the heathen live. He expresses his joy at the way in which Bro. Groening is winning the goodwill of the Mexicans through the medical assistance he can give them. Although our work is not among the Mexicans, it is of importance that their favour be gained.

The financial report shows total receipts, including salary, of \$2,043.18. Of this \$1,914.58 was spent, leaving a balance of \$128.60 in the treasury on December 31, 1945. Salaries are \$60.00 a couple. The Gerbrandts' salaries are not included in the accounts as yet, as they were sent after the new year started.

A summary of the Financial Report of the Mennonite Pioneer Mission from January 1st to December 31st.

MEXICO Receipts

FORWARD	\$	33.97
January		51.00

February	50.00
March	85.00
April	1,065.00
May	60.00
June	60.00
July	60.00
August	235.00
September	73.60
October	114.11
November	73.00
December	72.50

\$2,043.18

Expenditures

January	\$ 52.00
February	56.00
March	60.00
April	175.37
May	343.76
June	190.40
July	284.36
August	345.89
September	76.14
October	81.68
November	86.51
December	164.47

\$1,914.58

Balance in Bank Dec. 31 \$128.60

"Hitherto hath the Lord helped us" . . . I Sam. 7—12. May God bless each individual who has prayed, given and laboured according to the Lord's Will in bringing His Work this far and may each be blessed of God with an Eternal Blessing, is our prayer.

Your Co-worker in Him.

Randall Groening.

BUDGET EXPENDITURES OF 1945

First House

Allotted	\$1,788.95
Foundation	82.25
Making Adobes (3,500-5½) ..	182.50
Building walls (3,500-5)	175.00
Nails	64.00
Beams for floor and ceiling..	95.00
Floorings	204.00
Doors and window frames ..	40.00
Windowpanes	20.00

Plastering and whitewash ..	220.00
Roof paper	477.50
Labour	225.00
Shingles for ceiling	60.00

\$1,855.25

Amount spent over allotment 66.90

Mission Barn

Allotted	\$ 145.05
Lumber	30.00
Nails	10.00
Roof paper	95.00
Labour	10.50

\$ 145.50

Amount spent over allotment .45

"All figures are in pesos and over allotted amounts spent are covered by gifts that have come to the field directly."

Evangelical Work

Allotted	\$ 725.25
60 Gospel Records	190.50
Duty on Records	25.00
Needles	15.00
Bibles, Gospels and Christian Literature	98.25
Support of men in Gospel distribution	110.00
Story-o-Graph	75.00
Medicine	155.00
Trip expenses	45.00

\$ 713.75

Funds on hand 11.50 |

Medical and Relief Work

Allotted	\$ 483.50
Corn (815 kilos—32)	260.48
Beans (100 kilos—40)	40.00
Medicine	165.00
Clothes	22.00

\$ 487.48

Amount spent over allotment 3.98

Farm Work

Allotted	\$1,208.75
Two horses (\$175 and \$100)..	275.00
One hand plough	76.00
One corn cultivator	73.50
One garden cultivator	50.40
Feed for horses	160.00
Potato seed (115 kilos)	45.00

Corn seed (57 kilos)	20.00
Oat seed ($\frac{1}{2}$ tonelada)	155.00
Labor for plowing and planting	74.50
Bridles for horses	18.00
Labor for cultivating corn and potatoes (3 times)	68.00
Bags (10—\$2.00)	20.00
Implement shed	60.00
Fencing and cleaning, stones	64.00
Labor for cutting oats, harvesting corn and potatoes	40.00

\$1,199.40

The harvesting is not finished yet.

The Second House

Allotted	\$1,208.75
Foundation	64.00
Making adobes (560—5)	28.00
Beams for roof and floors ..	60.00
Shingles for ceiling (2,500—2)	50.00
Not finished.	

DIE JAEHRLICHE BEHOERDEZITZUNG

Die Jahresversammlung der Behoerde der Mennonite Pioneer Mission wurde in zwei Sitzungen abgehalten, die erste am 28ten Februar und die zweite am 11. April. Die erste Sitzung fand statt waehrend der Missionswoche, wo dann auch Br. Daniel J. Unruh, glicd der Behoerde fuer Auessere Mission der Allgemeinen Konferenz, zugegen sein konnte. Da aber zu viel auf dem Programm fuer die eine Sitzung war, musste spaeter Fortsetzung gemacht werden.

Das Budget fuer 1946, von den Bruedern auf dem Felde empfohlen, wurde angenommen und auch ein Kostenvoranschlag fuer andere Ausgaben daheim gemacht, und zwar wie folgt:

Fuer die Arbeit auf dem Felde, fuer evangelische Arbeit, zwei Indianer Haeuser, eine Schule, Landwirtschaft, medizinische

Arbeit, \$1,000.00; Gehaelter, \$1,500.00; Druckarbeit, \$125.00; Wechsel, \$100.00; (wir schicken unsere Gelder in amerikanischen Dollars); Unvorhergesehenes \$275.00, zusammen \$3,000.00.

Die Behoerde hat sich folgendermassen fuer das naechste Jahr organisiert: Vorsitzender: Pred. J. W. Schmidt, Gretna; Stellv. Vors.: Br. David H. Funk, Winkler; Schreiber: Pred. J. N. Hoepfner, Altona; Kassierer: Br. D. G. Friesen, Altona. Die andern Glieder in der Behoerde sind: Heinrich J. Petkau, Morden; Peter J. Epp, Homewood; John L. Fehr, Plum Coulee; Abram J. Klassen, Rosenfeld; Theodore Groening, Lowe Farm.

Br. D. W. Friesen, unser erster Kassierer, bat von seiner Arbeit entlassen zu sein und Bro. D. G. Friesen wurde an seiner Statt ernannt. Br. D. W. Friesen bleibt aber als Ehrenmitglied in der Behoerde.

Folgende Brueder wurden in das Literatur- und Traktatkomitee ernannt: Theo. Groening, Lowe Farm; A. J. Klassen, Rosenfeld; D. F. Driedger, Horn-dean; H. J. Petkau, Morden. Ihre Aufgaben sind: Veroeffentlichung von Berichten ueber die Arbeit auf dem Missionsfelde; die Herausgabe des Missionsblattes; die Anfertigung und Verbreitung von Traktaten und anderer Literatur, welche zur Vermehrung und zur Foerderung des Missionssinnes dienen.

Folgende Brueder bilden das Komitee zur Pruefung von Kandidaten fuer das Missionsfeld: Aelt. D. Schulz, Altona; Pred. J. M. Pauls, Morden, und die Exekutive der Behoerde.

Das Missionsblatt "The Mennonite Pioneer Mission" soll fuer einen Abonnementspreis von 25c zu haben sein. Alle

Spender von Gabon sollen auf die Leserliste kommen, damit die es auch lesen koennen.

Es ist erfreulich, dass die Sonntagschulen und Jugendvereine auch an der Arbeit der Mission teilnehmen. Zwei Sonntagschulen haben sich uebernommen, den Bau der Indianerhaeuser zu bezahlen, und zwei andere Sonntagschulen haben Gaben fuer den Bau einer Schule auf dem Felde gesandt. Von einer Sonntagschule kommt die

Anregung dass die Schule von den Sonntagschulen bezahlt werde. Dieses wird von der Behoerde begruesst und wir fragen nun, welche andere Sonntagschulen noch wollen teilnehmen, und den angeregten Gedanken zur Wirklichkeit machen.

Moechten die Jugendvereine sich fuer die Kosten der evangelischen Arbeit verpflichten? Das waere Missionsdienst im Sinne der Jugendvereinarbeit.



Gaeste, welche an der Missionswoche teilnahmen: Schw. Martha Burkhalter, Indien; Schw. Agnes Lutke, Congo Inland Mission, Afrika; Schw. Eva Penner, Grand Forks, N.D.; Aelt. Daniel J. Unruh, Newton, Kansas.

DIE MISSIONSWOCHЕ IN ALTONA

Von der Bibelschule aus wurde eine Missionswoche eingerichtet beginnend den 25ten Februar, und somit standen die Tage bis Sonntag abend, Maerz d. 3. unter dem Zeichen der Mission.

Der Zweck der Versammlung war, einmal, mehr Interesse fuer die Mission zu wecken; zum andern, den Glaebigen, die sich noch nicht fuer einen Dienst in der Reichsgottesarbeit entschieden hatten, es klar zu machen, dass sie irgendwie einen Ruf haben, und drittens, solche Kin-

der Gottes, die den Ruf hatten, zu ermutigen, sich dafuer hinzugeben und sich dem Herrn zu weihen.

Die Arbeiter fuer die Woche waren Missionar Hugo Spitzer, der Montag nachmittags und abends Mitteilungen machte ueber die Arbeit in der Judenmission in West Kanada; Aelt. Daniel J. Unruh, Newton, Kansas, als Vertreter der Behoerde fuer Aeussere Mission der Allgemeinen Konferenz d. Mennoniten Nord Amerikas; Schwester Martha Burkhalter, Missionarin von Indien, deren Urlaub um ist, und die sobald sie kann, zurueck auf ihr Feld gehen will; Schwester Anne Penner, Pflege-tochter von Geschw. J. D. Loepky, Rosenfeld, die auch nach Indien geht; Schw. Eva Penner, Missionarin und Schriftverteiler der Amerikanischen Bibelgesellschaft; Schw. Agnes Luetke, angehende Missionarin der Congo Inland Mission, auf deren Feld Geschw. David H. Loewen zu arbeiten wuenschen.

Br. Unruh diente zweimal des Tages mit Ansprachen; am Nachmittage ueber Missionsfragen, wie "Warum glaube ich an die Mission?" "Das Verhaeltnis der Jugend zur Mission." "Vorbereitung fuer den Dienst" und auch "die Stellung der Eltern des Rufes ihrer Kinder gegenueber." An den Abenden verhandelte er das erste Kapitel des ersten Petribriefes. Es war eine Freude zu hoeren, wie das Blut Christi in den Ansprachen zur Geltung kam, und dass der Bruder nach mehr als fuenfundzwanzigjaehrigen Dienst am Worte dasselbe noch hoch pries und fuer gut befand. Das ist in diesen Tagen, wo das alte Evangelium so oft als ver-

altet und nicht mehr zeitgemass betrachtét wird, von Bedeutung, und es ist schon nicht mehr selbstverstaendlich, dass Redner von andern Kreisen uns reines Evangelium bringen werden. Idealismus wohl, aber ohne Kreuz Christi. Daher war es erfrischend und erhebend ein klares Evangelium von dem Bruder zu hoeren und mancher hat dem Herrn im Stillen dafuer gedankt.

Schwester Burkhalter erzaehte viel von ihrer lieben Heimat in Indien und der Arbeit unter den Hindus daselbst. Sie schilderte in lebhafter Weise, wie der Herr durch seine Boten dort schon vieles getan hat und noch immer tut. Die Lebensgeschichte eines eingebornen Pastors und jetzigen Aeltesten, Rufus Asna, wurde uns gross, indem uns gezeigt wurde, wie der Herr die eingebornen Christen als Werkzeuge brauchen kann. Sie erzaehte auch von Geschw. P. W. Penners Arbeit, die seit Geschw. P. A. Penner zurueckkamen nach Amerika, die aeltesten Missionare auf dem Felde in Indien sind. Ihre Arbeitszeit ist bald um. Ob sie nach Amerika zurueckkehren werden, ist fraglich. Sie moechten in Indien bleiben. Einen Abend zeigte Schw. Burkhalter Wandelbilder von der Arbeit auf einigen Stationen und besonders der Bibelschule in Janjgir. Freitag abend wurde uns die Arbeit von Missionar P. A. Penner vor die Seele gefuehrt und manches erzaeht, das er selber nicht einmal erzaeht hat, wenn er ueber die Arbeit unter den Aussaetzigen sprach. Der Herr hat ihn brauchen koennen, Grosses zu leisten. Die von ihm begonnene Arbeit geht im Segen weiter.

Schwester Anne Penner sprach nur einen Abend und richtete einige Worte besonders an die Jugend, geknuepft an Phil. 1:21.

Schw. Lutke sprach Sonnabend abends ueber das Wort aus Lukas 1:79 und schilderte wie die schwarzen Menschen in Afrika in Finsternis und Blindheit sitzen; wie sie muede sind von diesem Druck und sich nach Frieden sehnen. Daher ist auf diesem Felde von gutem Erfolg zu berichten. Sie wies hin auf unsere Aufgaben als Kinder Gottes und wie die Glaebigen bereit sein sollten in die Mission zu gehen, dafuer zu geben und zu beten.

Sonntag abends erzaehte sie wie sie den Ruf in das Heidenland verspuert und wie sie sich dafuer entschieden hatte.

Schw. Eva Penner, gegenwaertige Studentin auf der Universitaet in Grand Forks, N.D. war acht Jahre in Indien und fuef Jahre in Zentral Amerika Missionarin. Sie hat wohl meistens im Auftrage der amerikanischen Bibelgesellschaft gearbeitet. Besonders viel Schriftteile und Bibeln wurden in den Laendern Zentral Amerika ausgeteilt, wodurch sich viele bekehrten. Der Dienst ist kein leichter, aber hat ihr viel Freude gebracht und se wuerde nicht mit der vornehmsten und beruehmtesten Frau in den Staaten tauschen.

ORDINATIONSFEST

Der Hoehepunkt der Missionswoche kam Sonntag, den 3ten Maerz als Schwester Anne Penner in den Missionsdienst als Missionarin fuer Indien eingeseget wurde.

Bruder Jacob W. Schmidt, Vorsitzender des Komitees fuer Mission, leitete das lange, aber nich langweilige Programm. Als Einleitungsabschnitt las er die Geschichte vom barmherzigen Samariter und wies auf den Samariterdienst den Schwester Penner als Krankenpflegerin in Indien aufnehmen will.

Schwester B. J. Klippenstein trug ein Gedicht vor. Kathleen Hoepfner sang ein Solo: "Der Herr ist mein Hirte" und dann hielt Aelt. D. Schulz seine Ansprache als Vertreter der Gemeinde, aus der die neue Missionarin, so Gott will, ins Heidenland gehen will. Er bemerkte, dass vor einigen Jahren aus diesen Kreisen noch keine Missionare ins Heidenland gegangen waren; jetzt haben wir schon mehrere. Woher kommt der groessere Missionssinn? Die Liebe Gottes regt solches an. Die Liebe Gottes wird uns in der Bibel geschildert nach Stellen wie Joh. 3:16, 13:17 und Eph. 3:18. Er stellte die Frage, warum Schwester Penner die Eltern, Geschwister und viele liebe Freunde verlassen koennte, und beantwortete dieselbe mit dem Bibelwort: "Die Liebe Christi dringet uns also."

Er versprach Schwester Penner, dass wir als Kinder Gottes unser Teil tun wuerden fuer sie. Auch unsere Gebete sollten sie begleiten. Zum Schlusz fragte er ob wir durch unser Verhalten manche junge Leute entmutigt haetten, und dass deshalb noch nicht mehr in die Missionsarbeit gegangen waren.

Fred J. D. Loeppky, Vater der angehenden Missionarin, sprach ueber 1 Mose 12:1; 2 Mose 33:14

und Joh. 17:18. Der Ruf, das Vaterland zu verlassen und Abrahams Gehorsam wurde geschildert; die Anwendung passte auch fuer die junge Schwester, ihr Kind, das auch den Ruf vernommen hatte und nun bereit war, dem Rufe Gehorsam zu leisten.

Mit dem Rufe geht auch die Verheissung des Herrn: "Mein Angesicht soll verangehen." Das ist ein Trost und ein Ansporn fuer den der auf das Wort des Herrn hinaus geht in den Dienst. Als dritter Gedanke wurde die Sendung des Boten betrachtet. Schliessend wuenschte er ihre Tochter Gottes Geleit und Segen. Auf dem ganzen Programm hat wohl niemand mit schwerem Herzen gesprochen, denn es ist gar nicht so einfach, ein Kind abzugeben, obzwar es in einen guten und gottgewollten Dienst geht.

Prediger Daniel Unruh, hielt als Vertreter der Aeussern Missionsbehoerde die Weiherede und vollzog unter Mitarbeit von Aelt. Schulz die Ordination. (Die Behoerde fuer Aeussere Mission hat die Sitte, dass sie die Missionare, welche sie ausschicken, selber ordinieren, wenn das mit der Einwilligung der Heimatgemeinde getan werden kann).

Br. Unruh fuehrte Apg. 13:2 an um zu zeigen, wie die ersten Missionare ausgesandt wurden. Die waren von dem Heiligen Geist berufen, der Ruf wurde von der Gemeinde bestaetigt und sie wurden von dem Heiligen Geist gesandt. Die Textesworte fuer seine Predigt waren 1 Tim. 1:12, 14, 16, 18. Besonders betonte er: "Dies Gebot befehle ich dir, Anne Penner." Der Dienst, den sie jetzt aufnimmt,

ist mehr denn der einer Krankenpflegerin; es meint ein Zeuge des Herrn zu sein, von Gott gehoren und von Gott bekraeftigt. Es ist auch wichtig, dass die unverfaelschte Lehre beibehalten und gelehrt werde. Die Kraft des Evangeliums kann gelaehmt werden, wenn menschliche Weisheit und Vernunft hinzugefügt werden. Jesus ist mehr als Idealist, ist mehr als Lehrer; er ist Hoherpriester, Erloeser, Fuersprecher.

Schliessend sagte er der Schwester, dass sie als Gefaess des Herrn ein Quell des Segens sein sollte, die Botschaft Christi weiterzuleiten, durch Leben oder Tod.

Nachdem Br. Unruh ihr dann einige Fragen gestellt hatte, folgte der feierliche Akt der Einsegnung, woran auch Br. Schulz teilnahm, und der auch nach der Ordination sie zuerst begruesste.

Schwester Martha Burkhalter, Missionarin von Indien, begruesste sie im Namen der Missionare von Indien, im Namen der einheimischen Arbeiter, und der indischen Gemeinde. Auch sang sie das Lied womit die Gemeinde in Indien Schwester Penner begruesst wird, wenn sie dort ankommen wird.

Schwester Penner hielt eine kurze Ansprache geknuepft an 1. Kor. 16:9—"Mir ist eine grosse Tuer aufgetan."

Der Chor sang einige passende Lieder zwischen den Ansprachen. Der Schreiber des Missionskomitees machte Schluss indem er hinwies auf die Aufgabe der Gemeinde und auch auf die Aufgabe der neuen Missionarin als Vertreter der Gemeinde.

—H.



Schwester Anne Penner

"PRAY YE," LUKE 10:2

One of the many things I like about the Bible is the meaning there is in these two words: "Pray ye." In the preceding chapters we read of Christ healing the lunatic, feeding the five thousand, casting out demons and raising Jairus' daughter. The disciples were with Christ, watching Him and learning from Him. Their hearts must have been touched with His love and sympathy and understanding; His power and authority.

Then we read of Christ appointing and sending forth the seventy as ambassadors for Him. He points out to them the whitened harvest fields with here and there a few scattered laborers working. Then He says to them, "Pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest." With the need for workers so great, we think that

He would have sent them forth immediately, but apparently to our Lord the greatest need was for prayer—"pray ye." Someone said recently, "Americans are always in a hurry, even if they're not going anywhere." How often this applies to us as Christians—we hurry and we scurry, hustle and bustle around and we try so hard to get a great deal done, but how much do we pray? We forget that "business is not holiness." We forget that the battle is not ours, but God's. How often we must grieve the Father's heart of love by our prayerlessness. We are called Christians—"Christ ones." The photograph of His face can be fixed only in the dark chamber.

Jesus Christ and We
 "Christ has no hands but our hands do His work today;
 He has no feet but our feet to lead men His way;
 He has no tongue but our tongue to tell men how He died;
 He has no help but our help to bring them to His side.
 We are the only Bible the careless world will read;
 We are the sinners' Gospel, we are the scoffer's creed;
 We are the Lord's last message given in deed and word—
 What if the line is crooked—what if the type is blurred?
 What if our hands are busy with other work than His?
 What if our feet are walking where sin's allurements is?
 What if our tongues are speaking of things His lips would spurn?
 How can we help Him unless from Him we learn."

"Our ability to stay with God in the closet measures our ability to stay with God out of the closet." Hurried devotions

make weak faith, feeble convictions, questionable piety. To be little with God is to be little for God. To cut short the praying makes the whole religious character short, scrimped, niggardly and slovenly. Prayer is work. Would you help me with my work in India? Then I ask of you "Pray."

If we could only learn to realize that the only power we can get is from God and the only way we can get it is by prayer. Preaching the Gospel for every creature is a work that requires miracle-working power every step of the way. Faithful prayer alone can accomplish this. Prayer must produce Spirit-filled workers. Prayer is needed to produce the necessary funds to send them forth. Prayer is needed to move governments, change edicts, open doors of opportunity, open hearts long closed against Christ and afford protection for spirit, soul and body to workers who are often in places of gravest danger. Souls in the power of heathen darkness cannot possibly be reached

and won apart from the mighty power of prayer. Like a vast host the forces of the devil are marshalled against the army of God. Everything is, naturally speaking, against the preaching of the Gospel. Heathenism, governments, climates, wild creatures, evil men, diseases, sufferings, and privations unite to oppose the Gospel. This combined attack can be broken only by the power of prayer.

"The weary ones had rest, and had joy

That day. I wondered, 'How?'
A plowman, singing at his work,
had prayed

'Lord, help them now.'
Away in foreign lands they wondered how

Their single word had power;
At home, the Christians, two or three, had met

To pray an hour.
Yes, we are always wondering,
wondering 'how?'

Because we do not see
Someone, unknown perhaps,
and far away

'On bended knee'."

—Anne Penner.



Geschwister Randall Groenings Haus auf dem Missionsfelde bei Creel, Mexiko. Es ist auf dem Bilde noch nicht ganz fertig. Vor dem Hause stehen Br. Groening und Br. Gerbrandt.

ZUR KENNTNISNAHME

Die Brueder auf dem Felde moechten auf zweierlei hinweisen, das ihnen dort auf dem Felde Schwierigkeiten verursacht hat. Erstens, dass Briefe adressiert werden mit "Rev." vor ihren Namen. Das erregt von seiten der dortigen Leute Aufsehen und ist fuer unsere Geschwister zum Nachteil. Man sollte das Wort "Sr." vor dem Namen schreiben.

Zweitens, erhalten sie von hier

aus Gaben in "postal notes" geschickt. Die koennen im Ausland nicht gewechselt werden. Die Postmeister sollen auch nicht postal notes fuer das Ausland herausgeben, aber wenn man nicht sagt, wohin die gehen sollen, und sie auch nicht danach fragen, wissen sie das nicht. In Mexiko haben sie dann damit ihre Schwierigkeiten. Man sollte entweder "bank" oder "post office money orders" kaufen.

The Mennonite Pioneer Mission

Founded in 1945

HOME OFFICE:

Altona, Manitoba, Canada

BIBLICAL — EVANGELICAL

MISSIONARY and PRACTICAL

THE PURPOSE

"To Preach the Gospel to Every Creature"

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Canada

MR. ABRAHAM J. KLASSEN,

Rosenfeld, Man.,
Canada

Mennonite Pioneer Mission

Psalm 2:8

Ask of me and I shall give thee the heathen for thine inheritance
and the uttermost parts of the earth for thy possession.

Published Tri-monthly by the M.P.M., Altona, Man., Can.

2nd Quarter. 1946

Volume II

WIR HABEN NUR EIN LEBEN

Wir haben nur ein Leben,
Ihm, der es uns gegeben,
Weih'n wir es froh und gern.
Und das gehoert dem Herrn,

Er hat uns teu'r erworben
Mit seinem heil'gen Blut,
Als er am Kreuz gestorben
Uns Armen all zugut.

Nun ist er unsre Staerke,
Nun ist er unsre Ruh!
Er steht als Held am Werke,
Wir sehen staunend zu,

Wir haben nur ein Leben,
Und das sei ihm geweiht,
Er wird Vollendung geben
In seiner Herrlichkeit.

—C. J. Bender.

REPORT OF THE WORK OF THE MENNONITE PIONEER MISSION IN 1945 (MEXICO)

From the reports of the brethren Voth and Stucky on the work in Mexico the Board of Foreign Missions is acquainted with the origin under Bro. Randall Groening, and as Bro. Daniel J. Unruh accompanied three brethren from the Bergthaler Church of Manitoba last year and returned shortly before the annual meeting of the Board they will be informed as to the progress of the mission until that time.

The brethren who visited Bro. and Sister Groening at our field at Creel brought back with them a number of recommendations, drawn up in conference with Bro. Groening during their stay, to be presented to the Mission Committee of the Bergthaler Church and to the Foreign Mission Board at Newton, Kansas.

These recommendations were discussed at a meeting of the Mission Committee and all but one approved, the exception being the one that two homes be built on the mission grounds for Indians. This latter action was taken on the suggestion of Bro. P. A. Penner, whose experience had taught him that such a procedure is not advisable.

The proposed name of "Mennonite Pioneer Mission" was adopted and the work is carried on under that name, although there is no change in the set-up. The agreement of co-operation, drawn up by members of the executive of the Foreign Mission Board and of the Bergthaler Church in session at Newton in October, 1944, was approved by both the Bergthaler

Mennonite Church of Manitoba at their annual "Bruderschaft" and by the General Conference of the Mennonites of North America in session 1945.

The budget drawn up at the meeting in Creel, Jan., 1945, called for an estimated expenditure of \$1,150. This was approved by the Mission Committee, with the exception of \$100 for Indian homes; it was decided to allocate that amount to relief.

The estimated cost was to cover the cost of two residences for missionaries, one of them to include an office and a medical room, for \$370 and \$250 respectively; a barn for \$30, an agricultural program of \$250 and evangelistic work to the amount of \$150.

In the reports that have come to us from Bro. Groening during the year he tells of satisfactory progress in the agricultural program. A team of horses, seed, feed, necessary equipment, chickens and a goat were purchased. They planted corn, oats and potatoes. The harvest was good. It is expected that the farming phase of our enterprise will be self-supporting next year. The chickens supply the eggs required and the goat the milk.

The Groening home was almost completed by August, with some finishing to be done. The work on the second home is progressing. So far it seems that the actual cost of these buildings will slightly exceed the estimates, the reason being higher costs of labor and material. The added outlay is well covered by individual gifts sent to the field by friends of the work.

The Gerbrandts who attended

the Missionary Medical Institute last year and the Summer School of Linguistics at Briercrest, Sask., during the summer, left for the field early in December, arriving at Cuauhtemoc on the 13th after a stop-over at Newton to meet the executive of the Board. We trust that the meeting will have been of benefit to the young missionaries.

They spent a few days at Cuauhtemoc, then proceeded to Creel, accompanied by Bro. and Sister Groening who came to Cuauhtemoc to meet them. In a short time Bro. Groening had them working. Bro. Gerbrandt supervises the bulding of his home and Sister Gerbrandt nursed two mothers who had babies on the mission property. Another confinement was expected there within a week.

A quotation from Bro. Gerbrandt's last letter follows:

"We have been here a little more than three weeks. During this time we have had some opportunity to look into the work. It is so different from the northern work and from the work of the various groups represented at Briercrest. Then, too, we find the climate, Mexican culture and general policies so strange. It will take time before we can really put our shoulders to the wheel and assist in the work. As I look at it now, we who are on the field, the Board and also our supporters will have to exercise patience in this work. May God give it to us, and give Grace not to stand in His way.

"Since we came here, I have been able to do some work on our house. The ceiling is in and some of the roof beams are up also. But last Friday winter

came on us in all its Mexican fury. We had some snow on Friday. We cleaned the snow off our mud plastered ceiling and waited for it to dry again, to continue work. Saturday night it started again and by Monday morning we had about 18 inches of nice white snow. I have removed all the snow from the roof again. Now it is wet again. The snow is going fast. But seemingly this isn't all. It is still cold, and new snow clouds are forming. Temporarily we will have to stop building."

In a letter to Bro. D. W. Friesen he writes that they see little of the Indians. They live in such poor quarters that it seems hard to realize that they can live at all. One realizes a little of what Christianity has brought us when one sees how the heathen live. He expresses his joy at the way in which Bro. Groening is winning the goodwill of the Mexicans through the medical assistance he can give them. Although our work is not among the Mexicans, it is of importance that their favour be gained.

The financial report shows total receipts, including salary, of \$2,043.18. Of this \$1,914.58 was spent, leaving a balance of \$128.60 in the treasury on December 31, 1945. Salaries are \$60.00 a couple. The Gerbrandts' salaries are not included in the accounts as yet, as they were sent after the new year started.

A summary of the Financial Report of the Mennonite Pioneer Mission from January 1st to December 31st.

MEXICO Receipts

FORWARD	\$	33.97
January		51.00

February	50.00
March	85.00
April	1,065.00
May	60.00
June	60.00
July	60.00
August	235.00
September	73.60
October	114.11
November	73.00
December	72.50

\$2,043.18

Expenditures

January	\$ 52.00
February	56.00
March	60.00
April	175.37
May	343.76
June	190.40
July	284.36
August	345.89
September	76.14
October	81.68
November	86.51
December	164.47

\$1,914.58

Balance in Bank Dec. 31 \$128.60

"Hitherto hath the Lord helped us" . . . I Sam. 7—12. May God bless each individual who has prayed, given and laboured according to the Lord's Will in bringing His Work this far and may each be blessed of God with an Eternal Blessing, is our prayer.

Your Co-worker in Him.

Randall Groening.

BUDGET EXPENDITURES OF 1945

First House

Allotted	\$1,788.95
Foundation	82.25
Making Adobes (3,500-5½) ..	182.50
Building walls (3,500-5)	175.00
Nails	64.00
Beams for floor and ceiling..	95.00
Floorings	204.00
Doors and window frames ..	40.00
Windowpanes	20.00

Plastering and whitewash ..	220.00
Roof paper	477.50
Labour	225.00
Shingles for ceiling	60.00

\$1,855.25

Amount spent over allotment 66.90

Mission Barn

Allotted	\$ 145.05
Lumber	30.00
Nails	10.00
Roof paper	95.00
Labour	10.50

\$ 145.50

Amount spent over allotment .45

"All figures are in pesos and over allotted amounts spent are covered by gifts that have come to the field directly."

Evangelical Work

Allotted	\$ 725.25
60 Gospel Records	190.50
Duty on Records	25.00
Needles	15.00
Bibles, Gospels and Christian Literature	98.25
Support of men in Gospel distribution	110.00
Story-o-Graph	75.00
Medicine	155.00
Trip expenses	45.00

\$ 713.75

Funds on hand

11.50

Medical and Relief Work

Allotted	\$ 483.50
Corn (815 kilos—32)	260.48
Beans (100 kilos—40)	40.00
Medicine	165.00
Clothes	22.00

\$ 487.48

Amount spent over allotment 3.98

Farm Work

Allotted	\$1,208.75
Two horses (\$175 and \$100) ..	275.00
One hand plough	76.00
One corn cultivator	73.50
One garden cultivator	50.40
Feed for horses	160.00
Potato seed (115 kilos)	45.00

Corn seed (57 kilos)	20.00
Oat seed ($\frac{1}{2}$ tonelada)	155.00
Labor for plowing and planting	74.50
Bridles for horses	18.00
Labor for cultivating corn and potatoes (3 times)	68.00
Bags (10—\$2.00)	20.00
Implement shed	60.00
Fencing and cleaning, stones	64.00
Labor for cutting oats, harvesting corn and potatoes	40.00

\$1,199.40

The harvesting is not finished yet.

The Second House

Allotted	\$1,208.75
Foundation	64.00
Making adobes (560—5)	28.00
Beams for roof and floors ..	60.00
Shingles for ceiling (2,500 —2)	50.00
Not finished.	

DIE JAEHRLICHE BEHOERDEZITZUNG

Die Jahresversammlung der Behoerde der Mennonite Pioneer Mission wurde in zwei Sitzungen abgehalten, die erste am 28ten Februar und die zweite am 11. April. Die erste Sitzung fand statt waehrend der Missionswoche, wo dann auch Br. Daniel J. Unruh, glied der Behoerde fuer Auessere Mission der Allgemeinen Konferenz, zugegen sein konnte. Da aber zu viel auf dem Programm fuer die eine Sitzung war, musste spaeter Fortsetzung gemacht werden.

Das Budget fuer 1946, von den Bruedern auf dem Felde empfohlen, wurde angenommen und auch ein Kostenvoranschlag fuer andere Ausgaben daheim gemacht, und zwar wie folgt:

Fuer die Arbeit auf dem Felde, fuer evangelische Arbeit, zwei Indianer Haeuser, eine Schule, Landwirtschaft, medizinische

Arbeit, \$1,000.00; Gehaelter, \$1,500.00; Druckarbeit, \$125.00; Wechsel, \$100.00; (wir schicken unsere Gelder in amerikanischen Dollars); Unvorhergesehenes \$275.00, zusammen \$3,000.00.

Die Behoerde hat sich folgendermassen fuer das naechste Jahr organisiert: Vorsitzender: Pred. J. W. Schmidt, Gretna; Stellv. Vors.: Br. David H. Funk, Winkler; Schreiber: Pred. J. N. Hoepfner, Altona; Kassierer: Br. D. G. Friesen, Altona. Die andern Glieder in der Behoerde sind: Heinrich J. Petkau, Morden; Peter J. Epp, Homewood; John L. Fehr, Plum Coulee; Abram J. Klassen, Rosenfeld; Theodore Groening, Lowe Farm.

Br. D. W. Friesen, unser erster Kassierer, bat von seiner Arbeit entlassen zu sein und Bro. D. G. Friesen wurde an seiner Statt ernannt. Br. D. W. Friesen bleibt aber als Ehrenmitglied in der Behoerde.

Folgende Brueder wurden in das Literatur- und Traktatkomitee ernannt: Theo. Groening, Lowe Farm; A. J. Klassen, Rosenfeld; D. F. Driedger, Horn-dean; H. J. Petkau, Morden. Ihre Aufgaben sind: Veroeffentlichung von Berichten ueber die Arbeit auf dem Missionsfelde; die Herausgabe des Missionsblattes; die Anfertigung und Verbreitung von Traktaten und anderer Literatur, welche zur Vermehrung und zur Foerderung des Missionssinnes dienen.

Folgende Brueder bilden das Komitee zur Pruefung von Kandidaten fuer das Missionsfeld: Aelt. D. Schulz, Altona; Pred. J. M. Pauls, Morden, und die Exekutive der Behoerde.

Das Missionsblatt "The Mennonite Pioneer Mission" soll fuer einen Abonnementspreis von 25c zu haben sein. Alle

Spender von Gabon sollen auf die Leserliste kommen, damit die es auch lesen koennen.

Es ist erfreulich, dass die Sonntagschulen und Jugendvereine auch an der Arbeit der Mission teilnehmen. Zwei Sonntagschulen haben sich uebernommen, den Bau der Indianerhaeuser zu bezahlen, und zwei andere Sonntagschulen haben Gaben fuer den Bau einer Schule auf dem Felde gesandt. Von einer Sonntagschule kommt die

Anregung dass die Schule von den Sonntagschulen bezahlt werde. Dieses wird von der Behoerde begruesst und wir fragen nun, welche andere Sonntagschulen noch wollen teilnehmen, und den angeregten Gedanken zur Wirklichkeit machen.

Moechten die Jugendvereine sich fuer die Kosten der evangelischen Arbeit verpflichten? Das waere Missionsdienst im Sinne der Jugendvereinarbeit.



Gaeste, welche an der Missionswoche teilnahmen: Schw. Martha Burkhalter, Indien; Schw. Agnes Lutke, Congo Inland Mission, Afrika; Schw. Eva Penner, Grand Forks, N.D.; Aelt. Daniel J. Unruh, Newton, Kansas.

DIE MISSIONSWOCHЕ IN ALTONA

Von der Bibelschule aus wurde eine Missionswoche eingerichtet beginnend den 25ten Februar, und somit standen die Tage bis Sonntag abend, Maerz d. 3 unter dem Zeichen der Mission.

Der Zweck der Versammlung war, einmal, mehr Interesse fuer die Mission zu wecken; zum andern, den Glaebigen, die sich noch nicht fuer einen Dienst in der Reichsgottesarbeit entschieden hatten, es klar zu machen, dass sie irgendwie einen Ruf haben, und drittens, solche Kin-

der Gottes, die den Ruf hatten, zu ermutigen, sich dafuer hinzugeben und sich dem Herrn zu weihen.

Die Arbeiter fuer die Woche waren Missionar Hugo Spitzer, der Montag nachmittags und abends Mitteilungen machte ueber die Arbeit in der Judenmission in West Kanada; Aelt. Daniel J. Unruh, Newton, Kansas, als Vertreter der Behoerde fuer Aeussere Mission der Allgemeinen Konferenz d. Mennoniten Nord Amerikas; Schwester Martha Burkhalter, Missionarin von Indien, deren Urlaub um ist, und die sobald sie kann, zurueck auf ihr Feld gehen will; Schwester Anne Penner, Pflege-tochter von Geschw. J. D. Loeppky, Rosenfeld, die auch nach Indien geht; Schw. Eva Penner, Missionarin und Schriftverteiler der Amerikanischen Bibelgesellschaft; Schw. Agnes Luetke, angehende Missionarin der Congo Inland Mission, auf deren Feld Geschw. David H. Loewen zu arbeiten wuenschen.

Br. Unruh diente zweimal des Tages mit Ansprachen; am Nachmittage ueber Missionsfragen, wie "Warum glaube ich an die Mission?" "Das Verhaeltnis der Jugend zur Mission." "Vorbereitung fuer den Dienst" und auch "die Stellung der Eltern des Rufes ihrer Kinder gegenueber." An den Abenden verhandelte er das erste Kapitel des ersten Petribriefes. Es war eine Freude zu hoeren, wie das Blut Christi in den Ansprachen zur Geltung kam, und dass der Bruder nach mehr als fuenfundzwanzigjaehrigen Dienst am Worte dasselbe noch hoch pries und fuer gut befand. Das ist in diesen Tagen, wo das alte Evangelium so oft als ver-

altet und nicht mehr zeitgemass betrachtét wird, von Bedeutung, und es ist schon nicht mehr selbstverstaendlich, dass Redner von andern Kreisen uns reines Evangelium bringen werden. Idealismus wohl, aber ohne Kreuz Christi. Daher war es erfrischend und erhebend ein klares Evangelium von dem Bruder zu hoeren und mancher hat dem Herrn im Stillen dafuer gedankt.

Schwester Burkhalter erzaehte viel von ihrer lieben Heimat in Indien und der Arbeit unter den Hindus daselbst. Sie schilderte in lebhafter Weise, wie der Herr durch seine Boten dort schon vieles getan hat und noch immer tut. Die Lebensgeschichte eines eingebornen Pastors und jetzigen Aeltesten, Rufus Asna, wurde uns gross, indem uns gezeigt wurde, wie der Herr die eingebornen Christen als Werkzeuge brauchen kann. Sie erzaehte auch von Geschw. P. W. Penners Arbeit, die seit Geschw. P. A. Penner zurueckkamen nach Amerika, die aeltesten Missionare auf dem Felde in Indien sind. Ihre Arbeitszeit ist bald um. Ob sie nach Amerika zurueckkehren werden, ist fraglich. Sie moechten in Indien bleiben. Einen Abend zeigte Schw. Burkhalter Wandelbilder von der Arbeit auf einigen Stationen und besonders der Bibelschule in Janjgir. Freitag abend wurde uns die Arbeit von Missionar P. A. Penner vor die Seele gefuehrt und manches erzaeht, das er selber nicht einmal erzaeht hat, wenn er ueber die Arbeit unter den Aussaetzigen sprach. Der Herr hat ihn brauchen koennen, Grosses zu leisten. Die von ihm begonnene Arbeit geht im Segen weiter.

Schwester Anne Penner sprach nur einen Abend und richtete einige Worte besonders an die Jugend, geknuepft an Phil. 1:21.

Schw. Lutke sprach Sonnabend abends ueber das Wort aus Lukas 1:79 und schilderte wie die schwarzen Menschen in Afrika in Finsternis und Blindheit sitzen; wie sie muede sind von diesem Druck und sich nach Frieden sehnen. Daher ist auf diesem Felde von gutem Erfolg zu berichten. Sie wies hin auf unsere Aufgaben als Kinder Gottes und wie die Gläebigen bereit sein sollten in die Mission zu gehen, dafuer zu geben und zu beten.

Sonntag abends erzählte sie wie sie den Ruf in das Heidenland verspuert und wie sie sich dafuer entschieden hatte.

Schw. Eva Penner, gegenwaertige Studentin auf der Universitaet in Grand Forks, N.D. war acht Jahre in Indien und fuenf Jahre in Zentral Amerika Missionarin. Sie hat wohl meistens im Auftrage der amerikanischen Bibelgesellschaft gearbeitet. Besonders viel Schriftteile und Bibeln wurden in den Laendern Zentral Amerika ausgeteilt, wodurch sich viele bekehrten. Der Dienst ist kein leichter, aber hat ihr viel Freude gebracht und se wuerde nicht mit der vornehmsten und beruehmtesten Frau in den Staaten tauschen.

ORDINATIONSFEST

Der Hoehepunkt der Missionswoche kam Sonntag, den 3ten Maerz als Schwester Anne Penner in den Missionsdienst als Missionarin fuer Indien eingesegnet wurde.

Bruder Jacob W. Schmidt, Vorsitzender des Komitees fuer Mission, leitete das lange, aber nicht langweilige Programm. Als Einleitungsabschnitt las er die Geschichte vom barmherzigen Samariter und wies auf den Samariterdienst den Schwester Penner als Krankenpflegerin in Indien aufnehmen will.

Schwester B. J. Klippenstein trug ein Gedicht vor. Kathleen Hoeppner sang ein Solo: "Der Herr ist mein Hirte" und dann hielt Aelt. D. Schulz seine Ansprache als Vertreter der Gemeinde, aus der die neue Missionarin, so Gott will, ins Heidenland gehen will. Er bemerkte, dass vor einigen Jahren aus diesen Kreisen noch keine Missionare ins Heidenland gegangen waren; jetzt haben wir schon mehrere. Woher kommt der groessere Missionssinn? Die Liebe Gottes regt solches an. Die Liebe Gottes wird uns in der Bibel geschildert nach Stellen wie Joh. 3:16, 13:17 und Eph. 3:18. Er stellte die Frage, warum Schwester Penner die Eltern, Geschwister und viele liebe Freunde verlassen koennte, und beantwortete dieselbe mit dem Bibelwort: "Die Liebe Christi dringet uns also."

Er versprach Schwester Penner, dass wir als Kinder Gottes unser Teil tun wuerden fuer sie. Auch unsere Gebete sollten sie begleiten. Zum Schlus z fragte er ob wir durch unser Verhalten manche junge Leute entmutigt haetten, und dass deshalb noch nicht mehr in die Missionsarbeit gegangen waren.

Pred J. D. Loeppky, Vater der angehenden Missionarin, sprach ueber 1 Mose 12:1; 2 Mose 33:14

und Joh. 17:18. Der Ruf, das Vaterland zu verlassen und Abrahams Gehorsam wurde geschildert; die Anwendung passte auch fuer die junge Schwester, ihr Kind, das auch den Ruf vernommen hatte und nun bereit war, dem Rufe Gehorsam zu leisten.

Mit dem Rufe geht auch die Verheissung des Herrn: "Mein Angesicht soll verangehen." Das ist ein Trost und ein Ansporn fuer den der auf das Wort des Herrn hinaus geht in den Dienst. Als dritter Gedanke wurde die Sendung des Boten betrachtet. Schliessend wuenschte er ihre Tochter Gottes Geleit und Segen. Auf dem ganzen Programm hat wohl niemand mit schwererem Herzen gesprochen, denn es ist gar nicht so einfach, ein Kind abzugeben, obzwar es in einen guten und gottgewollten Dienst geht.

Prediger Daniel Unruh, hielt als Vertreter der Aeussern Missionsbehoerde die Weiherede und vollzog unter Mitarbeit von Aelt. Schulz die Ordination. (Die Behoerde fuer Aeussere Mission hat die Sitte, dass sie die Missionare, welche sie ausschicken, selber ordinieren, wenn das mit der Einwilligung der Heimatgemeinde getan werden kann).

Br. Unruh fuehrte Apg. 13:2 an um zu zeigen, wie die ersten Missionare ausgesandt wurden. Die waren von dem Heiligen Geist berufen, der Ruf wurde von der Gemeinde bestaetigt und sie wurden von dem Heiligen Geist gesandt. Die Textesworte fuer seine Predigt waren 1 Tim. 1:12, 14, 16, 18. Besonders betonte er: "Dies Gebot befehle ich dir, Anne Penner." Der Dienst, den sie jetzt aufnimmt,

ist mehr denn der einer Krankenpflegerin; es meint ein Zeuge des Herrn zu sein, von Gott gehoren und von Gott bekraeftigt. Es ist auch wichtig, dass die unverfaelschte Lehre beibehalten und gelehrt werde. Die Kraft des Evangeliums kann gelahmt werden, wenn menschliche Weisheit und Vernunft hinzugefügt werden. Jesus ist mehr als Idealist, ist mehr als Lehrer; er ist Hoherpriester, Erloeser, Fuersprecher.

Schliessend sagte er der Schwester, dass sie als Gefaess des Herrn ein Quell des Segens sein sollte, die Botschaft Christi weiterzuleiten, durch Leben oder Tod.

Nachdem Br. Unruh ihr dann einige Fragen gestellt hatte, folgte der feierliche Akt der Einsegnung, woran auch Br. Schulz teilnahm, und der auch nach der Ordination sie zuerst begriesste.

Schwester Martha Burkhalter, Missionarin von Indien, begriesste sie im Namen der Missionare von Indien, im Namen der einheimischen Arbeiter, und der indischen Gemeinde. Auch sang sie das Lied womit die Gemeinde in Indien Schwester Penner begriesst wird, wenn sie dort ankommen wird.

Schwester Penner hielt eine kurze Ansprache geknuepft an 1. Kor. 16:9—"Mir ist eine grosse Tuer aufgetan."

Der Chor sang einige passende Lieder zwischen den Ansprachen. Der Schreiber des Missionskomitees machte Schluss indem er hiniwies auf die Aufgabe der Gemeinde und auch auf die Aufgabe der neuen Missionarin als Vertreter der Gemeinde.

—H.



Schwester Anne Penner

"PRAY YE," LUKE 10:2

One of the many things I like about the Bible is the meaning there is in these two words: "Pray ye." In the preceding chapters we read of Christ healing the lunatic, feeding the five thousand, casting out demons and raising Jairus' daughter. The disciples were with Christ, watching Him and learning from Him. Their hearts must have been touched with His love and sympathy and understanding; His power and authority.

Then we read of Christ appointing and sending forth the seventy as ambassadors for Him. He points out to them the whitened harvest fields with here and there a few scattered laborers working. Then He says to them, "Pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest." With the need for workers so great, we think that

He would have sent them forth immediately, but apparently to our Lord the greatest need was for prayer—"pray ye." Someone said recently, "Americans are always in a hurry, even if they're not going anywhere." How often this applies to us as Christians—we hurry and we scurry, hustle and bustle around and we try so hard to get a great deal done, but how much do we pray? We forget that "business is not holiness." We forget that the battle is not ours, but God's. How often we must grieve the Father's heart of love by our prayerlessness. We are called Christians—"Christ ones." The photograph of His face can be fixed only in the dark chamber.

Jesus Christ and We

"Christ has no hands but our hands do His work today;
He has no feet but our feet to lead men His way;
He has no tongue but our tongue to tell men how He died;
He has no help but our help to bring them to His side.
We are the only Bible the careless world will read;
We are the sinners' Gospel, we are the scoffer's creed;
We are the Lord's last message given in deed and word—
What if the line is crooked—what if the type is blurred?
What if our hands are busy with other work than His?
What if our feet are walking where sin's allurements is?
What if our tongues are speaking of things His lips would spurn?
How can we help Him unless from Him we learn."
"Our ability to stay with God in the closet measures our ability to stay with God out of the closet." Hurried devotions

make weak faith, feeble convictions, questionable piety. To be little with God is to be little for God. To cut short the praying makes the whole religious character short, scrimped, niggardly and slovenly. Prayer is work. Would you help me with my work in India? Then I ask of you "Pray."

If we could only learn to realize that the only power we can get is from God and the only way we can get it is by prayer. Preaching the Gospel for every creature is a work that requires miracle-working power every step of the way. Faithful prayer alone can accomplish this. Prayer must produce Spirit-filled workers. Prayer is needed to produce the necessary funds to send them forth. Prayer is needed to move governments, change edicts, open doors of opportunity, open hearts long closed against Christ and afford protection for spirit, soul and body to workers who are often in places of gravest danger. Souls in the power of heathen darkness cannot possibly be reached

and won apart from the mighty power of prayer. Like a vast host the forces of the devil are marshalled against the army of God. Everything is, naturally speaking, against the preaching of the Gospel. Heathenism, governments, climates, wild creatures, evil men, diseases, sufferings, and privations unite to oppose the Gospel. This combined attack can be broken only by the power of prayer.

"The weary ones had rest, and
had joy

That day. I wondered, 'How?'
A plowman, singing at his work,
had prayed

'Lord, help them now.'
Away in foreign lands they wondered how

Their single word had power;
At home, the Christians, two or
three, had met

To pray an hour.
Yes, we are always wondering,
wondering 'how?'

Because we do not see
Someone, unknown perhaps,
and far away

'On bended knee'.

---Anne Penner.



Geschwister Randall Groenings Haus auf dem Missionsfelde bei Creel, Mexiko. Es ist auf dem Bilde noch nicht ganz fertig. Vor dem Hause stehen Br. Groening und Br. Gerbrandt.

ZUR KENNTNISNAHME

Die Brueder auf dem Felde moechten auf zweierlei hinweisen, das ihnen dort auf dem Felde Schwierigkeiten verursacht hat. Erstens, dass Briefe adressiert werden mit "Rev." vor ihren Namen. Das erregt von seiten der dortigen Leute Aufsehen und ist fuer unsere Geschwister zum Nachteil. Man sollte das Wort "Sr." vor dem Namen schreiben.

Zweitens, erhalten sie von hier

aus Gaben in "postal notes" geschickt. Die koennen im Ausland nicht gewechselt werden. Die Postmeister sollen auch nicht postal notes fuer das Ausland herausgeben, aber wenn man nicht sagt, wohin die gehen sollen, und sie auch nicht danach fragen, wissen sie das nicht. In Mexiko haben sie dann damit ihre Schwierigkeiten. Man sollte entweder "bank" oder "post office money orders" kaufen.

The Mennonite Pioneer Mission

Founded in 1945

HOME OFFICE:

Altona, Manitoba, Canada

BIBLICAL — EVANGELICAL

MISSIONARY and PRACTICAL

THE PURPOSE

"To Preach the Gospel to Every Creature"

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Canada

Mennonite Pioneer Mission

Psalm 2:8

Ask of me and I shall give thee the heathen for thine inheritance
and the uttermost parts of the earth for thy possession.

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2nd Quarter. 1946

Volume II

WIR HABEN NUR EIN LEBEN

Wir haben nur ein Leben,
Ihm, der es uns gegeben,
Weih'n wir es froh und gern.
Und das gehoert dem Herrn,

Er hat uns teu'r erworben
Mit seinem heil'gen Blut,
Als er am Kreuz gestorben
Uns Armen all zugut.

Nun ist er unsre Staerke,
Nun ist er unsre Ruh!
Er steht als Held am Werke,
Wir sehen staunend zu,

Wir haben nur ein Leben,
Und das sei ihm geweiht,
Er wird Vollendung geben
In seiner Herrlichkeit.

—C. J. Bender.

EDITORIELLES

Es gibt in der Welt noch viele unbesetzte Gebiete, wohin die Missionare noch nicht gekommen sind. Jedes unbesetztes Feld ist ein Ansporn an die Gemeinde Jesu Christi, hinauszugehen, anzugreifen und es fuer den Herrn in Besitz zu nehmen. Ein Missionar schreibt darueber etwa folgendermassen:

"Die Besitznahme aller unbesetzten Felder ist die unterscheidende und hoeshste Aufforderung dieses Missionszeitalters. Viel wird davon abhaengen, wie die Gemeinde Jesu Christ sich zu dieser Aufforderung stellen wird. Dadurch wird die Lebensfaehigkeit der Gemeinde, das Wohl und Wehe vieler Millionen unserer Mitmenschen, das Heil vieler Nationen bestimmt werden. Es hat dem Herrn gefallen davon die Entfaltung seines ewigen Ratschlusses abhaengig zu machen. Die unbesetzten Felder muessen betetzt werden. Und der Preis dieses Besitznahme? Der Weg zu der Besetzung dieser Felder liegt jenseits anderer unbesetzter Felder—grosse Gebiete—in unserm Leben, in unsern Herzen, die noch nicht voellig dem Herrn uebergeben, noch nicht voellig dem Willen Christi unterordnet, noch nicht voellig im Besitz des Heiligen Geistes, noch nicht angefacht von der Flamme einer vollkommenen Liebe und Hingabe. Nur nach dem es dem Herrn gelingen wird diese naehere Gebiete unsers eigenen Lebens fuer sich zu gewinnen, wird Er instande sein, in jene Felder einzudringen."

Das sagt doch so viel. Wer weiss wie Manches in unserm Leben verborgen ist, das den erfolgreichen Ausgang der Sache des Herrn hindert? Wie sind die Felder in unsern Herzen bestellt? Wie ist dein eignes Feld bestellt? Hast du die Lust, den Willen, deinen Teil zur Verbreitung des Reiches Gottes bis an die Enden der Erde beizutragen? Ob du nun selber gehen sollst, das Evangelium hinauszutragen, oder ob du daheim bleiben sollst und andern die Moeglichkeit schaffen, dass sie gehen koennen, indem das du betest und Mittel gibst?

Frag deinen Gott, da hol' Bericht.

A BRIEF SUMMARY OF A YEAR'S ACTIVITY

By Randall Groening

Today it is exactly a year ago that we came to live here on the mission premises. It is a beautiful morning, no wind, warm, and the birds are gaily chattering among the trees. Everything is moving along fine and the brightness of nature speaks of our Lord's tender peace. We have a few boys making adobes for our building material today and another set is busy erecting a small house that we are making for the teacher's lodge. So far, only a few have been in for medical help and so I'll take advantage of these spare minutes and tell you in short of our past year's doings.

A year ago in the first days of

April we bought the mission horses and with these a few Indians and I came to these grounds for several days to plow and build the mission barn. In two weeks we had enough soil prepared for our corn and potatoes. Then we planted the crops, which took us a week to do.

May the 8th the barn had three sides up and the roof on. We, thinking it monotonous to come out every day, decided to move to our new place, living in the barn. The weather was warm and so we didn't really need a warm house.

Living almost in the open made life very interesting, especially at nights when we could see the moon, stars and hear the coyotes singing their songs. The Indians, too, thought it quite a novelty and enjoyed watching us at work in our house. Everybody

was friendly, except a few fanatical Roman Catholics, who came and put crosses on some of our higher hills thus claiming the district for themselves and praying a curse on us. We paid no attention to their doings, treated everybody in a friendly way and went ahead with our work. We thought it wise not to criticize their church but only present Christ and His love whenever an opportunity came. Soon we won several friends.

The 10th of the same month we started to make adobes for our house. A few more men began to lay the foundation. The twenty-first of May we started building the house.

June the fifth a part of the building was up and we moved in, although we had only one room and that without whitewash or floor. Busy days followed. Clouds began to appear and threaten us with water—however we got the roof on before the rains set in. On the twenty-second of this month we got our first rain and it kept on for several days. We were glad that all was in the dry. Toward the end of June we seeded our oats for the horses. The rest of the month with July and part of August was spent on doing the inside work of the house.

In July, whenever the rains let up a little we took advantage of the opportunity and built another small house in which to store our farm implements, tools, etc. Also cultivated the corn and potatoes a few times.

About the middle of August we laid the foundation for the second house, but the rains did not permit us to make adobes.

September the 18th we began to cut corn straw for feed and after that the oats. This feed is a great help to the work because up to that date we had to buy the feed and now we have more than we need for the whole year.

In October we dug the potatoes.

It was not a good yield, because it had been too wet. However, we got almost enough for the workers until our next crop comes in. We priced the potatoes and that almost covered the cost of seed for this year's planting. This month also we picked the corn and our part was 35 bags. From this we took our seed this year, fed four bags to the horses, sold eleven bags and the rest is now being used for relief help. Last year we bought the corn to help the poor.

The latter part of November we were busy making adobes for the second house, also taking in a few days of December.

During the whole of December we were at the building job on the second house, finishing most of the outside work. On the 18th of December we finally had the joy of welcoming our co-workers, Rev. and Mrs. Henry Gerbrandt. Naturally days of fellowship and relating of experiences since we had last seen each other in Canada followed. We had many questions to ask them about what you folks in the home land were doing. It was good to have news so fresh and be with people of like minded interest. We had almost forgotten what it was like to fellowship with fellowmen.

January, 1946, was a cold month and we were glad for the visit of Rev. and Mrs. D. Loewen for a few short days. After the visit we were busy again on the second house, putting on the roof and doing some of the inside work.

February the fifteenth the Gerbrandts moved into their new home. Although only one room was as yet partially fit to move in, nevertheless, they seemed to like the idea of being in their private house. They found it a great help in their study of the language. As a rule their mornings were left open for study and in the afternoon they took up the work that was at hand or continued on the in-

side work of their house. This month, too, we did a good deal of our ploughing and laid the foundation of the school and the school teacher's house.

As is said in Canada, "March is the month when the weather comes in as a lion and goes out as a lamb." So, too, was this month a trying one for us. Our allowance failed to come in on time and we were hard up. Only one gift of four dollars and ten cents came in that month. We'll assure you they were appreciated. Then, too, this month Mrs. Gerbrandt took ill and had to leave the field and they have not yet been able to return, and we covet your prayers on her behalf for a quick and complete recovery. We thank God they are able to use this time off the field in preparing for a greater service in the future and at the same time Brother Henry is able to take an active and much needed part in the church services in Cuauhtemoc with the Evangelical Mennonites.

April kept us busy on the march with planting corn, potatoes and ploughing. Money also came in and we went at adobe making work again for our building program of this year. This month brought in showers of blessings as usually is the case after a cloud. In the latter days we had the joy of having Rev. and Mrs. J. Sawatzky from Newton, Kansas, together with Brother D. Loewen and Henry as visitors. The visit was all too short, but sweet. One day we took a truck and drove out to enjoy the scenery of this country and acquaint our visitors with our problem of reaching these far scattered Tarahumaras with the Gospel. It was a beautiful day and all went well, only when we returned we found that our house watchers had failed on the job and someone broke a window, got in and walked away with a few of our goods and our office typewriter. This was very exciting, indeed, as it was

our first experience along this line while on the field on such a big scale. We had lost a few small articles before, but all had been returned and we are praying that these things, too, will be found.

This takes us to May, the month in which we started building last year and again are as busy as possible making adobes and building, hoping to add as much as possible before the rains set in, which usually is in June. Now the following paragraphs talk of other things that had to be done, beside our building and farming work.

First comes the medical service, which is a very interesting and pleasant part of the work. No doubt this phase did a great deal in removing much of that bitter prejudiced fanatical attitude which confronted us in the beginning. In many cases we have seen the hand of the Lord at work and have marvelled at His wonderful undertaking. Our check up, as to how many people we rendered medical assistance in the past year, shows that we have dealt with 1,277 persons. Most of these came to our dispensary, others had to be helped in their own homes.

Illnesses dealt with mostly were colds, bronchitis, pneumonia, tonsillitis, diphtheria, whooping coughs, 14 confinement cases, malaria, dysentery, toxications by food or forced on with drugs, mastoiditis, hemorrhages, and snake or other serious animal bites. The most complaints of all were complications that are brought on by venereal diseases. Some had developed very ugly ulcers, eye troubles, mental insufficiencies and other degenerative distempers that this cruel and widespread morbidity produces.

Some of the ailments were real problems, because of drugs taking eight to ten days to get here, our nearest medical doctors being a day's travel distant and qualified nurses

not being available in this vicinity. Quarantine is not practiced even in severe contagious diseases; children and adults alike visit the afflicted. Most people are too poor and ignorant to take advantage of proper medical attention even when it can be had.

Practical home remedies are much used, some of which are extremely detrimental to the sick but are applied because the method helped someone else in a similar disorder some time ago. Enemas are used for every complaint. Many different types of drinks are made from fruit tree leaves or roots of other tropical plants to cure the infirmities. Dried rattlesnake meat is a common cure for rheumatism, tuberculosis and anemic persons. Patent medicine is expensive as compared with the earnings of the average working person.

The knowledge of sanitary living conditions and of precautionary measures to prevent the spread of pollution is very limited. Large families live in poorly ventilated houses, where also are kept the chickens and other small animals during the night. No special care is exercised as to when or where they spit on the floor, be it in their home or yours. Drinking water is often drawn from the same stream in which clothes are washed or which cattle use. One water pot and almost any kind of vessel is used for drinking by everyone. Many partake in the taste of one cigarette as it is passed down the line. Very few will wash, bathe or shave even in the most insignificant type of illness. Women are not allowed to bathe till 40 days after a child is born. Often the nose diagnoses the whole trouble and a good hot bath cures the sick.

Little is known of the value of a properly balanced diet. When meat is at hand only meat is eaten; likewise with fruit or vegetables, regardless of its condition, be it green, just nice, or over ripe. As a rule the

meals generally consist of corn, beans and coffee. Very few escape the disorder of "worms."

Remember that it is under such conditions that your co-workers are laboring. Pray that they may be protected from the many germs to which they are exposed daily.

Our year's financial report shows that we have spent \$84.39 (approximately 407.60 pesos) to help those who were unable to pay the price of their needed drugs. Some were able to pay the full price, some gave more than the price, others only a part and to some we gave the help. As an average about two-thirds of the price of the drugs was paid. This income was again used to purchase more medicine and thus you'll note that our investment repeated itself. Adding the amount the mission spent and the money that came as payment for the drugs you'll see that we bought 1230.60 pesos worth of drugs and still have a little on hand, to meet the needs of serving the 1,277 persons.

How thankful we are for you folks who have made it possible for us to do this little work and help these suffering bodies somewhat. Our Lord said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." So let us not weary in doing good but rather seek to improve ourselves as time goes along.

Many a time in rendering medical help or preaching the Gospel in this practical way, wonderful opportunities open to present the Great Physician who can heal the sin-sick soul and give eternal life.

Then the relief work, which at first thought seems a simple enjoyable act, and true it is, that it is a pleasure to give and make poor hearts happy. However, this type of assistance, too, has its problems. Often it takes wise discrimination as to where help is needed most. Some people you know are not embar-

rassed to take, even though they know that there are others more needy. Some seek aid to hoard their own belongings. Others will tell great stories of need and then use the help to trade in an alcoholic drink, or to indulge in some other formed habit. Often these and other problems lead the giver to distrust the complainer and results in failing to render help where it is needed.

In dealing with an Indian, also, one must always remember two well known facts. First, an Indian is easily spoiled by receiving something for nothing. Second, many Indians do not appreciate help—they are an independent natured type of people—and thus seldom will return thanks. They are insulted by the idea that sometimes they are forced to take help. So not to hurt them or create trouble for them or for us, we never give help directly. Always they are asked to do us a favor in return; a little work, or they even are charged a small price for the help.

So, in the light of these few mentioned problems, I am sure you'll understand that doing relief work is a great joy but by no means an easy undertaking—it calls for your help in prayer for wisdom, grace and clear leadings of God. We know that we must some day give an account of all our deeds and may God help that we deal wisely.

Our financial statements show that in the past year we have given out 2,035 pounds of corn, amounting to \$53.97; 250 pounds of beans, \$8.28; and the total of \$11.45 for clothes. Money, we believe, wise never to give.

A far greater need than their material shortcomings is the native's need of Him who is the bread of life and the water, that, if taken, they never thirst again. Let us join and claim them for the Master. The Psalmist said, "Ask of Me and I shall give thee the heathen for thine inheritance."

Now a few words about the evangelical aspect of the work. In all our dealings, whether in medical or relief, or any other contact with the natives, we seek to portray the love of Christ, but in this phase of the work we have that supreme joy of presenting His message of redemption. This is done in quoting our Lord's words, giving out portions of it, proclaiming it is message or song or by giving testimony of His goodness to us. Naturally, living in a land that is closed to the Gospel, you'll understand that we need to exercise great care and work only as the Spirit leads, to prevent trouble wherever possible.

In the year we have given out approximately 900 Gospel portions as well as many tracts and other forms of Christian literature. Pray that the light of salvation may dawn on those who have read the Word. God says my word shall not return unto me void, so let us claim the fruit for Him. In the ministry of prayer you and we can be "workers together for Him." The Word says, "Both he that soweth and he that reapeth may rejoice together."

Another way in which the glad news is going forward is by the use of a phonograph with Gospel records. This method has a great appeal to the natives. We have 120 messages of song and testimony in this form. Join us that they will bring eternal fruit.

Then, too, we have a set of Story-o-Graphs, with eleven Bible stories illustrated with figures. These make the messages live and are attentively received by the natives. In each one of these methods of giving out the word we are confident that not only is His name being made known but that hearts are being touched for God.

This undertaking of the work is serious work and it takes serious attention. It is combating with the

now a simple matter. We are in a forces of evil. Daily we realize that "we are not wrestling with flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." It takes the whole armour of God to withstand the evil one. It means that to carry the cross is a daily reality. But, nevertheless let us renew our strength and march forward under the command "Go." "Not by might nor by power, but by My spirit, said the Lord of Hosts."



Ein Mexikaner, der nirgends Hilfe finden konnte, kommt mit einem eiternden Geschwuer zu Br. Groening und laeszt sich behandeln. Es dauerte auch nicht lange bis sein Fusz heil war.

"Du hast uns Gott erkauf mit deinem Blut aus allerlei Geschlecht und Zunge und Volk und Heiden." Offb. 5:9.

O welch ein Lob wird das sein! Wie froh werden doch alle diejenigen sein, die dort dann dieses Lied singen

werden!

Mein Herz wird tief freudig gestimmt, wenn ich daran denke, dasz auch ich werde da sein und all die Herrlichkeit sehen die uns der Vater bereitet hat. Wie Paulus schreibt in Kor. 2:9, "Was kein Auge gesehen hat und kein Ohr gehoert hat und in keines Menschen Herz gekommen ist, was Gott bereitet hat denen, die ihn lieben."

Da ist diese Bedingung, "denen, die ihn lieben." Lieben wir wirklich so wie wir sollen? Denken wir genug an das Loblied: "Du hast uns Gott erkauf"? Wenn ich mir etwas kaufe, dann sage ich es ist meines, damit kann ich tun, was ich will. Und Jesus hat uns erkauf; dann sind wir seine Geschoepfe, geschaffen in Christo Jesu zu guten Werken. Eph. 2:10.

Es wird oft gesagt, wir leben in einem freien Lande; sehr gut, wir sollten auch sehr dankbar sein und diese Freiheit im wahren Sinne des Wortes ausnuetzen. Es gibt aber kein absolute Freiheit. Gott fuehrte Israel aus Aegypten hinaus, damit sie Ihm dienen konnten. Auch unsere Bestimmung ist, dasz wir Ihm dienen. Ich glaube wenn wir nicht Zeit haben ihm zu dienen, dann werden wir ihm dort auch nicht dienen koennen.

Wir koennen nicht alle Prediger oder Sonntagsschullehrer sein, aber es gibt noch viele andere Gelegenheiten Gutes zu tun. Drei Schwestern geben davon ein Beispiel. Eine davon hatte den Ruf zu den Heiden zu gehen. Die andern zwei versprachen, zu arbeiten und zu verdienen, damit sie die Moeglichkeit haben koennte, ihren Dienst unter den Heiden zu tun.

Was hat es unserem Heiland gekostet, uns zu erloesen? Er verliesz die Herrlichkeit beim Vater, wurde uns gleich, ausgenommen der Suende und war Gott treu bis zum Tode am Kreuz.

Jesus spricht: Folget mir nach. Das meint wir sollen so treu sein wie er. Ihm dienen mit der Gabe, die er uns gegeben hat.

Die Mission geht nicht von sich selber. Sie braucht Mittel. Wer sie hat, sollte sich nicht scheuen, sie zu geben. Wir sollten nicht denken, heute passt es nicht. Ich werde es

das naechste mal tun. Wenn wir damit anfangen, dann passt es uns niemals. Vor allem sollten wir fuer die Sache beten; wollen nicht unserer Geschwister auf dem Felde, Groenings und Gerbrandts vergessen. Sie sind oft in Gefahr, viel groeszterer Gefahr als manche denken.

A. J. Klassen.



Hier wird auf unserm Missionsfeld gepfluegt und Korn gepflanzt. Die Arbeit wird von Mexikanern getan. Mit einem Stock macht einer ein Loch und ein anderer wirft den Samen

hinein.

Die Brueder J. F. Sawatzky, Newton, Kansas, Gerbrandt und Groening schauen zu; letzterer steht hinter Br. Sawatzky und ist nicht zu sehen.

"The land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven; a land which the Lord thy God careth for; the eyes of the Lord God are always upon it, from the beginning of the year even unto the end of the year." Deut. 11:11-12.

Today we stand upon the threshold of a new era in our lives. From the country of our birth and from the midst of loved ones the Lord has cast us forth and brought us here. Before us lies a new country; a country so strange, so different. It is a land of rolling hills and sweeping valleys, of towering mountains and gaping canyons. It is the home of strange peoples, tongues and customs. Nevertheless it is a land which the Lord careth for, and the people therein He desires to possess.

We have been in the Tarahumara

country slightly more than two weeks. These two weeks have permitted us to look into some of the work. We have been touched by the apparent emptiness of the lives of the local people. We are beginning to appreciate the difficulties and trials this work will entail. The hills and valleys which first only described the physical features of the country, now find a spiritual application as well. Daily we realize more and more the magnitude of the work which the Lord has entrusted to us, and proportionally our weaknesses and insufficiencies become more and more real to us.

But we do not falter nor fear. We know that this land of hills and valleys is for the Lord, and He is to possess it. His eyes are upon it, and He careth for all. In His time the people thereof shall drink the water of the

rain of heaven and be quickened and satisfied. Let us pray often, and pray diligently, that the Tarahumara

may soon be given this water of life and live.

Henry and Susan Gerbrandt.



Indianer beim Fischen

THE WESTERN CROSS

The missionary lifted his eyes approvingly as a stranger entered the little Chinese mission hall and sat down near the door. There was nothing unusual about the newcomer, and yet—what was it that made his heart reach out in love and pity to the young man as he sat rather restlessly casting frequent glances toward the entrance?

Why was it that at the close of his message the ambassador of peace walked back to the visitor and spoke only one word: "Opium"? A quick nod of the head affirmed the missionary's fears. Here was a man who might be a great character—except for opium. But there was hope! The power of the Gospel was far greater than that of any sinful habit. It could break every shackle.

After a brief conversation, he invited the stranger to remain after the service and accompany him to the prayer room, and to his surprise and joy the invitation was gladly accepted.

In the prayer room, it was with great interest that the missionary listened to the

account of the young man's life. At an early age he had become an addict to the terrible opium habit, so much so, in fact, that he was arrested and given the "opium cure."

However, when he was released he again fell under the terrible power of the drug and went to the depths of sin. He was arrested and the "opium cure" was administered the second time. Now, according to Chinese custom, when this cure has been given twice, a cross, the vertical line of which is exactly the same length as the horizontal, is tattooed upon the arm.

As the soldier was placing the cross upon his arm, the severe pain caused the man to wince. This in turn caused the needle to cut a long and painful gash in the flesh.

For a moment the soldier studied the cross, the vertical line of which was much longer than the horizontal. Then he leaned back in his chair and said, "Young man, you now have a Western cross upon your arm. Perhaps if someone would tattoo the Western cross upon your heart you never would have to go through this again!"

The soldier was not a Christian and he knew very little about the Gospel, but he had heard that those who accepted the Westerner's God were no longer slaves to opium.

Once more the young man went out into the world, but the words of the soldier had impressed him deeply. Passing the mission he had heard singing, and, seeing a white man, came in. Perhaps the white man could tattoo the Western cross upon his heart.

The words of the missionary must be chosen with care, and he prayed for guidance.

"No," he answered, "I cannot tattoo a cross upon your heart. But I can point you to One who can place it there, the blessed Christ Jesus!"

He proceeded to tell how Jesus had died to set men free from everything that would keep them bound, from anything even so strong as opium.

Here was a heart ready for the Gospel, and in a short time he left the mission a new man, having not the cross tattooed upon his heart, but the Christ of the Cross within it.

After a period of time it was thought best that the missionary should return to his homeland for a period of rest. His plans were complete, his trunks were packed, and at last the time arrived for him to leave. He picked up his suitcase and was just ready to leave the house when someone knocked at the door.

The stranger was invited into the room and the missionary spoke to him. Seeing that he was not recognized, the young man stepped forward and said, "Do you remember me?"

"Are you the young man who was so

in bondage to opium?"

"I am."

"What have you been doing since you were here, and how is it with your soul?"

"Oh, sir," came the quick reply, "when I left the mission I went to my home and testified. My parents saw by my life that I really was changed, and they both have prayed through. Also my brothers and sisters are friendly to the Gospel and now we want you to come and open a mission in our town."

The missionary stood for a moment undecided, still holding his suitcases, waiting - waiting to go. But now what should he do? Here was a need, here was a call, here was an opportunity! He needed rest, to be sure, but these people needed salvation. His body was worn, but their souls were sick. If he fell in battle he would receive his reward, but what about them? Suddenly a brighter expression crossed his face, his decision was made, and he set his suitcases down. Then he turned to the young man and said, "I will go."

Taking only such things as he would need, he started out with the young Christian for the little village. It was a sacrifice, yes, but he did not consider it as such. He would open the mission and preach until a few more natives were converted to stand with his young friend who would by then be able to take charge of the mission. Then and only then could he go home.

The soldier had said, "Perhaps if someone could tattoo the Western cross upon your heart, you would never have to go through this again."

Well might he have added, "and perhaps you could bring happiness to many others also."—Told by Rev. W. A. Smith, missionary to China, and reported by M. L. R., in Gospel for the Youth.

We believe that the Bible authenticates the claim for itself that all Scripture is inspired by God.

We believe that the Man Christ Jesus is the Eternal Son of God, and that He became man by the virgin birth.

We believe that Salvation is had by faith alone in this sufficient sacrifice and in the Saviour, and that God's Word is true, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God."

We believe that He, and He alone, has made atonement for man's sins by His shed blood, having died on the cross as the sinner's Substitute and Saviour, and that God raised Him from the dead on the third day.

We believe confidently in the return of the Lord to consummate the redemption of the World, believing that, "This Same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven."

We believe firmly that it is the Church's solemn obligation to obey the command, "Go ye into all the world, and preach the Gospel to every creature."

The Mennonite Pioneer Mission

Founded in 1945

HOME OFFICE:

Altona, Manitoba, Canada

BIBLICAL — EVANGELICAL

MISSIONARY and PRACTICAL

THE PURPOSE

"To Preach the Gospel to Every Creature"

Council

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MR. D. H. FUNK, Vice-chairman Winkler, Manitoba, Canada.	MR. D. G. FRIESEN Treasurer Altona, Manitoba, Canada.

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Mennonite Pioneer Mission

Psalm 2:8

Ask of me and I shall give thee the heathen for thine inheritance
and the uttermost parts of the earth for thy possession.

Published Tri-monthly by the M.P.M., Altona, Man., Can.

3rd Quarter, 1946

Volume II



Mennonite Pioneer Mission Station and Farm at
Creel, Mexico.

THE NEW TESTAMENT MISSION PRINCIPLES

The New Testament is God's great book on missions for the Christian church to act as a guide. God evidently intended the New Testament, the inspired record of the first generation of missionary work to be an example for every succeeding one. Therefore the altogether best, the safest, the most practical textbook on missionary principles and practice for all time is the New Testament. To follow Christ and His apostles in their principles is still the best and most effective today.

So let us note some of these missionary principles: Their aim was to make Jesus Christ known to all men as the only Saviour from sin. Their aim was distinctive, unique and determining; we should not fail to notice it. Our work, like theirs, is neither commercial, political nor even philanthropic. Their aim was not to improve the state or society, even though this had powerful influence along these lines too. They knew that all men are lost for all eternity without Christ. Outside of Him there is no salvation either here or hereafter. They preached the Gospel which is the power of God to change hearts and lives. Many missionary efforts have failed because they did not observe these God-given principles. Let us constantly study His word to make sure we are working according to God's plan.

The policy of the New Testament is the widest spread of the Gospel. This is very easily seen in Jesus' ministry both in His teaching and in His work. "The field is the world." "Go ye into all the world, to all nations, to every creature." Such are His words. In His every-day ministry it is no less emphatic. He constantly moved from place to place. Notice how He journeys from one extreme of Palestine to the other. His words to His disciples were: "Let us go into the next town that I may preach there also, for therefore came I forth." He sends out first the twelve and later the seventy, two by two, into every city and place whither He Himself would come."

The same policy is repeatedly illustrated in the book of Acts. The first Pentecost after Christ's death in Acts 2 sees representatives of some fifteen countries gathered providentially at Jerusalem to hear "every man in his own tongue the new gospel message". Later God uses persecution to scatter abroad the "slow to go" church. So they went everywhere preaching the Word. Philip was divinely called away from the Samaria revival to minister to the Ethiopian eunuch and thus extend the witness of the Gospel to Africa. Peter is called to the Gentile Cornelius at Caesaria to open the witness to the Gentiles. Antioch displaces Jerusalem as the Christian centre because of its more liberal spirit and wider outlook. The conservative Jewish leaders give place to Paul, the apostle to the Gentiles, and thus the real foreign missionary movement is started. Later Paul was halted in Acts 16 to be called to Macedonia; thus to extend the Gospel to Europe.

Should it not therefore be the duty of the home church and the missionaries abroad to examine their policy of work as to whether it measures up with the New Testament in insisting on aggressive evangelism and ever pressing forward and outward to "the regions beyond" so long as there remain countries wholly unevangelized? There will always be the excuse of much to do nearer home and apparently too few to do it. Yet this cannot change the fact of the terrible loss to those who are wholly left to perish. Some one has said, "No one has a right to hear the gospel twice before everyone has heard it once."

The responsibility to carry forth the Gospel does not rest upon a few chosen official workers, but it rests upon every member of Christ. The command "Go ye" did not only apply to the group that first heard it from the lips of the risen Lord, but is authoritatively repeated whenever and wherever a new company of believers is formed. Examples in the Acts and Epistles testify to this. Through the persecution the Christians at Jerusalem were all scattered abroad except

the apostles: "therefore they went everywhere preaching the Word." Of the Thessalonian converts it is said that from them sounded forth the Word of God not only in Macedonia and Achaia, but also in every place. As to giving, although they were themselves in great poverty, they abounded unto the riches of their liberality. Phil. 4.

It is true that the leadership was invested then as now, in a distinctive class, divinely called and qualified by their true function not by monopolizing the work but by wisely leading and, for the per-

fecting of the saints. Eph. 4. It was mostly individual effort of proclaiming the Gospel. Of missionaries in the modern sense of the term there were few: of those who devoted their full time and strength to the work of preaching there were few; but of those who made their trade their profession, their everyday occupation the means of extending their faith, there were a multitude. This then is the only hope to evangelize the world today. "Every Christian is a missionary." (Based on "Progress of World Wide Missions" by Rev. Glover.)



Picture showing Sr. and Mrs. Henry J. Gerbrandt and Mrs. Randall Groening meeting friendly Tarahumara Indians.

THY BROTHER'S BLOOD CRIETH By Amy Wilson-Carmichael, Missionary To India

It was night in India. A heathen and pitiful festival clamored about me. I could not go to sleep, so I lay awake and looked; and I saw, as it seemed, this:

That I stood on the grassy sward, and at my feet a precipice broke sheer down into infinite space. I looked, but saw no bottom; only great shadow-shrouded hollows, and unfathomable depths. Back I drew, dizzy at the depth.

Then I saw forms of people moving along the grass. They were making for the edge. There was a woman with a baby in her arms and another little child

holding on to her dress. She was on the very verge. Then I saw that she was blind. She lifted her foot for the next step . . . it trod air. She was over, and the children with her. Oh, the cry as they went over!

Then I saw more streams of people flowing from all quarters. All were blind, stone blind; all made straight for the precipice edge. There were shrieks as they suddenly knew themselves falling, and tossing up of helpless arms, catching, clutching at empty air. But some went over quietly, and fell without a sound.

Then I wondered with a wonder that was simply agony, why no one stopped

them at the edge. Then I saw that along the edge there were sentries set at intervals. But the intervals were far too great; there were wide, unguarded gaps between. And over those gaps the people fell in their blindness, quite unwarned; and the green grass seemed blood-red to me, and the gulf yawned like the mouth of hell.

Then I saw like a little picture of peace, a group of people with their backs turned towards the gulf. They were making daisy chains. Sometimes when a piercing shriek cut the quiet air and reached them it disturbed them, and they thought it a rather vulgar noise. And if one of their number started up and wanted to go and do something to help, then all the others would pull that one down. "Why should you get excited about it? You must wait for a definite call to go! You haven't finished your daisy chains yet. It would really be selfish," they said, "to leave us to finish the work alone."

There was another group. It was made up of people whose great desire was to get more sentries out; but they found that very few wanted to go; and sometimes there were no sentries for miles and miles of edge.

Once a girl stood alone in her place, waving the people back; but her mother and other relations called, and reminded her that her furlough was due; she must not break the rules. And being tired and needing a change, she had to go and rest for a while; but no one was sent to guard her gap and over and over the people fell like a waterfall of souls.

Once a child caught at a tuft of grass that grew at the very brink of the gulf; it clung convulsively and it called—but nobody seemed to hear. Then the roots of the grass gave way, and with a cry the child went over, its two little hands still holding tight to the torn-off bunch of grass. And the girl who longed to be back in her gap thought she heard the little one cry, and she sprang up and wanted to go, at which they reproved her, reminding her that no one is necessary anywhere; the gap would be well taken

care of, they knew. And then they sang a hymn.

Then through the hymn came another sound like the pain of a million broken hearts wrung out in one full drop, one sob. And a horror of great darkness was upon me, so I knew what it was—the Cry of the Blood.

Then thundered a Voice, the Voice of the Lord: "And He said, What hast thou done? The voice of thy brother's blood crieth unto Me from the ground".

* * * * *

The darkness still shuddered and shivered about me. I heard the yells of the devil-dancers and the wierd wild shrieks of the devil-possessed just outside the gate.

What does it matter, after all? It has gone on for years; it will go on for years. Why make such a fuss about it?

God forgive us! God arouse us! Shame us out of our callousness! Shame us out of our Sin! God call young people to go out, and at all costs bring the needed Salvation.

Abchiedsfezt in Rosenfeld

für Schwester Anne Penner, abgehalten
den 18ten August.

Lied vom Chor: „Die Sach' ist dein,
Herr Jesu Christ.“

Die Einleitung vom Vorstehenden A. J. Klassen. Lied vom Chor: „Der lohnendste Dienst.“ Dann kam die Ansprache von Schwester Anne Penner. Sie zeigte uns die Macht des Gebets. Sie sagte, daß es manche Dinge im Menschenleben gibt, die da unmöglich scheinen zu sein, aber durch die Macht des Gebets können sie überwunden werden.

Dann folgte Musik von Br. Cor. Löppf. Schwester Cor. Löppf brachte ein sehr passendes Gedicht, „Der Herr mit dir.“ Marie Schellenberg sang ein Solo: „Wide, Wide as the Ocean.“ Pred. Johan Löppf sprach über den Vers aus 1. Kor. 13, 13: „Nun aber bleibt Glaube Hoffnung, Liebe, diese drei aber die Liebe ist die größte unter

ihnen.“ Er betonte das Wort „Liebe.“ Bei ihrer Tochter hatte das immer die Hauptrolle gespielt, so lange sie zu Hause gewesen war. Er meinte, das Familienleben hatte sich immer sehr schön gemacht.

Darauf folgte Musik: „Jaß meine Hand.“ Dann sprach Pred. F. Schmidt. Er nahm Abraham zum Vorbild, und wies hin auf seinen Glauben, der ihn trieb seine Freundschaft zu verlassen. Er meinte, hätte Abraham gesagt, ich kann nicht, so hätte der liebe Gott ihn nicht brauchen können.

Vier Mädchen sangen ein Quartett: „The Lord Is My Shepherd.“ Pred. Johan Heinrichs machte Schluß mit Joh. 10, 16. Er gab Schwester Penner den Vers mit aus Jes. 41, 10. Der Chor sang das Lied: „God Will Take Care of You.“

Die Versammlung bestellte die Geschwister in Indien zu grüßen; welcher Gruß durch Aufstehen übermittelt wurde.

Wir hatten einen sehr segneten Vormittag.

—A. F. Massen.

(Folgendes Lied wurde von Pred. F. D. Köpff auf Schwester Anne Penner's, seiner Pflegetochter, Abschiedsfeiertag, vorgesprochen.

Melodie: Will ich des Kreuzes Streiter sein.

1. Willst du des Heilands Zeuge sein,
Die Botschaft tragen aus;
Das Wort vom Kreuz, ein wahrer
Schein
Im Land, von Haus zu Haus?
2. Wirst öfter du noch leiden Pein
Und dulden viele Schmach;
Und oftmals wird dein Mut so klein
In all dem Ungemach.
3. Willst du als Diener dann besteh'n,
Mußt mutig schreiten fort,
Und ihm um Kraft beständig steh'n,
Du geh'n von Ort zu Ort.
4. Auch wenn dein Werk nicht Früchte
zeigt,
Die Arbeit leg nicht hin;

Und ob mancher Seufzer steigt
Zum Throne Gottes hin.

5. Doch nur getrost, der Lohn folgt
nach,
Dem der da treu gedient.
Und warst auch du so oft noch schwach,
Dein Werk sich dennoch rühmt.
6. Du wirst empfah'n den wahren Lohn
Nach treu vollbrachter Tat;
Empfängst von ihm die Siegeskron,
Der dich gesendet hat.

Abschiedsfeier für Schw. Anne Penner

Wie vorher bekanntgegeben, wurde das Abschiedsfeiertag für Schw. Anne Penner den 18ten August gefeiert, vormittags in Rosenfeld von der Ortsgemeinde und abends in Altona von der Gemeinde als Ganzes.

Unsere Missionarin und die Gemeinde nahmen voneinander Abschied auf 6 oder 7 Jahre, wenn alles seinen normalen Gang gehen wird. Schaut man in die Zukunft, scheint das eine lange Zeit zu sein. So ging es wohl allen, die an diesen Feiern teilnahmen. Am meisten doch den nahen Angehörigen, denen der Abschied schwer wurde.

Die Feier in Altona wurde vom Vorsitzenden des Komitees für Mission, Dr. Jacob W. Schmidt, Edenburg, geleitet. Mt. David Schulz hielt im Namen der Gemeinde die Abschiedsrede worin er betonte, daß dieses das erste Abschiedsfeiertag sei für eine Missionarin, die übersee gehen wollte auf lange Zeit, weit ab von uns allen. Sie ist unser erster Vertreter in der fernern Heidenwelt. Darauf sprach Schwester Penner und brachte ihre Gedanken kurz zum Ausdruck. Sie dankte den Geschwistern für die Freundlichkeit, die ihr überall wo sie in ihrer Reise durch die Gemeinde kam, entgegengebracht worden war, und empfahl sich der Fürbitte der Gemeinde. Pred. Johan D. Köpff, Pflegevater der Missionarin, sprach über das Wort, „Kindlein, es ist die letzte Stunde,“ und wies auf verschiedenes hin, das nun hier Angeles, in San Francisco einsteigen, zum Abschluß kam, auch war es gleich-

sam die letzte Stunde ihres Verjammerns. Auch hatte er noch Worte der Ermuthigung für den Dienst, in den ihre Tochter jetzt treten soll und will. Der Schreiber des Komitees für Mission sprach im Namen der Missionsbehörde und wies hin auf eine lange Reihe von Jahren der Vorbereitung, die nun zu Ende waren. Jetzt hieß es, hinaus ins Feld! Die Gemeinde wurde angespornt, das ihrige zu tun, in der Hirbitte und auch in andern Pflichten, damit die Schwester ihre Arbeit in Indien nach Gottes Wohlgefallen wird ausrichten können. Schwester Cornelius Löppky, Plumm Coulee, trug eindrucksvoll das Gedicht vor, welches auch in dieser Nummer erscheint. Ein gemischtes Quartett, ein Männerquartett und der Chor dienten mit passenden, anregenden Liedern.

Montag, den 19ten August, wurden die letzten Vorkehrungen zur Reise getroffen, und als alles fertig war, kam die Nachricht, daß die Abfahrt ihres Schiffes auf zwei Wochen aufgeschoben sei. Da kam Schwester Anne dann wieder zurück nach Rosenfeld und blieb bis zum 29ten zu Hause. Am Abend dieses Tages waren nebst ihren Angehörigen noch eine Anzahl Freunde in Winnipeg zum Abschied erschienen. Kurz vor der Abfahrt des Zuges wurde in einer Ecke im Bahnhof eine Gebetsstunde abgehalten und die Schwester der Obhut des Herrn, der sie in Seinen Dienst gerufen hat, anbefohlen. Dann noch ein kurzer, schneller Abschied von allen, und es hieß: „Einsteigen.“

Gegenwärtig ist Schwester Penner in Newton, Kansas, wo sie Glieder der äußern Missionsbehörde und andere Freunde besucht. Schwester Martha Burkhalter, mit der sie zusammen reisen soll, kommt auch dorthin, von wo sie dann zusammen ihre Reise fortsetzen wollen. Sie sollten in Los Angeles das Schiff M. S. Lawaki besteigen, aber die Abfahrt ist auf vier weitere Tage aufgeschoben, und sie sollen anstatt in Los und zwar am 12. September.

—S.

Ein Kind in Indien

Die Geschichte wird erzählt von einer Frau, die am Ufer des heiligen Flusses Ganges stand. Sie war nicht allein. Auf ihrer Schulter hielt sie einen kleinen kränklichen Jungen. Ihr zur Seite stand ein gesunder, kräftiger Dube von etwa vier Jahren. Ein Vorübergehender merkte das vergräunte Angesicht der Mutter, ging aber weiter. Er war jedoch nicht weit gegangen, als ihm ein Gedanke durchzuckte und es ihm klar wurde, was die Frau im Sinn habe. Er lief zurück, so schnell er konnte, kam aber zu spät. Die Frau stand noch immer da, den kleinen kränklichen Jungen haltend, aber der gesunde, kräftige war nicht mehr bei ihr.

„Aber warum hast du das getan?“ fragte der Vorübergehende, worauf die Mutter ihm zur Antwort gab: „Wir schenken unsern Göttern das Beste.“

Ja, die Mutter hatte ihren schönen gesunden Jungen in das schmutzige Wasser als Opfer ihres heidnischen Götzen geworfen, aber mit welch hoffnungslosem Weh!

Was sagt uns dieses? Können wir weniger tun? Können wir weniger tun, als unserm Herrn, der uns geliebt und sich für uns gegeben hat, unser Bestes zu geben? Er will unser Herz. Hat er das, dann begeben wir ihm auch unser Leben freiwillig als Opfer. Römer 12:1.

OXFORD HOUSE

Oxford House is one of the oldest Indian Reserves in northern Manitoba. It was already a well-established fur trading post when the first pioneer settlers came through by way of the Hudson Bay route to settle in the Red River Valley. In fact, we have a grave-stone here dated 1827, telling of a little child that was buried during Christmas when some settlers wintered here.

To get to Oxford House you take the S.S. Kenora up Lake Winnipeg as far as Norway House. Then you travel by canoe about 175 miles more, going up the Nelson River, into Echimamish and Hayes

Rivers, and finally into the large lake on which our mission is situated. This latter part of the trip will take all of three to five days, as the weather permits, and there are twelve portages, two being long and hard to make.

The reserve is situated on the north-east shores of Oxford Lake along a high ridge. The settlement has about four hundred and fifty Cree Indians, one free-trader and the Hudson's Bay Company tader. The native people live on the reserve during the few summer months, but move to their hunting grounds in the bush for the rest of the year. They live mostly in tents here but further inland have small log shacks. Early in spring most of the men bring in their families and then go off by themselves for the spring muskrat hunt. They may catch as many as 100 to 150 furs per person, depending upon whether the man is lazy or not. These furs generally bring from \$1.50 to \$3.00 each and this income is an addition to the winter furs.

This past winter several thousand Arctic caribou passed through our country here. Many Indians did hardly a thing but hunt caribou from December until March and yet when the ice went out, you couldn't find a piece of meat among them, even with the estimated 900 caribou that they had killed. Their mode of living is very simple and the Government gives them almost everything. In spite of that you seldom see a family which looks as if it can make ends meet. They are a very care-free people and scriptural only in the fact that they have no care for the morrow.

We are the missionaries here but there are many other duties here which befall us, leaving little time for what we are interested in most. There are so few people in the north that the government expects much from them, especially from the missionary. My husband is the registrar of all the births, marriages and deaths, with the Child Allowance added now. This requires too much correspondence for one man. Once a month Edwin has to distribute rations to the widows

and others claiming relief. With rations we mean a certain quantity of flour, sugar, oatmeal, baking powder, lard, soap, rice, etc., also some clothing and blankets. In addition to that the government supplies these people with all roofing paper, nails, building and garden tools, which the minister in charge has to give or loan as the case may be.

Until the present we also dispensed all medicines. There are numerous raps on the door daily when people call for headache or laxative pills, cough syrup, etc. If anyone has an ailment requiring just a little more attention than a prescription, we are always expected to go to see them, whether they live next door or three miles away. Neither of us having medical training as yet, we depend entirely upon God for wisdom and guidance in this as well as other things. We could tell of definite results that we have felt in answer to prayers in sudden sicknesses or accidents. Tuberculosis is a strong enemy and the resistance of these people against all diseases is very low. We have had about fourteen funerals since we came here.

All the above things keep us busy but there is also the church work to think of first and foremost. Generally we have two services on Sunday and one on Wednesday evening. Then a weekly choir practice for the young people, a confirmation class, a girls' sewing and Bible hour, and a class of Bible study for the parents. The school teacher who boarded with us during the winter is out now, so that we have also taken over the Sunday School, adding older pupils to it, making two classes now instead of one.

The spiritual condition of our Cree people is very pitiful and requires much prayer, patience and love. Considering that missionaries have worked here for the last hundred years, we would expect to see fruits of their labors, but where are they? It is said that an Indian is hard to change and so it seems to us also. They still adhere closely to all their old customs, beliefs and superstitions. Their moral life is very low and traces

of sin are definitely around us continually. Have they always had the Gospel Truth told to them? Or that in Christ, old things pass away? There is much need of Cree literature although we received an amount lately for which we are very grateful. Most of the people can neither read nor write. But even if there is a Bible or New Testament in the home, and if it is read morning and night, that may be done only because of habit or superstition, interfering in no way with the heathenish, sinful life.

A new struggle started in this reserve two years ago. The Catholics are starting a mission here, putting up a large building this summer. We can already feel the opposition and no doubt some will go from us, but if the ones remaining are faithful and true, it will be better than having them all only lukewarm. The priest has the advantage over us in that he knows the language. My husband reads the Scriptures in Cree and can understand much of it, but so far has not found enough time to master it in speech.

We came here on July 14th, 1945. The year has passed by very quickly and even though many things are discouraging, God has daily given us sufficient strength. We look to Him for more strength and would ask you all to pray for us that we may be found faithful and that many souls may be turned to Christ, our Redeemer, before it is too late.

In much concern for these souls but happy in His service,

Mr. and Mrs. Edwin C. Brandt.

(Note: The work among the Indians in the north is being conducted by the United Church, which has had stations among them for many years. During the war a shortage of workers from among its membership caused them to look elsewhere for men to fill vacancies. The Selective Service Board drew their attention to some promising young people who were doing alternative service. The result was the appointment of workers from the M.B. and the Berghaler Churches. There might also have been some from churches of which we are not informed.

This arrangement was to last until after the war, when it was hoped that the U.C. would have enough of its own members to fill all the positions in the north. There is still a shortage, however, and at least three stations are staffed by Mennonite young people. Until quite recently several fields had no workers.

The work among the Indians is difficult and requires patience, tact and Christian love. It cannot be done to the glory of God in one's own strength. Will you pray earnestly for the workers as well as for the people among which they work? — H.)

AFRICA'S DOOR FLUNG WIDE

By Rev. Waldo E. Harder

... In a certain village three young men, one of whom was the chief's son, went out to kill a lion. In the ensuing struggle the chief's son was badly hurt, his arms and sides having been badly torn by the lion's claws. When the marauder had been killed, they returned to call on the witch doctor for aid. Appearing in his costume of grass with its hideous mask and horns, he made the people stand in a circle. After mixing herbs and roots with clay he plastered them on the open wounds of the boy, muttering as he worked thus calling the spirits to aid him in finding out who was responsible for this calamity. The question with the witch doctor was, "Had the people neglected an offering to their gods or the performing of rites due to their ancestral spirit? Were the spirits angry? Or did some enemy send the lion?" Dancing weirdly in the fire light he shook the diviner basket and invoked the spirits. The signs in the basket pointed to a shaky old woman as the guilty one. The natives, in anger, quickly did away with her. All the while the wounded boy's arm was swelling larger and larger. Sionaries, said to the witch doctor, "I Finally, the chief, who knew of the miswill take my boy to the white doctor at the mission." The boy was cared for and returned accompanying his father to the village with this result. The village got

rid of their witch doctor, the three young men went to the mission school and became fine Christian workers.

Education for the native is provided by the mission in three types of schools, the village elementary, the regional upper grade, and the advanced station school. Those who have completed this course and feel called to Christian service then enroll in the Bible School at the station. Upon graduation they become teacher-evangelists in frontier villages, teaching the children and preaching the unsearchable riches of Christ. Upon these native leaders we must depend for the final evangelization of all the interior of Africa.

. . . The medicine man is supposed to know this spirit world and can provide fetishes or charms that will protect one or appease the spirits. His powers are supposedly great and often he is more respected and feared than the chief himself.

Thus they live, steeped in darkness and superstition without The Light who alone can give Life. Is this not our opportunity? Our call? Listen to the heart-rending plea of an old chief to a missionary, Rev. John C. Wengatz, passing through his land, as he tells it in the book, **Miracles in Black**.

"White man, now listen to me. I listened to you yesterday and today, and understand all that you have said to me . . . of all the white men that have ever been to my village or have walked through my country, none ever told me such music as you tell me. They are not the words

of just white man. No one has ever talked to me like you talked to me yesterday and today . . . here to the left as far as you can see, is my kingdom, and if you will send me somebody to teach me these things, I will call in every man and woman in my kingdom to sit at your feet, to listen to such words as I have heard yesterday and today . . . Will you do it, Teacher?"

And then pointing to the bush at the left, he continued, "Look in there, Teacher, look. Oh, but you can't see it in the moonlight; I can. In there, in the bush, way up to the left and way down to the valley, it is all filled with little mounds. Here lies my father buried. There is my mother and all my people are there — many hundreds of them."

Looking the missionary in the eye and lowering his voice, "White man, not one of these people that went into the ground there have heard such things as I've heard, and I am an old man now. Shall I go in there too without hearing these things again, and shall all my people and the people of my tribe go in there without hearing these things? Send me a teacher, white man; don't tell me you can't."

The missionary adds, "The last thing I saw of him was as he stood with outstretched hands begging for a teacher for his people. I left him waiting. He is still waiting for me to send him the Gospel of Jesus and Life."

"Will you do it?" . . . "Will YOU do it?" . . . "Don't tell me you can't!" . . .

Beim Böhltun

Das größte und schönste Vorrecht, welches die Reichen vor den Armen genießen, ist das, welches sie am wenigsten üben: die Armen glücklich zu machen.

Beigere dich nicht, dem Dürftigen Gutes zu tun, so deine Hand von Gott hat, solches zu tun. Sprich nicht zu deinem Nächsten: „Gehe hin und komm morgen wieder, morgen will ich dir geben,“ so du es wohl hast.

—Sprüche 3, 27. 28.

We believe that the Bible authenticates the claim for itself that all Scripture is inspired by God.

We believe that the Man Christ Jesus is the Eternal Son of God, and that He became man by the virgin birth.

We believe that Salvation is had by faith alone in this sufficient sacrifice and in the Saviour, and that God's Word is true, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God."

We believe that He, and He alone, has made atonement for man's sins by His shed blood, having died on the cross as the sinner's Substitute and Saviour, and that God raised Him from the dead on the third day.

We believe confidently in the return of the Lord to consummate the redemption of the World, believing that, "This Same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven."

We believe firmly that it is the Church's solemn obligation to obey the command, "Go ye into all the world, and preach the Gospel to every creature."

The Mennonite Pioneer Mission

Founded in 1945

HOME OFFICE:

Altona, Manitoba, Canada

BIBLICAL — EVANGELICAL

MISSIONARY and PRACTICAL

THE PURPOSE

"To Preach the Gospel to Every Creature"

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Mennonite Pioneer Mission

Psalm 2:8

Ask of me and I shall give thee the heathen for thine inheritance
and the uttermost parts of the earth for thy possession.

Published Tri-monthly by the M.P.M., Altona, Man., Can.

4th Quarter, 1946

Volume II

"Know ye not that . . . ye are not your own?
For ye are BOUGHT with a price."

—1 Cor. 6:19, 20.

God MADE us for Himself!
And meant each life to be
The working-out of His design,
A witness to His power divine,
A gem that in His crown should shine
Through all Eternity!

We sold ourselves away,
And we, who once had been
His special glory and delight,
Refused to render Him His right,
And plunged ourselves in darkest night—
The sons and slaves of sin!

God BOUGHT us for Himself
With Jesus' precious blood.
TWICE HIS!—then let us think in shame
To lightly treat His holy claim,
But live to glorify the Name
Of such a Saviour-God!

—C. G. Andrews.

Vericht vom Felde

„Gott sei uns gnädig und segne uns: er lasse sein Antlitz leuchten, daß man auf Erden erkenne seinen Weg, unter allen Heiden sein Heil.“ Ps. 76:2, 3.

Welch wunderschöne Ausdrücke! „Daß man auf Erden erkenne seinen Weg, unter allen Heiden sein Heil.“ Wenn wir heute auf den Tarahumara Stamm schauen, scheint die Erfüllung dieser Verheißung noch in weiter Ferne zu sein. Ihre gegenwärtige Religion ist eine wunderbare Mischung von Christentum und Heidentum. Bald auf das Kommen der Spanier sind sie „evangelisiert“ worden. Doch wenn wir heute die Bibel als Maßstab ihres Glaubens nehmen sind sie noch im finstern Heidentum.

Wir sind nun elf Monate in diesem Lande und acht Monate hier auf dem Felde gewesen. Schon längst sind wir der Heimatgemeinde einen mehr vollständigen Bericht schuldig. Es scheint so wir scheuen uns von der Arbeit zu schreiben. Es ist uns nicht vergönnt so zu arbeiten wie die verschiedene Missionsgesellschaften in Indien oder Afrika. Also können wir auch nicht solche Berichte von Evangelisationsarbeiten geben. Dieses macht die Arbeit oft schwer. Wir müssen zuzeiten aufpassen,

daß uns nicht Gefühle der Mutlosigkeit überwältigen. So weit gleicht die Arbeit mehr der eines gewöhnlichen Bauers als der eines Missionsarbeiters.

Wir preisen den Herrn für gute Gesundheit. Anfänglich war es schwer für uns der Höhe wegen. Doch heute haben unsere Körper dieses überwunden. Auch unser Söhnchen ist bis heute sehr schön gesund gewesen. Wenn wir die vielen Krankheiten der Kinder in unsrer Nachbarschaft in Betracht nehmen, macht uns dieses doppelt dankbar.

Wie ich schon anführte, ist dieses Arbeit so wie die der Bauer; besonders in den letzten Monaten. Wir haben Kartoffeln gegraben, Kornstroh und Hafer geschnitten, Korn gebrochen, usw. Und weil unsere Methoden so altmodisch sind, nimmt es viel Zeit in Anspruch. Das Bild zeigt, wie wir den Hafer zusammen bringen. Die Ernte war verhältnismäßig gut. Von allem, außer Hafer, ist mehr als im vorigen Jahr. Im Zusammenhang mit der wirtschaftlichen Arbeit kommt das Bauen. Unser Haus ist noch immer nicht ganz fertig. An der Schule ist noch ziemlich viel zu tun. Dann sind da die Zäune zu bauen und verschiedene andere Einrichtungen zu treffen. Wenn ich diese Arbeit



Pablo und ich bringen Kornstroh im Stahl.



Pablo u. Maria

Hier wird Hafer zusammen ge-
bracht. Susan und Baby schauen
zu.

auch nicht allein tue, so nimmt sie doch meine Zeit und Aufmerksamkeit. Wir haben ein Indianerpaar, Maria und Pablo (Paulus), welches diese Arbeit tut. Aber mehr von ihnen später.

Eine andere Arbeit, die wir hier haben, und welche auch ziemlich Zeit braucht, ist die Krankenpflege. Dieses hat uns schon hier viel Studieren gekostet. Erstens, mangelt es uns an Vorbereitung, und dann muß man dabei die spanische Sprache brauchen. In den letzten Monaten sind viel sogenannte Sommerkrankheiten gekommen. In der Regenzeit kamen viele Indianer mit Rheumatismus. Wenn wir Canadler in ihren Häusern wohnen sollten, würden wir schon über mehr als Rheumatismus klagen. Ein manch schwerer Fall erfährt man in Verbindung mit dieser Arbeit. Einen Tag, als ich auf dem Wege nach Creel war, hielt mich ein Mann auf. Er wollte haben ich sollte zu seiner Höhle kommen. Welch ein trauriges Bild erwartete mich dort! Auf hartem Stein, in eckliche Lumpen gewickelt, lag ein kleines Kind. Daneben, auf der Erde, saß die Mutter. Sie waren des Nachts eine lange Strecke gekommen und wollten nun Hilfe

haben. Wenn alles gut geht, sind wir Protestanten Christen ungewünscht und verachtet. Wenn aber Not ist, wissen die meisten, wo wir sind. Als ich dieses Kind gesehen hatte, sah ich, daß ich hier nichts tun konnte. Die schreckliche Geschlechtskrankheit forderte wieder ihren Raub. Ich ging zur Stadt und suchte einen Platz für die Frau. Doch als ich zurück kam, bedurfte das Kind keiner irdischen Wohnung mehr. So sind aber hunderte Fälle. Die Linderung der physischen Not ist gut und notwendig. Sie öffnet die Türen nach vielen Seiten hin. Doch oft wünsche ich, wir brauchten diese Arbeit nicht tun, sondern, daß wir so könnten wie die Apostel in Apg. 6, 4: „Wir aber wollen anhalten am Gebet und am Amt des Worts.“ Weil das hier aber nicht geht, gehen wir diesen Weg.

Viele von den Lesern, glaube ich, würden auch gerne etwas über unser Sprachstudium



Ein Indianerhäuptling erhält eine Reihe von Penicillin Einspritzungen wegen einer schlechten Entzündung am Bein.

lesen. Hier ist es auch am Platz, mehr über Pablo und Maria zu schreiben. Dieser junge Mann hatte schon früher ab und zu für uns gearbeitet. Wir suchten nach einem Indianer, der uns im Studium der Tarahumara Sprache behilflich sein könnte. Der Herr legte diesen Indianer auf unser Herz, und wir fingen an darum zu beten, daß der Herr ihn herschicken möchte. Und so hat der Herr uns zusammengeführt. Er ist nun schon über anderthalb Monate bei uns gewesen. Allmählich lernen wir diese jungen Leute kennen. Er hilft mir in meiner Arbeit und seine Frau hilft Susan im Hause. Es ist unser Gebet, daß der Herr ihre Herzen aufstun möchte für die Wahrheiten des Wortes Gottes. Er lieft das Evangelium Markus, kann aber



Der zukünftige Schullehrer spielt Spanische Gospel Records am Sonntag vormittag.

wenig verstehen, trotzdem daß er eine verhältnismäßig gute Bildung in der spanischen Sprache hat. Solche Wörter

wie Erlösung, Sünder, usw., bilden keine Begriffe in ihm. Nun aber zum Sprachstudium.

Bei dem Erlernen einer neuen Sprache sind nicht nur neue Wörter zu lernen. Wenn wir Deutsch und Englisch vergleichen, so finden wir daß sich die deutschen Wörter viel mehr vorne im Munde formen. So haben auch die spanische und die Tarahumara Sprache ihre eigene besondere Eigenschaften. Im Spanischen sagt man nicht: „Ein gutes Kind,“ sondern „Ein Kind gutes,“ oder „Ein Pferd schwarzes.“ Die Indianer Sprache ist wieder ganz anders. Hier müssen wir unser eignes System von Sprachbildung ganz vergessen. Am Anfang ist man geneigt zu denken, daß solch eine Sprache doch sehr unvollkommen ist. Wenn sie, zum Beispiel, sagen wollen: „Deine Frau hilft meiner Frau“ so sagen sie „Muche wupira noch nehe wupira hmwaga.“ Wörtlich übersetzt lautet es so „Du Frau arbeitest ich Frau mit.“ Eine Fremdsprache zu erlernen ohne Anleitung aus Büchern ist interessant. Es nimmt viel Zeit und Ausdauer. Einen Tag denkt man, man hat etwas Wichtiges gefunden, und den nächsten Tag erfährt man, daß es eine ganz falsche Spur ist.

Unsere Arbeit mit diesem Manne ist nicht ausschließlich die Sprache. Unser Umgang mit ihnen beiden gibt uns Gelegenheit sie kennen zu lernen, und auch mit ihnen zu arbeiten. Es ist unser tägliches Gebet, daß sie sich dem Herrn ergeben möchten. Zu Deutsch ist sein Name Paulus. Wir beten, daß er ein Paulus für diese seine Rasse werden möchte.

Wir empfehlen den Lesern dieses Berichtes diese Indianer an. Betet, daß auch die Tür für freie Arbeit sich öffnen möchte. Betet auch, daß sich ein Weg möchte finden lassen unsere Papiere in Ordnung zu bringen. Gegenwärtig sehen wir noch keinen Weg, damit weiter zu arbeiten. Die Immigrationsbehörde hat wieder alle unsere Papiere zurückgewiesen. Doch auf den Herrn vertrauend wollen wir weiter arbeiten.

Eure im Dienste des Meisters,
Susan, Henry u. Gerald Gerbrandt.

WORD OF FAREWELL

I want to take this opportunity of thanking all who have helped in my preparation in any way—by your material gifts, by your good wishes, and by your prayerful interest. I sincerely appreciate it all and pray that the Lord Himself may reward you for it.

The Christian's "calling" is the highest anyone can occupy. We are "saved to serve." One form of service that we as a church have somewhat neglected until quite recently is that of foreign missionary work. It costs something to undertake a missionary program. It costs money; it costs work—hard work, mentally and physically. It requires consecrated manpower—young people who are willing to lay down their lives if need be for the cause. It requires people at home who are willing to back up those who have gone. The missionary cause is one which requires, yes, demands, our very best. But is it not worthy of it? Not all of our young people can go to the foreign field, that is true, but is it not just as true that not all of our young people can stay at home?

I believe that God has a definite plan for each life. We read in Mark 13:34, "For the Son of Man gave to every man his work." God understands us better than we understand ourselves. He knows all about us—all our limitations as well as our capabilities. Is He, then, not best qualified to order our lives? This He waits to do! Somewhere in this world God has a place for you and when you find that niche you will fit into it as you will into no other. It is there you will find the deepest joy and satisfaction of service of which you are capable. Naturally, then, we ask: "How may I know God's plan for my life?"

1. Be assured that He has a plan. Eph. 2:10—"We are created in Jesus Christ unto good works which God hath before ordained, (some versions read 'prepared') that we should walk in them." In Eph. 1:4 we read: "We are chosen in Him before the foundation of this world." May not the choice and plan have been formed at

the same time? What if we miss this chosen pathway? Then we miss God's best for our lives.

2. Be assured that He will reveal His plan. In Eph. 5:17 we read: "Be ye not unwise, but understanding what the will of the Lord is." We are commanded to know God's will, therefore it must be His will to reveal it to us. In Col. 1:9 Paul's desire is "that ye might be filled with the knowledge of His will." That does not leave any room for doubt and uncertainty.

3. Give God a chance to reveal His will by waiting upon Him:

- a) We must wait upon Him alone.
- b) We must wait upon Him at an appointed time.
- c) We must wait upon Him with our whole being yielded to Him.
- d) We must wait upon Him expectantly—in faith.

4. Some ways in which God will reveal His will:

- a) Through the Scriptures.
- b) Through providential circumstances.
- c) Through the conviction of our own judgment.
- d) Through the inward impressions of the Holy Spirit.

For the actual work on the foreign field God requires young people; but that is not all that mission work consists of. All—young and older, can have an equally important share in this work. The greatest and most effective way in which you can help mission work is by prayer. James says: "The effectual, fervent prayer of a righteous man availeth much." Prayer is a mighty weapon that God has placed at our disposal. Time spent for God is not time spent; it is time invested.

Another way in which you can help mission work is by your material gifts. The question is not "How much of my money can I use for God?" but "How much of God's money may I use for myself?" God will not be debtor to any man, and whatever we spend for Him will be rewarded.

In conclusion I would quote the words

of William Carey when he left his church in England:

"Yonder in India is a gold mine. I will descend and dig. You at home must hold the ropes." As I leave for my field of service for the Lord in India, I go depending upon you at home to hold the ropes of prayer for me.

—Anne Penner.

Etwas aus Indien

Die Schwestern Anne Penner und Martha Burkhalter sind glücklich in Indien gelandet und nun auf dem Felde, wo sie wirken wollen. Die Reise ging gut. Schwester Anne ist nicht krank gewesen, und hat die Reise angenehm und interessant gefunden. Den 3ten Dezember schrieb sie uns ihren ersten Brief von Indien, in Kanjgir geschrieben und am 4ten im Postamt gestempelt. Den 14ten war er bei uns. (Sie schreibt daß ein Brief von Rosenfeld in 8 Tagen nach Champa kam). Sie ist froh, endlich da zu sein, wohin der Herr sie berufen hat. Die Missionare auf dem Felde waren noch erfreut, neue Hilfe zu bekommen, denn sie haben alle mehr Arbeit als sie tun können. In Champa und auch in Kanjgir waren Empfangsfeste veranstaltet. Die eingeborne Christen nahmen sie auch sehr freundlich auf.

Schwester Anne hat bereits ihr Sprachstudium begonnen, und sie meint dieses wird sie zwei Jahre beschäftigen. Sie studiert mit einem jungen Missionspaar zusammen.

Lasse einen Auszug aus ihrem letzten Briefe folgen:

"... I have been busy getting myself adjusted to this new way of living in this new country. I am gradually getting used to seeing dark people instead of white, seeing women wear saris instead of dresses and the men funny wrap-around sort of garments. ... I am also getting used to these great big spacious homes with big windows and big doors opening on to big verandahs, and getting used to sleeping under mosquito nets every night. ... I am also getting used to seeing funny little

lizzards with long tails run all over the place. They are perfectly harmless, in fact useful because they eat the mosquitoes. ... Last Sunday the Classens and I went to a little village about ten miles from here to the baptismal services held for a young couple who had come out from heathenism. That certainly is visible proof of the power of God. It seems very difficult for those of us who have lived under the influence of Christianity all our lives to realize what it means for these who know nothing but dark heathenism to step out for Christ, but thank God, that our Saviour is "The Almighty God," and what a Prince of Peace He must be to these sin-benighted souls! There are those who do not stay true to Him here as well as at home, but for the most part they do, and oh, there is such a difference between the two—Christian and heathen. ..."

—J. N. H.

The early Christians did not seem to be much affected by the argument that "there are heathen enough at home." In Antioch there were half a million of pagans when the Holy Spirit said: "Separate Me Barnabas and Saul."

LOVE

Yuan Ki was a high-caste Chinese boy, the son of a wealthy mandarin, governor of a Chinese province. His father was very ambitious for his boy, hoping that one day he would succeed him as chief executive. Therefore to secure for him the most modern and progressive education, he sent the boy a hundred miles away to a school on the Great Canal taught by American missionaries. "To get the Western learning," he told the boy, "but not the foreign devil's religion."

The teacher in his room was a six-footer, a college graduate, and an athlete. Yuan Ki was much impressed. He secretly admired him, but was ungraciously curt to him. This was his way of making the teacher "keep his distance." But the teacher seemed not to notice it. He was

always kind to the boy, even as he was to the others.

One morning at chapel teacher talked about his God. Yuan Ki sneered at what he hold. Actually, teacher had said that his God had come down to earth and had given up His life on a cross, as a sin offering for all the people, even His own enemies. The young student wrote his father about this "ridiculous story."

Good for Evil

One day the boy was taken sick with a high fever and placed in the school hospital. That night as he turned his feverish head from side to side on the pillow, he felt a cool hand laid on his brow. It was the teacher. Yuan Ki turned his face away, affecting not to see him. The second night, he kept the boy's feverish brow cooled with iced cloths until the fever subsided. Yuan was distressed at the situation, but all the more determined to ignore the teacher's kindness.

At noon one day the boys were playing on the sloping grounds between the school building and the river. It was strictly against the rules for the boys to go past a certain low wall, toward the water. Yuan Ki and Wang To, seeing the teacher sitting near one of the windows and knowing that it would disturb him, ran over the wall and jumped on to the deck of a houseboat moored near by. Yuan saw the teacher look up in alarm and start as if to jump from the window, which was ten feet from the ground. He ran to the outer end of the houseboat, intending to jump to the deck of another houseboat alongside, but in doing so, slipped and fell into the swift current. The boy could not swim, and after a brief struggle he sank and knew no more.

The Teacher in the Student's Place

It was two days later that he came to consciousness. He was puzzled quite a little until he figured out that he was in the hospital bed again, and it was in the early dawn of the morning. There seemed to be nobody else in the room. He could see through the open door, across the hallway, into the large reception room op-

posite. There was a long, strange-shaped, box-like thing, with some candles burning near by. Curiosity getting the better of him, he got up and crept across the hall. Coming close to the casket, he looked through the glass cover—and there lay the teacher.

Just then a hand was laid on Yuan Ki's shoulder, and the nurse hustled him back to bed. "But," he said, "the teacher—how did he die?"

"Lie still," said the nurse, "and I will tell you. When you fell into the water, teacher jumped from that high window to the ground. It seemed to sprain his ankle, or something, for he limped badly as he made his way to the water. He reached you just as you went down the last time, and bore you up. A man ran out on the dock with a boathook and reached for both. He caught your sleeve and hauled you in, but the current carried teacher out of reach, and then we saw him sink. He was an expert swimmer, but the sprain must have caused him to lose consciousness."

Yuan Ki's next letter to his father read in part like this: "My father, my heart is broken, for I shall not see your face again. I know that what I shall tell you means that your hopes for me will be crushed, and that you will disinherit me; but, oh, my father, I have learned now what is the love of Christ. Teacher had tried to tell us about his Christ, who said: 'Greater love hath no man than this, that a man lay down his life for his friends.'

The Student Takes Teacher's Place

"And now, my father, there is but one thing for me to do, and that is, myself, to take the place which this noble servant of his Master has left vacant—his Master—now my Master, too, for He has accepted me and I have accepted Him. I have resolved to train to go to my countrymen and tell them of this wonderful God, the like of whom there is no other."

Reader, Yuan Ki realized that his teacher, in love, died for him irrespective of his waywardness and folly. In the love of his teacher he at last saw a picture of the wonderful love of God to a guilty,

rebellious sinner, in giving His only begotten Son "who His own self bare our sins in His own body on the tree (1 Peter ii. 24). But it may be that you (although agreeing that the boy's action in treating his teacher as he did was extremely unkind and cruel) are still ignoring the love that God has lavished upon you. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life (John iii. 16). Consequently you yourself are verily guilty of a similar charge, but to a greater degree, in that your actions are directly opposed to God's divine love, refusing to accept the provision He has made for you. "For when we were yet without strength, in due time CHRIST DIED FOR THE UNGODLY" (Rom. v. 6). The student lived because the teacher died. Irrespective of your guilt, ofly, waywardness and sin, "herein is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins" (1 John iv. 10). Reader, do you grasp it? God loves you and Christ died for you. Then claim Him as your substitute, and life eternal shall be yours (John v. 24).

B. D.

THE URGENCY OF MISSIONS

(A. J. Schultz, Wallaceburg, Ont.)

This was the title suggested to me. I made a note of it at the Altona church and then forgot about it.

Forgot about it! That seems to be one reason for the urgency now. This morning I picked up a paper and read: "It is said that in Northern Africa the Moslem population is 13,600,000, while the number of Protestant church membership is estimated at 140 souls."

"In Arabia with a population of over 4,600,000 it is said that there are 20 Christians."

I read that in the Gospel Witness. And this is the year of Grace—1946!

Some of us that can look back fifty years and compare the 19th century and

the middle of the 20th century stand amazed at the advancement made in most everything. . . . But there has been no advancement made in "Missions" despite our general ideas along that line, for the heathen have multiplied faster than Christian Missions have. We may have more missionaries on the field, but even so the pagans are multiplying faster proportionately than the Christian Church is.

There are exceptions to all rules it is said. I picked up another paper this morning and read:

"Mennonites Leading in Canada."

"Of the larger Protestant denominations in Canada, the Mennonites have been the fastest growing group during the past ten years, according to our Canadian M.B.C. historian, E. R. Storms. There are six denominations in the Dominion with a membership of over 100,000, and between the years 1931 and 1941 Mennonites increased twenty-five per cent, a record unequalled by any other of the larger groups. According to the 1941 official census the Mennonites numbered 111,380."

Then: "TO WHOM MUCH IS GIVEN, OF THEM MUCH IS REQUIRED."

"Millions of people today have not the remotest idea why they were born or what they are doing. Many even liked the war because it gave them something to do. War needs every man, every dollar, and every minute to kill the enemy faster than he can kill you. But when the war is over, men need something to help them, not only to find jobs, but to discover a purpose for living." So wrote a Methodist Church Bishop recently. There may be something in it.

God has prospered the Mennonite people and increased them. The same God prepared the children of Israel in the land of Goshen—the finest in all Egypt. Their witnessing in the land of Pharaoh was not appreciated. The king began to butcher them off little by little. Why? Because they became too prosperous, and "money talks"—and, too numerous, too!

God really wanted His people to be WIT-

NESSSES. He still does. God has never yet left the world without a witness. Acts 14:17. Moses was mighty in witness. We must remember that even God's people, Israel, in Moses' day preferred to fight amongst themselves in the land rather than let Moses direct them. Moses gave it up as a bad job and fled to the wilderness. My ministry has taken me in the past nine years among 37 denominations in America and among 11 different Mennonite groups. I have read the history of 285 different denominations in America. There are, it is said, over 350! It is true "God's Israel" would rather fight among themselves in the land than be witnesses abroad!

Was it God's will that His people should "quarrel" and fight amongst themselves IN THE LAND—or go out of the land and WITNESS?

Let us see:

Paul's defence before the multitude—Acts 22:15, gives us something to think about in this connection. Paul in the land of Palestine had just helped to kill a fellow citizen, a Jew—a man by the name of Stephen—and was at that business of persecuting his "BRETHREN" when he met Christ on the way to Damascus, and the Lord told him—told him what? "Thou shalt be a WITNESS"—yes—HIS WITNESS—"unto all men." That took Paul over much of the then-known world before he died a witness in Rome.

If there were no other cause for missions it would be this: That men should stop stealing sheep and lambs and proselyting. Our Good Shepherd said: Behold, I send you forth as LAMBS among wolves—as sheep among savages. . . .! Not sheep stealing or sheep fleeing!

"The Gospel of the Kingdom shall be preached to all nations."

In founding the Church at Corinth, Dr. Luke records, Acts 18:6: "And when they opposed themselves, and blasphemed, he took his raiment, and said unto them, Your blood be upon your own heads: I am clean; from henceforth I will go unto the Gentiles (heathen)."

At Babel when no one could understand the other's language, God saw to it that they spread abroad—the same at Jerusalem in the early church; they were all scattered abroad save the apostles and all went everywhere preaching the Gospel.

I have noticed in my travels among Mennonite youth the many young men anxious to go on expeditions abroad; Taking shiploads of cattle to starving Europe. Relief workers anxious to penetrate into the neediest areas regardless of geographical boundaries. Missionary cravings are manifested. Our forefathers were pioneers and great adventurers. But what have we today in place of sane, sound and scriptural youth's activities? For instance, there is the modern youth movement. Saturday night movements. All with good intentions, no doubt, but causing great concern. This movement is going to make a lot of dissatisfied folk for the churches. Generally much time is spent at these interdenominational affairs in poking fun and laughing at each other, sometimes under the leadership of those who hold bad doctrine. The movement as a whole is carnal and not spiritual. If conversions are only as deep as the shallowness of the average meeting, the conversions will not last long.

UNWORLDLIKENESS

Our Lord took the path of rejection, of strain, of comparative poverty and lowliness. The commandments our Lord gave are not like the average Saturday Night Youth Rally—not naturally popular. The address on the Mount contains that which is supernatural (not natural), that which is the very reverse of the sensational and dramatic.

Are we governed more by 20th century theories than His words?

Today we see people everywhere who are "Christians" but practicing pagan vocations. Millions of "Christians" in every land engage in rape, loot, kill, burn, starve other Christians who are trying to do the same to them. Commonly called a righteous

war! Surely this was not the plan of our Lord. Why call ye Me Lord, Lord, and do not the things I command you? Do you love Me? Jesus asked. Then—if you do—**“FEED MY SHEEP.”** Three times the Master asked this of backslidden Peter. Each time: Feed my Lambs—feed my sheep. . . . “Other sheep have I also that are not of this fold.” This then is the Urgency of Missions—**LOVE OTHERS.**

True, one can serve God in growing wheat and raising stock to feed the **“OTHER SHEEP.”** Is that why we grow wheat? **Others?**

“Take heed therefore unto yourselves—and to **ALL THE FLOCK**—to **FEED** the Church which He has bought with His own blood.”

“Man shall not live by bread alone—but by every word that proceedeth out of the mouth of **GOD.**” (Matt. 4:4). **“Give ye them to eat.”**

CRUCIFIXION THORN

I saw the crucifixion thorn
And shuddered when I thought
What agony my Saviour bore
When my poor soul He bought.
It had a blossom red as blood
That grew right on the tip;
I visioned Calvary's cruel cross
And saw His dear blood drip.
I wondered how men could conceive
Such fiendish cruelty,
And then remembered it was I
That caused His misery.
My sins had crushed Him, pierced His
heart
Worse than the thorns His head;
For me He tasted death and hell,
“Be merciful!” I said.
He looked at me with kindly eyes
That pierced me through and through,
And asked, “What will you do for me
Since I did this for you?”
I said, “I will tell others of
Your love and how You bled,
And lead them to the cross”—and then
He bowed His sacred head.

—Marie C. Turk.

Thema: Die Notwendigkeit einer gesunden Gemeinde als Grundlage für die Mission

Seit Jesus auf Erden wandelte, ist Missiontreiben die Hauptaufgabe des einzelnen Nachfolgers Jesu wie auch der Gemeinde Jesu Christi. Dies Bewußtsein war sehr stark in den ersten Christen und Gemeinden, wie wir es in Apg. 8:4 finden: „Die nun zerstreut waren, gingen um und predigten das Wort,“ und in Apg. 13:2, 3: „Da sie aber dem Herrn dienten und fasteten, sprach der heilige Geist: Sondert mir aus Barnabas und Saulus zu dem Werk, dazu ich sie berufen habe. Da fasteten sie und beteten und legten die Hände auf sie und ließen sie gehen.“ Leider ist das nicht immer der Fall gewesen und in Folge dessen liegt die große Mehrheit der Menschen im Dunkel, ohne das Licht des Evangeliums. Auch manch ein innerer Zerfall der Gemeinde hat zur Ursache, daß man sich der Aufgabe von Gott nicht bewußt gewesen ist. Es ist der Lebensnerv des Einzelnen, wie auch einer Gemeinde, und das Bestehen des Christen (auch der Gemeinde) hängt von seiner Betätigung im Reiche Gottes ab. Als Beispiel brauchen wir bloß an den Feigenbaum am Wege von Bethanien nach Jerusalem zu denken. Im vollsten Blättereschnuß, doch ohne Feigen, ohne Frucht, und mußte verdorren. Also ist der gesunde Zustand einer Gemeinde nach zwei Seiten notwendig: draußen Mission zu treiben und daheim sich auszubauen. Treibt nun eine Gemeinde Mission, so soll diese nicht nur mit dem geschehen, daß man Missionsfeste feiert und Geld dafür gibt, sondern mit der Sache und Arbeit so viel bekannt sein, daß man die Nöten kennt und für die Arbeit betet und „nach Erfolg ausschaut.“ Erfolg aber kann es nur dann geben, wenn Gott selbst Türen öffnet, wie er es einem Paulus tat. Der hatte eine gesunde Gemeinde hinter sich, die dem Herrn diente und fastete, und der Heilige Geist durch sie die ersten Missionare Barnabas und Saulus aussandte.

Auch der Gemeinde zu Philadelphia nach Offb. 3:8 gab Gott eine offene Tür, das heißt, sie durfte auf Erfolg rechnen, ja,

sogar aus des Satans Schule sollten etliche kommen und zu ihren Füßen fallen. Diese offene Tür oder **Möglichkeit und Erfolg** in der Missionsarbeit wiederum gibt Gott nicht einer Sardesgemeinde, die den Namen hatte, daß sie lebte, (d.h. vor der Welt) und doch innerlich tot war, sondern einer Philadelphiegemeinde, die nach außen, vor der Welt wohl verachtet und ohne Ansehen war, doch innerlich gesund, lebendig und **arbeitsfähig**.

Weil nun gerade dieser Gemeinde eine offene Tür gegeben ist, so wollen wir mal ihren innern Zustand näher betrachten, von dem der Herr Jesus in B.8 spricht: 1) Du hast eine **kleine Kraft**. . . Unwillkürlich halten wir an und staunen, denn soll von der Welt etwas erfolgreich getrieben werden, oder will man sogar die Welt erobern, so muß man **stark sein, reich sein, Macht haben, einen Namen haben**. Der Herr Jesus nun ist der rechte Welt-eroberer, er tut es durch seine Gemeinde, und im Gegensatz zu der Welt sagt er zu Philadelphia: weil du eine kleine Kraft hast, weil du **in dir selbst** so schwach und arm bist, weil du für dich selbst keinen Namen hast, darum gebe ich dir Erfolg und Sieg im Kampf. Dies mal aufmerksam 1. Kor. 1:26—29. In diesem ist uns die Lösung gegeben. Und Philadelphia war zu gründlicher Selbsterkenntnis gekommen, hatte ihre eigene Schwachheit eingesehen und wie die Rebe vom Weinstock, so auch sie abhängig geworden von ihrem Heiland. Hier konnte Gottes Kraft einsetzen, denn wenn ich schwach bin, dann bin ich stark (2. Kor. 12:10). Als Gott Israel wollte durch Gideon Sieg geben über die Midianiter, Richter 7, da mußten von 32,000 Mann 31,700 umkehren und 300 Mann waren genug um zu siegen, damit Israel sich nicht rühmen sollte und sagen: Meine Hand hat mich erlöst.

Und der **starke Moses**, der den Ägypter erschlug, mußte 40 Jahre in der Wüste lernen schwach sein, und siehe, wie sich Gottes Kraft durch ihn entfaltete.

Als Jesus durch die Straßen Jerusalems ging am Charfreitag, war er zu schwach körperlich sein Kreuz zu tragen, und jeder-

mann dachte, es sei aus mit der Sache. Doch gerade im Sterben war der Anfang des Heils, und Gottes Kraft baute seine Gemeinde auf das Sterben Jesu Christi. So auch als Paulus gesteinigt und hinausgeschleppt wurde aus Bystra, Apg. 14:19, meinte man mit dem Mission Treiben des Paulus ausgeräumt zu haben, und siehe, er stand auf und ging in die Stadt und arbeitete weiter. So könnte man noch viel in die Augen fallende Beispiele anführen, wie es zu erfolgreicher Arbeit im Reiche Gottes der menschlichen Schwachheit bedarf, damit Gottes Kraft einsetzen kann. Sind wir nach dieser Seite als Gemeinde und jeder persönlich gesund? Wir als Prediger, Diakone, S. S. Lehrer und andere Arbeiter, sind wir mit Moses in der Wüste gewesen und haben wir gelernt, schwach sein? Haben wir unser Kreuz auf uns genommen und sind Jesu nachgefolgt durch die Straßen Jerusalems, als dem Tode geweiht und siehe da, aus dem sterbenden Saatkorn konnte endlich der Keim Gottes kommen? Sind wir unserer Gemeinde darin Vorbilder, damit auch sie diesen gesunden Zustand zeigt und der Herr zu unserer Bergthaler Gemeinde sagen kann: ich habe vor dir gegeben eine offene Tür, ob's in Mexiko, Indien, Afrika oder daheim ist? Der Herr gebe es.

2. Du hast mein Wort **behalten**. Wir denken dabei an einen Patienten der vom Arzt ein Rezept erhält und sonst Anweisungen, wie er sich verhalten soll. Er hält wird und bleibt er gesund. Das Wort Gottes selbst ist Arznei, und Philadelphia hat das Wort aufgenommen wie Maria, die Mutter Jesu, alle Worte behielt und in ihrem Herzen bewegte. Oder wie Maria zu Bethanien zu Jesu Füßen saß und seine Worte aufnahm und nachher ihn zum Begräbnis salbte, wofür seine Jünger kein Verständnis hatten. Dann aber hat Philadelphia nicht nur aufgenommen und behalten, es hat auch gehalten, d.h., getan und nach Joh. 14:21—24 sind das solche, die ihn, den Herrn Jesus, lieben und wo Jesus und sein Vater nach B.23 Wohnung machen. Also Philadelphia, die Wohnung

oder der Tempel Gottes. Die Gemeinde wo er geliebt wird, wo ihm gedient wird, wo Gottes Wort aufgenommen und gehalten wird, ist das Gesundheit? Möchte auch unsere Gemeinde gesund sein indem sie begierig ist nach dem Evangelium, nach dem Wort, und es bewegt im Herzen und es tut, und dieses sich im Band der Liebe untereinander, zur Arbeit und zu Gott dem Vater zeigen möchte. Ich glaube sogar, daß noch mancher körperlich gesunden würde, ließe er einmal den Sonnenschein des Wortes und der Liebe in sein Herz scheinen, und sich betätigen würde. Wir aber, die wir uns rühmen, Gottes Kinder zu sein, laßt uns das Wort **halten**, indem wir es als Sonnenschein und Liebe verbreiten, und **solchen** hat er eine offene Tür gegeben.

3. Und hast meinen Namen nicht verleugnet.

Eine gesunde, mit Erfolg Mission treibende Gemeinde ist ein „bekennende Gemeinde.“ Nicht nur Prediger, Missionare oder sonst Arbeiter sollten bekennende Personen sein, sondern die Gemeinde wie ein Mann, im Alltagsleben, im Handeln, und besonders auch zu Hause im Familienleben. Wir werden so viel offene Türen unter den Heiden haben, als wir zu Hause in der Gemeinde Bekennermut haben. Dies ist gemeint mit den Worten: meinen Namen **nicht** verleugnet. Wieviel bekehrten sich dadurch, daß Petrus mit dem Schwert dreinschlug, und dem Knecht das Ohr abhieb? oder durch sein Verleugnen im hohenvaterlichen Hof? O, sagst du, da erwarten wir auch keine Bekerungen. So laßt uns einmal ganz nüchtern sein. Wenn wir auch um Bekerungen beten, und Erfolg für Missionare erwarten, wenn wir aber verleugnen wie Petrus, dann—haben wir kein Recht etwas zu erwarten, auch nicht, daß wir in der Gemeinde mit Erfolg arbeiten und Seelen für den Herrn gewinnen und nach allen Seiten gesund werden, wenn wir Brüder und Schwestern haben, die verleugnen, ob's nun mit der Zunge, oder mit Geiz, oder mit „Schwert drein hauen,“ das heißt, Rechthaberei, Verleumdung, usw., ist. — Und als Petrus

am Pfingstfest aufstand und den Herrn Jesus vor allem Volk nicht verleugnete, sondern eine ernste Predigt hielt, bekehrten sich 3000 Seelen. — Herr, gib uns stets gesunde bekennende Arbeiter, aber auch eine bekennende Gemeinde, die sich des Evangeliums nicht schämt. Siehe ein Daniel in der Fremde mit seinen Freunden als Gefangene bekannten den Herrn, und zwangen dadurch ein großes heidnisches Königreich den Namen Gottes zu ehren und anzubeten. Das Bekennen von der Gemeinde wird zum gesunden Ausbau daheim dienen und seine Fernwirkung im Heidenlande haben. Ich möchte noch besonders hinweisen auf 1. Tim. 5:8, wo von Verleugnung durch **nicht versorgen** der Seinen, mit Brot und Kleider, aber auch mit geistlicher Speise die Rede ist. So nun ein Vater oder Mutter oder Kind im Familienleben am Alltag nicht Missionar ist, das heißt, den Namen Jesu leugnet, ihn nicht bekennt, wird oder kann derjenige Missionsförm für draußen haben? Wird er die Mission auf Gebetshänden tragen? Wird er nicht vielleicht Sardes ähneln, die keine offene Tür hatte, bloß einen Namen, daß sie lebte, und doch tot war?

Missionsgeschwißer, mit unserer Bauheit im Gemeindebau zu Hause, indem wir Versammlungen verlassen, finanziell nicht unterstützen, vom Abendmahl wegbleiben und unsern Nächsten nicht lieben, verleugnen wir nicht seinen Namen? — Der Herr gebe uns Bekennermut und mache unsre Gemeinde zu Lastträgern in der Reichsgottesarbeit, damit wir auch einst mit Philadelphia zu Beilebern im Tempel Gottes gemacht werden können. Aber auch, daß uns eine offene Tür gegeben werde, damit unsere Missionare von Erweckungen und Bekerungen unter d. Heiden schreiben können, von einer **offenen Tür**, und wir daheim auch bekennen dürfen mit Apg. 2:47: Der Herr aber tat hinzu täglich, die da selig wurden zu der Gemeinde.

— F. M. Pauls.

YOUR ADDRESS

If you change your address please notify
T. H. Groening, Lowe Farm, Man., stating
both old and new address.

Rev. J. W. Schmidt

Mennonite Pioneer Mission

Psalm 2:8

Ask of me and I shall give thee the heathen for thine inheritance
and the uttermost parts of the earth for thy possession.

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Volume III

MAN LOOKS FOR PRACTICAL CHRISTIANITY

I'd rather see a sermon
Than hear one any day;
I'd rather one would walk with me
Than merely show the way.
The eye's a better pupil
And more willing than the ear;
Fine counsel is confusing,
But example's always clear;
And the best of all the preachers
Are the men who live their creeds.
For to see the good in action
Is what everybody needs.
I can soon learn how to do it
If you'll let me see it done;
I can watch your hands in action.
But your tongue too fast may run:
And the lectures you deliver
May be very wise and true,
But I'd rather get my lesson
By observing what you do,
For I may misunderstand you
And the high advice you give,
But there's no misunderstanding
How you act—and how you live!

—Harold T. Johnson

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Mitteilungen vom Missionsfelde.

Geschwister Randall Gröning fuhren den 5. Februar zurück nach Mexiko. Für viele, auch für die Missionsbehörde war das etwas unerwartet, denn man hatte gehofft, sie noch wenigstens einen Monat in unsern Kreisen zu haben. Da waren noch recht viele Einladungen von Kreisen, wo Br. Gröning noch Versammlungen abhalten sollte. Jedoch fühlte Br. Gröning, daß wegen Geschw. Gerbrands Papiere etwas seinerseits getan werden mußte. Gerbrands hatten nur 6 Monate auf einmal Erlaubnis als Touristen dort zu bleiben, weil er in Canada als Prediger anerkannt ist. Die letzte Verlängerung seiner Touristenpapiere war den 11. Februar um.

Prediger bekommen dort nicht die Erlaubnis, das Land zum dauernden Wohnort zu machen. Auch dürfen sie nicht Land eignen.

Den 20ten Februar erhielten wir einen Brief von Br. Gröning, am 15ten in Chihuahua geschrieben, mit der Mitteilung, daß es ihm gelungen hatte, die Papiere für Geschw. Gerbrandt wieder zu ordnen. Wie er hier sagte, ist eine Möglichkeit vorhanden, das Br. Gerbrands Sache zufriedenstellend geregelt werden kann. Laut Amerikanischem Landesgesetz fällt der Beruf des Predigers automatisch weg, wenn er auf gewisse Zeit im Lande gewesen ist. Dann könnte er als Lehrer gelten, welche dort gerne angenommen werden, und es wäre einfacher, ihre Sache auf die Dauer zu regeln.

Die Missionswoche der Elm Bibelschule

„Ihr werdet die Kraft des Heiligen Geistes empfangen, welcher auf euch kommen wird, und werdet meine Zeugen sein zu Jerusalem und in Judäa und Samarien und bis an das Ende der Erde.“ Apg. 1:8.

Das war das Motto, welches über die Missionswoche, welche vom 24ten Februar bis zum 2ten März in der Bergthaler Kirche stattfand, gestellt wurde.

Es klingt fast wie ein Märchen, wenn man liest von einer kleinen Gruppe von

unbekannten Männern, einem geknechteten Volke angehörend, aus einem kleinen Land am Mittelländischen Meer, ohne militärische Macht, ohne Ansehen, ohne Geld und große Organisationen, die beinahe ein Drittel der Menschheit in ihre Reihen ziehen konnten.

Noch wunderbarer ist es, zu hören, daß diese kleine Herde einem verachteten, verworfenen, beurteilten Führer folgte, der sie verließ mit der Begeisterung seines Lebens, seiner Lehre und mit dem Versprechen, mit seiner Kraft und Gegenwart bei ihnen zu sein; der bei seinem Scheiden den Befehl gab, in alle Welt zu gehen, und alle Völker zu lehren, was er ihnen befohlen hatte.

Auf diesen Befehl und kraft des Geistes der diesen Leuten verheißen und auch geschenkt wurde, gingen sie hinaus, bis an die äußersten Enden der Erde, in feindliche Erdteile, unter Stämme, wo Menschenfleisch gegessen wurde, unter Völker, welche Dämonen anbeteten und dienten, wo der Aberglaube wucherte und man kleine unschuldige Kindlein wilden Tieren preisgab, um böse Geister zufriedenzustellen; unter Völker wo böse Priester ganze Stämme in einer demonischen Gewalt hielten. Kraft dieses Befehls nahmen sie den Kampf auf mit dem Unglauben, dem Aberglauben, der Sklaverei, dem Götzendienst und der größten Unsitlichkeit, lernten Sprachen und Dialekte, bauten Schulen, Hospitäler und halfen den Leuten nach Seele und Leib. Sie wurden die Werkzeuge zur Bekehrung ganzer Nationen, so daß unzivilisierte Barbaren, Menschenfresser und dergleichen zu Heiligen Gottes wurden. Gefährliche Stämme wurden segensbringende Zeugen des Herrn, und trugen die frohe Botschaft weiter.

Christus hatte einfach gesagt, ihr werdet meine Zeugen sein. Herrlich hat sich dieses bewahrheitet. Heute stehen viele hunderte, ja tausende von gottgeweihten Männern und Frauen in dem Zeugendienst. Sie sind nicht Engel, zeichnen sich auch nicht durch irgend eine Askese aus, sind normal Menschen, haben ihre Not und Kämpfe, ihre Anfechtungen und Siege, wollen nicht

bejammert oder bemitleidet sein. Sie wünschen nur, daß man ihrer Sache ein Verständnis entgegenbringen und einen weiten Blick und ein weites Herz dafür haben möchte. Sie wünschen, daß ihre Sache unsere Sache sein möchte. Ihr Feld, ihre Arbeit, soll unser Feld und unsere Arbeit, und sie wollen unsere Missionare sein.

Nicht allen Menschen erweist der Herr die Günst, daß er sie in die Welt auf Reisen schickt. Man möchte aber mehr von der Welt und auch von der großartigen Arbeit der Mission erfahren. Dazu veranstaltete die Elm Bibelschule wieder eine Missionswoche, wozu vier Missionare, darunter ein ex-Missionar und gegenwärtig Mitglied einer Missionsbehörde, eingeladen waren. Diese sollten uns von der Arbeit, von den Schwierigkeiten, Erfolgen und Not, auch die Notwendigkeit der Heidenmission das erzählen und mit Bildern zeigen, was wir gerne als Augenzeugen auf den Feldern erfahren möchten.

Ein weiterer Zweck dieser Veranstaltung war ein Licht auf das eigene Innere zu lenken, damit der Geist dasselbe nach Gottes Willen einstimmen möchte. Da sind vielleicht manche, die im Stillen das Verlangen hegen, hinauszugehen um zu zeugen; einige andere, vielleicht mehr als wir ahnen, sind sich ihrer Aufgabe in dieser Richtung nicht bewußt und könnten dadurch zu diesem Bewußtsein gebracht werden; noch andere stehen der Missionsfrage ganz gleichgültig gegenüber. Diese Woche könnte allen dienlich sein, und ihnen zu der Klarheit verhelfen, die ihnen notwendig ist, um den Willen Gottes zu erkennen, und dann auch bereit machen, dem Willen gehorham zu sein.

Die Arbeiter für die Woche waren Missionarin Margaret Suderman aus Indien, jetzt in Norden wohnhaft; Missionarin Margaret Siemens, aus Afrika und Süd Amerika, in Winnipeg wohnhaft; Missionar J. R. Dürksen, Indien, jetzt in Newton, Kansas; und Pred. A. J. Schulz, der seinerzeit in Afrika Missionar war, jetzt Schreiber Schatzmeister der Central Afrika Pioneer Mission. Letzterer ist uns

auch als Bibellehrer gut bekannt. Diese Geschwister haben uns treulich gedient und vieles erzählt und gezeigt. Die Missionare führten uns das Feld vor in dem Rahmen, wie es oben geschildert worden ist, und Br. Schulz schilderte die Seite von der Heimverwaltung aus, ebensowohl als etwas von der Arbeit, die er und seine Gattin vor vielen Jahren in der Mission taten.

Jahresitzung der Missionsbehörde.

Die Direktoren der Mennonite Pioneer Mission versammelten sich den letzten Donnerstag im Januar für ihre jährliche Sitzung. Berichte vom Felde und von den Beamten wurden gegeben, Bestimmungen für das nächste Jahr getroffen und ein Kostenvoranschlag gemacht.

Aus den Berichten leuchtet hervor, daß manches hat getan werden dürfen. Das Interesse für die Missionsarbeit scheint zu steigen, Gaben für die Arbeit in Mexiko sind eingekommen, so daß die Betreibung derselben nicht wegen Geldmangel gelitten hat. Junge Leute sind interessiert und etliche haben sich für den Missionsdienst gemeldet. Ein Geschwisterpaar wünscht sobald wie sich der Weg öffnet, in die Arbeit zu treten. Der Bruder besucht gegenwärtig das Bibel College in Winnipeg, wo er den medizinischen Kursus nimmt und in den Freistunden in Grace Hospital praktische Arbeit tut.

Auf dem Felde geht die Arbeit leichter. Der Widerstand von Seiten der Einwohner ist mehr geschwunden und sie werden freundlicher behandelt. Die Mission hat schon ihre eigne Häuser und das Feld sieht schon wie eine kleine Kolonie aus. Da sind zwei Wohnungen für Missionare, zwei Häuser für Indianer, eine Schule und etliche andere Gebäude. Durch die medizinische Arbeit ist viel gewonnen worden. Dr. Gröning wird dort als Arzt anerkannt. Dieser Teil der Arbeit trägt sie beinahe. Das dafür erlaubte Geld, welches für Medizin ausgegeben worden ist, ist mehrfach umgesetzt worden dadurch, daß manche bezahlten. Sehr arme Leute erhalten die Medizin umsonst, wer da

kann, zählt, obzwar das nicht von ihnen gefordert wird. Vieles hat durch Nothilfe können getan werden.

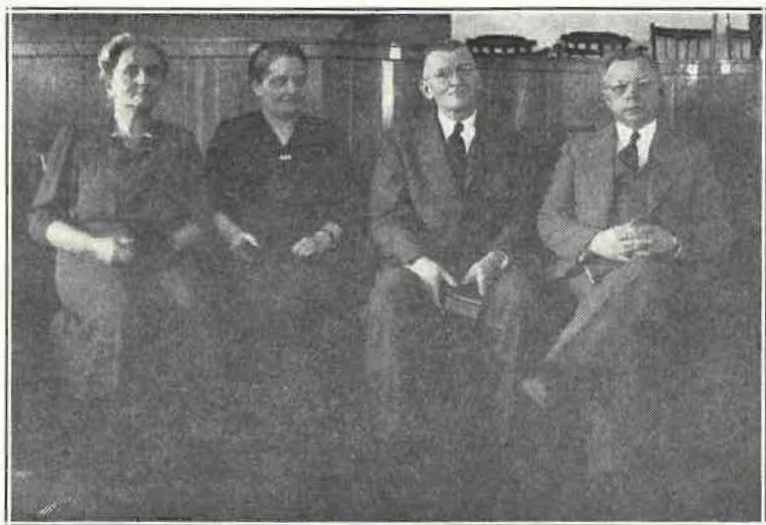
Dieses sind Punkte wofür wir danken können. Wir möchten betonen, daß das nicht sollte unterlassen werden. Bei dem Danken wird sich auch die Fürbitte für das Weiterbestehen des Unternehmens finden. (Wer möchte es sich zur Aufgabe machen, täglich für dieses Feld zu danken und auch dafür zu beten.)

Die Vorausgesehene Ausgaben für das Jahr 1947 sind etwas über \$3,000.00, welches die Unterstützung der Missionsfamilien einschließt.

Die Behörde wurde neu organisiert, da diese Sitzung auch die Neuorganisation

durchführt. Die Beamten sind wieder dieselben: Vorsitzender, Br. J. W. Schmidt, Gretna; Gehilfs-Vors., Br. D. S. Funk, Winkler; Schreiber, Br. J. R. Göppner, Altona; Kassierer, Br. D. G. Kriesen, Altona; Literatur und Traktatkomitee: Die Brüder Theo. Gröning, Lotze Farm; A. J. Klassen, Rosenfeld; D. J. Driedger, Hornbean; S. J. Petkau, Warden. Dieses Komitee ist verantwortlich für die Herausgabe des Missionsblattes „The Mennonite Pioneer Mission“ welches vierteljährlich herausgegeben wird. (Wer das Blatt nicht bekommt, kann es erhalten. Man melde sich bei einem Glied des Komitees).

—J. R. S.



Die Arbeiter welche während der Missionswoche in Altona arbeiteten: Missionarin Margaret Siemens, Missionarin Margaret Suderman, Missionar J. R. Dürkjen, Pred. A. J. Schulz.

YOUTH AND THEIR LIFE'S WORK

By James Bertsche*

The questions which confront the sincere Christian youth of today are multitudinous; the decisions which must be made are unending; the choices which constantly demand attention are varied. However, of all the questions asked by the Christian

youth of today, by far the most momentous is this: "What would God have me do with my life?"

It has been altogether too common an ambition among our Mennonite families simply to rear our youth carefully in a Christian environment; to see them well married and see them acquire 160 acres

of land. Being thus settled down to a quiet, prosperous life of comfortable independence, we are being content with seeing them merely fill the place of dependable laity in the home church. Though in the eyes of man, this is a worthy and commendable goal, yet in reality, it oftentimes comprises a tragedy in the eyes and concern of our Heavenly Father. We need, as Christian youth today, to readjust our standard of values and to face the question of our life's work in the light of God's standards and injunctions, and not in the light of convenience and tradition, or even family opinion.

A young person feeling the pressure of the Divine hand upon his life finds, as he turns to a perspective of the possible realms of Christian service, that they are many and needy. There are great areas in our own United States which are in need of consecrated, trained lives, talents and courage. Our large cities afford congested masses of the underprivileged. There are the institutions for the orphaned, the invalid; the mentally deranged. There are the chairs of instruction to be filled with yielded, genuine Christian scholarship; there are the sick and suffering who need not only the touch of a trained hand but the word of encouragement which can come only from a heart filled with Divine presence. There are the pulpits across our nation which need so desperately at this hour to once again reverberate with God-inspired truth and power.

Why then, someone may ask, can youth be urged to face first the mission field in the light of so many pressing needs at home? There is a fourfold answer to this question. First: The Bible clearly states that Christ died for all men but that all men not hearing and believing in Christ are lost. Following Christ's death, God could have sent legions of heavenly messengers to proclaim the news of forgiveness to all men but instead He chose to place this glorious privilege in the hands of those who had experienced the joy of sins forgiven and had found the unspeakable triumph which came with the assurance of the life everlasting.

All through the years this Divine plan has placed every professing Christian in a singular position, and still today, as well places everyone who claims the name of Christ, squarely in the gap between the mount of Calvary and the lost who are in need of the saving power. Many times Scripture is quoted with the purpose of showing God's uncompromising command to all to go. There never would have been a successful missionary venture if the missionaries involved would have gone simply and only to obey a Scriptural injunction. A far greater compulsion is involved in clearly seeing our place in God's plan, namely that we who claim His name automatically becomes the means—the only means at His disposal of reaching others. With that sense of obligation accompanied by a yielded life and a heart full to overflowing with the joy of His salvation, the individual is possessed by a burning conviction that he must be about his Father's business.

Francis Shunk Downs has well said: "The church of every generation is commissioned by Christ to evangelize the world in its generation. To evangelize the world is to present Christ as the only Saviour and divine Lord that every human being will have a fair opportunity to intelligently accept or reject Him."

This brings us to the second reason why we as Christian youth must first face the mission field. We are hearing much in these days of priority. Just as certainly as there are commodities and enterprise in the material realm which merit priorities, just as certainly are there causes in the spiritual realm which also have first claim to our attention and service. We have before recognized some of the needs in our home land, and yet, is there a living soul in the United States who, if he or she desired, cannot find someone who can point them to Christ? There are churches everywhere; Christian literature in over abundance; the air waves continually carry the story of the redemptive work of Calvary. What right have the people of America to hear the name of Christ a dozen times or even twice, when there

are thousands dying who never heard it once?

Is there justice in settling down as young people to Christian service at home; working and striving; cajoling and pleading; battling indifference and callousness and hypocrisy when others are blindly groping for the truth that would set them free? Gilmour of Mongolia said: "Even on the low ground of common sense I seemed called to be a missionary. For is the kingdom not a great harvest field? Then I thought it only reasonable to seek the work where the work was most abundant and the workers were fewest."

This brings us to the third reason why we as Christian youth today must first face the question of missions—namely that of the appalling need. Again, we are not blind to the fact that there is need at home, but by way of contrast, with other people, we are a highly privileged nation. Statistics prove that in mission fields today, heathen population is becoming larger faster than the Christian population. In Africa there is one missionary to 18,000 lost souls; in Latin America the ratio is 1 to 40,000; in India 1 to 71,000; in China, 1 to 77,000 and in Japan 1 to 83,000. In central Asia, there are still millions in the island world who have yet to hear the name of Christ for the first time.

As Christian youth, we are forced to consider seriously the weight of the statement made by Keith Falconer of Arabia when he said: "While vast continents still lie shrouded in midnight darkness, and hundreds of millions still suffer the horrors of heathenism and Islam, the burden of proof rests upon you to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign field."

The fourth reason why we, the Christian youth of today, must first look toward the mission field is the factor of life investment. Success, honor and reputation are all such intangible things. How easy it is to judge the worth, the accomplishment; the success of an individual in the terms of acres of land; bank account, condition of his buildings; bushels of corn per acre; official position in his home church;

donations to charitable causes or his reputation in the community. Someone has shrewdly suggested that there may be some surprises when our Heavenly Father awards the crowns of Glory. God's standards of evaluation rest entirely upon eternal things. Is it missing the mark to suggest that not least in the Kingdom will be those individuals who have laboured a lifetime in some secluded corner of God's vineyard, sowing seed—the fruitage of which they never lived to see? At best, we of ourselves are worthless; our capabilities are so limited. Is it not the least we can do for our God and our fellow men to invest our lives in a field of service where there is the greatest opportunity, need and likelihood of lost souls benefiting from our efforts? The poet keenly felt this when he said: "Only one life, 'twill soon be past; Only what's done for Christ will last."

In conclusion, have we said everybody is called to personally go to Africa, China or India? No. Have we said the foreign mission fields represent the only need of today? No. But we have said that in the light of God's program of evangelization; in the light of the priority and the need of foreign missions and in the light of a life investment, consecrated youth in seeking for God's will for their lives face the inescapable necessity of first openly considering the mission field.

Does that mean that all Christian youth shall go forth as foreign missionaries? That is God's decision. Our responsibility is to keep ourselves a living sacrifice; to prepare and equip ourselves to the best of our ability and to walk close to our Lord that we can at all times serenely pray: "Lord, send me where Thou wilt, only go with me; lay on me any burden, only sustain me; cut any cord but the one that binds me to Thy cause, to Thy heart."

—Titus Coan, of Hawaii.

*Rev. James Bertsche is a minister of music at Calvary Memorial Church and attending the Northern Baptist Seminary in Chicago, doing graduate work there.

CHRISTIAN STUDENTS' CONFERENCE

At the request of the editor of this publication, I shall attempt to outline briefly some of the highlights of the Christian Students' Conference, which was held during the Christmas holidays at the University of Illinois, which is situated 150 miles south-west of Chicago. The official name of the conference was the "Assembly of Student Christian Association Movements".

About 1,500 University students met on the Illinois Campus representing nearly every college and university in the United States and Canada. The purpose of this gathering was to re-establish ourselves as students in the Christian faith, and to reconsider, in the light of Christian principles, the social, political, economical and spiritual conditions of our respective countries in particular, and of the world in general.

Since this is a missions publication, mention should be made of the missionary impressions one received at the conference. There were wonderful opportunities to inquire about the missionary needs of many foreign countries. There were present who had come to the United States from India, China, Mexico, Italy, Turkey, France, Denmark, Sweden, the West Indies, Trinidad, Lithuania, Canada, etc. Most of these students were dressed in their native costumes, thus lending a picturesque and cosmopolitan atmosphere to the gathering.

In discussions with some of these students, it became evident that the spiritual and material needs of their respective homelands were similar. Students from China, India, and the West Indies said: "We need and we want Christian missionaries, but our people are unable to respond to Christianity until their physical hunger is satisfied." Several students said that it was almost useless for a missionary to preach the gospel of a just, loving God to people who are dying from starvation. They also said that their people wanted a practical demonstration of what Christianity actually is before they could be moved by its spiritual implica-

tions. At any rate, they should go hand in hand. All in all, the need for a more complete and inclusive missionary program was realized. South Africa, India and China are pleading for more missionaries—missionaries of the Church as well as missionaries in the specialized sciences of Medicine, Engineering and Agriculture.

(This article was written by Leonard Siemens, who was a delegate from the University of Manitoba to the Assembly of Student Christian Association Movements which was held at Champaigne, Illinois, from Dec. 27 to Jan. 3.)

**LIST OF DONATIONS FOR
THE MENNONITE PIONEER MISSION**

May, 1946 - May, 1947

Bergthaler Church Sewing Circle, Winkler	\$ 25.00
Gnadenfeld Sewing Circle	10.00
Rosenbach Sewing Circle	40.00
Zion Sewing Circle	35.00
Lowe Farm Sewing Circle	50.00
Altona Tabea Sewing Circle	39.00
"Kleiner" Sewing Circle, Altona	5.00
Spencer Sewing Circle	63.00
Bergthaler Sewing Circle, Steinbach	25.00
Plum Coulee District	6.00
Various Sunday Schools	47.00
Lowe Farm Young People's Society	50.00
Neubergthal Young People's Society	24.25
Langevin Young People's Society	16.00
Rosefarm Young People's Society	22.67
Winkler (Bergthaler) Young People's Society	15.00
Plum Coulee Young People's Society	4.28
Alberghthal Young People's Society	2.00
Bergthaler Church, Manitoba	1912.00
J. L. Hoepfner	10.00
Mrs. A. Loewen	5.00
Mr. and Mrs. D. F. Driedger	20.00
Mrs. J. A. Derksen	5.00
Mrs. A. J. Wiebe	10.00
B. B. Hildebrand	4.00

A. J. Thiessen	25.00
Prayer Circle for Missions	10.00
Norman Spalding	1.00
P. S. Schroeder	1.00
D. Dalke	60.00
E. Plett	50.00
P. P. Heinrichs	5.00
Eva Hamm	2.00
P. H. Klassen	10.00
Pledges	41.00
Rosefarm Church	56.45
Rudnerweide Church	40.00
Reinland Church	25.00
Hornean Young People	21.75
Neuenburg Young People	10.85
Burwalde School	30.00
Church of God (Plum Coulee)	53.85
Homewood Young People Society ..	25.00
Helen Heinrichs	25.00
Margaret Enns	5.00
Mr. and Mrs. Ben Friesen	10.00
J. J. H. Giesbrecht	25.00
Mrs. P. J. Loewen	10.00
M. G. Rempel	4.95
Kane S. D.	30.00
St. Peter's School	12.00
B. B. Hamm	4.64
Morden "Maedchen Verein"	50.00
J. W. Klassen	10.00
T. H. Groening	2.98

THE MANAGEMENT AND ADMINISTRATION OF THE MENNONITE PIONEER MISSION

The question has been raised by individuals, and groups perhaps, as to how the M.P.M. is being managed, who is credited for the funds donated, that is, are all the funds coming in credited to the church which sponsored the enterprise and originally assumed responsibility for the support of the missionary.

We are publishing herewith an extract of the constitution which explains briefly how the work is managed and administered. Regarding gifts for the work of the mission, they are credited to the donors. Individual gifts are not credited to any church or organization. Churches also are credited for donations made by them. In this issue of the quarterly there is a list of donations for the year 1946. Should

there be any errors or omissions we shall be pleased to have our attention drawn to them so that they may be corrected.

(Constitution of the Mennonite Pioneer Mission.)

ARTICLE 2 - The Origin: In 1940 a Mission Committee was appointed by the ministers of the Bergthaler Mennonite Church of Manitoba to awaken more zeal for the cause of Missions among the membership of the church. The Committee at first placed emphasis on Home Missions, stressing such work as Summer Bible School, etc.

Some time before this Brother Randall Groening, a member of the congregation, had gone to Mexico as a worker in an orphan home, "The Home of the Good Shepherd". While he worked to earn his living he was doing personal work among those with whom he worked or otherwise came in contact. All the time there was in his mind the hope of establishing a field where missionary work might be done and in 1942 he was approached by another church and asked to start a work under its support. He felt, however, that it was more proper for him to work under his own church and that it should have the first opportunity to undertake such a project under his direction. As a result he wrote to Rev. David Schulz, explaining the situation and asked whether the Bergthaler Church would be willing to venture a missionary enterprise among the Tarahumara Indians. This met with a ready response and the Mission Committee was entrusted with the local administrative responsibility.

Another couple, Bro. and Sister D. H. Loewen, was anxious to go to Africa and as a result of the work of the Missions Committee an agreement was reached shortly whereby the Congo Inland Mission would send out these candidates in co-operation with the Foreign Mission Board of the General Conference of the Mennonite Church of North America, providing they were physically fit and acceptable to the respective Boards, and that the Bergthaler Church would assume the responsibility for their salary for two years.

In October, 1944, a delegation of three

from the Bergthaler Church, Bishop David Schulz, a member of the Mission Committee and the missionary candidate, met in Newton, Kansas, with the Executive of the Foreign Mission Board of the General Conference, and the two groups agreed upon a plan whereby both bodies could co-operate in the enterprise of missions. This Plan of Co-operation was laid before the Bergthaler Church at its next "Bruderschaft" and before the delegates of the General Conference of the Mennonite Church of North America in session at North Newton, Kansas, 1945; it met with the approval of, and was adopted by both bodies.

(The plan of Co-operation is appended hereto).

In January, 1945, another delegate visited the field in Mexico together with Rev. D. J. Unruh, a representative of the Foreign Mission Board of the General Conference. During that visit in Creel certain resolutions regarding the work in Mexico were drawn up and later presented to the Mission Committee for approval. and pertinent paragraphs are incorporated in this instrument.

The founding of the Mennonite Pioneer Mission is dated from this period.

ARTICLE 3 - The Object:-The object of the Mission shall be to help spread the Great Gospel in all the world in accordance with the Great Commission of our Lord and Saviour Jesus Christ, Matt. 28:19, 20. This includes missionary endeavor among children and adults, at home and abroad, as the Lord shall lead.

ARTICLE 4 - The Field:-The Field in among the Tarahumara Indians, near Creel, Chih., Mexico, in which territory the Mexican authorities have granted permission to work. Should the Lord so lead, work in other fields, possibly neglected Indians in Northern Manitoba, and unoccupied territory in Africa shall be undertaken.

ARTICLE 5 - Management:-The activities of this Mission shall be directed and supervised by a Board of Directors, constituted as follows:

1. (a) One member from each of the main centres of the Bergthaler Mennonite

Church of Manitoba, viz.: Morden, Winkler, Plum Coulee, Rosenfeld, Lowe Farm, Homewood, Altona, Gretna - Edenburg, East Reserve.

(b) The Board of Directors may with the sanction of the Bergthaler Mennonite Church of Manitoba and the Foreign Mission Board of the General Conference of the Mennonite Church of North America increase its membership by adding representatives of other sympathetic constituencies wishing to co-operate in mission work. The number to be decided by mutual agreement and then incorporated in this instrument.

2. Honorary members may be added as the Board may deem wise, such members having full privilege of counsel and advice without power to vote.

3. The management on the mission field shall be in the hands of a Field Director, appointed until the Board sees that there are sufficient workers on the field to organize themselves into a Workers' Council. Thereafter the Worker's Council shall organize and shall elect or re-elect a Field Director from among themselves annually.

ARTICLE 6 - Administration:- Subject to the laws of the Dominion of Canada, the Province of Manitoba and to the regulations of the Bergthaler Mennonite Church as well as the Foreign Mission Board of the General Conference or the Mennonite Church of North America, the control and management of all the activities of the Mission shall be vested in the Board of Directors.

2. Without limiting the general powers and duties of the Board, they shall have the following specific powers and duties:

(a) It shall control and have supervision of all moneys, estates, properties, bequests and annuities made to it for mission purposes.

(b) It shall provide for the establishment of mission stations on fields where work is being conducted, and of missionary centres for the preaching of the Gospel, including schools, where feasible, for the teaching of the Holy Scriptures; the distribution of Christian literature in foreign languages.

(c) It shall have charge and supervision

of all property and activities of its mission stations.

(d) It shall receive contributions which shall be used to carry on the work of the Missions, to pay allowances to the missionaries on the field, on furlough or to those in preparation for missionary service, to build and maintain necessary mission stations and to pay necessary home expenses.

(e) It shall require the Field Conference to submit to its Annual Meeting complete reports of the finances and work of the Mission, and an itemized statement of the financial and other needs of the Mission for the succeeding year. These shall be carefully studied by the Board and appropriations made and requests granted as they deem advisable and resources permit.

(f) It shall not incur debt. This shall not retard the work in any way, but the Board shall look to the Lord to supply all needs, and missionaries go out upon their faith that God having called, will sustain them.

(g) It shall examine all candidates and determine their fitness for appointment.

When candidates are accepted and sent to the field, the Board assumes the responsibility for providing for their passage and support in accordance with the provisions of the "Rules and Regulations of the Board". (Except where otherwise ruled, the "Manual for Missionaries" of the Foreign Mission Board of the General Conference of the Mennonite Church of N. A. will serve as a guide in the relations between the Board and its missionaries.)

(h) It shall have power to dismiss any of its officers or missionaries on the ground of improper conduct and incompetency.

(i) In its relations to the Foreign Mission Board of the General Conference of the Mennonite Church of N.A. it shall be guided by the Plan of Co-operation in Mission Work in Mexico between the Bergthaler Mennonite Church of Manitoba and the Foreign Mission Board, which Plan of Co-operation as adopted by the co-operating bodies is appended hereto.

(k) It shall designate qualified persons to audit all mission accounts at the close of each fiscal year.

Stille Erfahrungen von Colombia, S.A.

"Erzählet unter den Heiden seine Ehre, unter allen Völkern seine Wunder!" (Psalm 96.3). Ein heiliger Befehl des himmlischen Vaters: „Erzählet“ nicht so? Wohl dem der gehorsam ist. Dem Herrn sei Lob und Dank daß ich auch solches tun durfte in Süd Amerika.

Als Frau R. Morgen (eine Missionarin von den Open Brethren) und Miss M. Jacobson und mich einlud, mit ihnen unsere Ferien in El Molino zu verleben, nahmen wir die Einladung an. Erst hatten wir in Psato zwei Wochen Sommer-bibelschule — dann ging's Landeinwärts, mehr in die Wildnis; wo nur zu Noth und Schusters Klappen hinzukommen war; als wir auch hier zwei Wochen Sommer-bibelschule abgehalten hatten — auch Kranken gedient, wurden wir zu Frau Morgens freunde Willems geladen, noch weiter in die Gebirge hinein, wo diese ein schönes Heim hatten.

Es war ein sonniger Tag, die Pferde

zum hinreiten hatten sie schon einen Tag früher gesandt, so ging es schon früh los, und trotzdem der Weg oft gefährlich war, passierten wir noch mehr als ein Duzend Pforten, welche nur sehr einfach waren, welche wir immer auf und zu machen mußten. Vergaß und ab, oft sehr steil, auf einer Stelle führte der Weg so untereinen Bergabhang, wo das Wasser beständig den schmalen Pferdepfad nachhielt, so das die Pferde ungern den schlüpfrigen Weg gehen wollten. Da hieß es aufschauern; wir kamen alle bewahrt und froh u. glücklich dort an.

Herr Willems zeigte uns nach dem Essen ihre dreifache Goldgrube. Wir sahen: Wie es sieht von draußen, wie sie es finden, dann, wie sie es ausgegraben hatten. Da durch wie viel Stöße und Reinigungsprozesse mußte es hindurch; zuletzt noch im Schmelztiegel.

Es war mir ein herrliches Bild von Gottes Arbeit mit uns Menschen; wieviel muß Er anwenden, um uns in Sein Bild

zu gestalten. Ich sagte von neuem zu mir selbst: Halte still, wenn dein Jesus unter dir die Blut schürft, und anstatt dich zu befreien, in noch tiefere Leiden führt. Er will dich nur von dem reinigen, was dich noch täglich befleckt.

Ist das Gold ganz rein geworden,

Hat's des Feuers Blut geschmeckt.

Man zeigte uns ein Pfund reines Gold. Da war keine Ähnlichkeit mit dem, was wir vorher sahen. Es war mir eine unvergeßliche Predigt.

Auf dem Rückwege hielten wir in einem kleinen Städtchen an. Da rief man uns zu einem kranken 70 jährigen Großmutterlein. Sie hatte einen Schlag gehabt. Eine Seite war ganz kalt, aber sie konnte noch verstehen und auch sprechen. Ihr Bett war der harte Fußboden. Die Armut war groß, besonders fühlte sie die Macht der Sünde. Wir taten was wir konnten, oder was eben möglich war, ihre Lage zu erleichtern. Versuchten ihr den Weg des Heils klar zu machen. Doch sie rief und stöhnte immer wieder. „Weh mir, ach, oh meine armen Kinder! Bald wird meine Seele im Fegefeuer sein. Weh mir! meine Kinder haben kein Geld, mich loszukaufen!“ Sie konnte das Heil in Christo nicht mehr ergreifen. Oh, sie schaute uns so verlangend an. Noch nie hatte sie es gehört, daß Jesus alle unsre Sünden getilgt. Wie tief ergriff ihr Jammer um Rettung unsrer Herzen! Oh, es war zu spät für sie! Alle ihre Kinder und Großkinder tauschten dem Evangelium, aber auch zum ersten Mal. In der folgenden Nacht verließ die Großmutter diese Erde, aber so viel wir wußten, ohne Frieden im Herzen, ohne Jesus. Wer ist Schuld? Sie oder wir? Hätte sie es doch in ihren gesunden Tagen gehört. Wollen uns vor Gott prüfen. Haben wir getan was wir konnten dieses Heil weiter zu erzählen?

Ich mußte immer an unsre Mütter und Großmütter denken, welche uns den Weg zum Herrn zeigten und uns zum Kreuz brachten, wo wir Vergebung fanden. Ja, wie viel Gebete, lieber Mitpilger, sind für dich emporgesandt worden?

Wie lange wissen wir das süße Evan-

gelium? Welch große Verantwortung für alle, welche Gottes Wort jahraus und jahrein hören und solches nicht selbst annehmen oder weiter sagen?

Ich dachte, wenn ich unter Christen kommen sollte und wir einen solchen zur Grabesruhe betten, dann wollte ich zu euch sagen: weint nicht über die, welche im Herrn entschlafen, aber weint über jene, welche hier auf Erden ohne die Heilsgewißheit leben und nichts vom Herrn wissen und—o Schrecken—ohne Jesus in die Ewigkeit gehen. („Erzählt“).

„So wahr als ich lebe, spricht der Herr SErr, ich habe keinen Gefallen am Tode des Gottlosen, sondern daß sich der Gottlose bekehre von seinem Wesen und lebe.“ (Hesekiel. 33. 11).

Erzählt seine herrlichkeit unter den Heiden, unter allen Völkern seine Wunder-taten!

—M. Siemens,

R.R. 1, Box 634, Winnipeg, Man.

MISSIONARY METHODS OF THE NEW TESTAMENT

In the former article we looked at the motive and principles with which the apostles of Jesus Christ labored. Today we shall look at their methods they employed. Frequently we read that they were filled with the Holy Ghost, thus assuring us that they were under definite guidance of God. We find that God in the New Testament gives us definite methods which should be applied throughout this age of grace.

1. Oral preaching is evidently the supreme method of all time. He ordained twelve . . . that He might send them forth to preach. Mk. 3:14. They went forth and preached everywhere. Mk. 16:20. It pleased God by the foolishness of preaching to save them which believed. 1 Cor. 1:21. The result of the first sermon of the Spirit-filled apostles was marvellous — 3,000 souls saved. See also Acts 5:42, 8:4, 35, 40; 13:5; 1 Tim. 1:11; 4:2. They preached Christ the crucified and risen Lord, which cut men to the heart crying "what must we do to be saved."

We need more such thorough preaching today.

Where shall we preach? From Christ's day to ours this question has given little difficulty; wherever and whenever the true evangelistic spirit was present. Jesus Himself preached in the synagogues, on the mountain sides, on the sea shores. The apostles preached in the temple and synagogues, in the house, on market places, courts of prisons, etc. In a word, they preached wherever men would listen.

Open air preaching has almost been abandoned. Christ and His apostles often preached in the open or on the seashore. This method has often been proven very successful. Many can be reached who may never enter a church.

2. Strategic centres: Such centres as Jerusalem, Capernaum, Antioch, Ephesus, Corinth and Rome stand out too plainly in the New Testament for us to escape the lesson of importance. From these centres the influence should radiate to the population surrounding them. This is very important in the mission field when much territory must be covered by a few missionaries.

3. Itineration: Much travelling has always been associated with the gospel ministry. It was so in Jesus' days. He travelled a great deal, and it was so in the apostolic days. In particular have we been given the record of Paul's successive journeys in Asia Minor and Europe. It has two ends in view: first, the proclaiming of the gospel to the unsaved and secondly, to visit the groups of converts for teaching and instruction. Cf. Acts 8:14; 15:36.

4. Personal Work and social contacts: Looking at the Master's ministry again, one has only to think of Nicodemus, the woman at Sychar's well, the rich young ruler, and the wedding at Cana and the home of Bethany to be impressed with the prominent place these methods hold in mission work. Nowhere do conditions and customs lend themselves more happily to such measures than on the mission fields today. But these social opportunities need to be seized and held faithfully to the spiritual ends in view, or they may easily

become fruitless and even a snare.

5. Literature and letter writing: This has a very prominent place in the New Testament. In fact the four Gospels were written accounts of the gospel message designed to supplement oral preaching. The Epistles were letters written to groups and individual believers for instruction. The ministry of tracts today has brought the gospel to many who otherwise might never have been reached. This ministry is not only fruitful in foreign fields but very essential in the home church. In this field of ministry Christian young people and even children can help. Letter writing also can be a fruitful ministry either to win souls or to help fellow Christians.

6. Training of native workers: John the Baptist began such work. Our Lord made it His own great ministry, so we can see in the gospels. The apostle Paul followed this procedure. He selected young men, notably Timothy and Titus and urged them in turn to do the same. 2 Tim. 2:2. This should be regarded as the crowning missionary method, inasmuch as the missionary's true aim should not be to make himself indispensable, but rather the very reverse, by raising up native agents to take his place. This is the work by multiplication instead of by addition. This method is very essential to the foreign missionary—but could not the minister at home adopt this method?

T. H. G.

(Based on "Progress of World Wide Missions" by Rev. Glover.)

SATAN UNDER YOUR FEET

By C. H. U.

Paul wrote to the Romans, "The God of peace shall bruise Satan under your feet shortly" (chapter xvi 20).

Note, he did not say under Christ's feet—'Your feet.' But this experience is based upon Christ's victory at Calvary.

In the third chapter of Genesis we read that the Lord God said unto the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; IT shall BRUISE thy head, and thou shalt bruise His heel." This has reference

to Christ bruising Satan at Calvary's Cross. Here we see Christ's foot on Satan's head.

And in Luke x. 19, we read, 'Behold, I give unto you power to tread on serpents and scorpions and over all the power of the enemy.'

Three references to treading on Satan:-

First, Christ's foot on Satan's head, bruising him.

Second, the right given to the believer to tread on Satan's head and bruise him.

Third, the promise of God, giving the believer the power to appropriate by his faith the victory of Christ, in order that Satan may be under his feet.

In Romans xvi. 20, we see God using a human instrument to crush Satan, and that human instrument is the Body of Christ.

Many souls lack confidence to put their feet upon Satan's neck. They are satisfied that Christ did it, and leave it at that. But the victory that Christ obtained over Satan must be appropriated by His Church. All that Christ has done, the Church must enter into; and especially His victory over Satan. Many souls who have entered into other aspects of the Cross, utterly fail when they come face to face with this. The link between Christ's position with His foot upon Satan's neck, and the Church, is an act of faith, in which the believer puts his foot down where Christ's foot is.

O child of God, put your foot down, where Christ has put His.

This is very clearly illustrated in Joshua x. 24, and the context. Joshua had defeated the five kings, stripped them of all their power and shut them up in a cave. But the victory was not complete. Joshua gave orders to have the five kings brought out of the cave; and he says to his captains, 'Come near, put your feet upon the necks of the kings.' And they came near, and put their feet upon the necks of them. And Joshua said unto them, 'Fear not, nor be dismayed; be strong and of good courage, for thus shall the Lord do to all your enemies against whom we fight.'

And afterwards, Joshua smote them and slew them.

Our 'Joshua', Jesus has conquered Satan and all his hosts, but it is necessary that they should be brought out, and that we put our feet upon their necks, in order that we may enter into and experience the absolute victory which He has wrought for us.

O Christian, it is your foot that God wants in order to tread upon Satan; in other words, it is you who are to do it.

"When the believer fights with the armor of God (Ephesians vi.), the conflict is never long."

It is through experience that the Christian learns to apply these glorious truths, in order that they may be wrought into his life. Every difficulty, every attack upon his circumstances, will be a call to overcome in the victory of his glorious Lord.

—(Oriental Missionary Standard)

WHICH

WHICH shall I choose today,
The hard or the easy way;
To seek some soul to bless,
Or stay in idleness;
For some cause to sacrifice
Or simply close my eyes;
Work out God's plan for me,
Or set my passions free;
Climb upward on my knees,
Or only seek for ease;
Walk where the martyrs trod,
Or scorn the claims of God?
LORD, in my heart today,
I give Thee right of way
Work both to will and do
And help me to be true.

„Ich, der Herr habe dich gerufen . . .“
—Jes. 42:6.

Hörst du das sanfte, stille Klopfen
An deiner Tür so lange schon?
Weißt du, daß jemand draußen steht
Und ruft mit klarem, ernstem Ton?
Und stehst du stille dann und lauschest?
Sprichst fragend du: „Wer kann es sein?“
Doch nein, es ist wohl nur ein Träumen,
„Ich lasse keinen Fremdling ein.“

Doch wieder hörst du jenes Rufen,
Und lauchest sorgend an der Thür.
„Wer ist es, der so lange klopft?
Was will der Rufer nur von mir?
Was sind die Worte, die ich höre?
Soll ich ihm Antwort geben drauf?
Wes Stimme hör' ich immer wieder?“
Und zagend machest du ihm auf.

Da hörst du klar die ernste Frage:
„Wen soll ich senden, wer wird's sein?
Wer will mir folgen wo ich führe?
Sag', wer will unser Votum sein?“
Und lauter wird der Stimme Rufen;
Sie fleht so ernst, so inniglich;
Du hörst es ja, wie sie dich bittet,
O sprich: „Hier bin ich, sende mich!“

Und fragst du betend deinen Heiland:
„Wer ist es, der gerufen hat?
Bist du es, der so lange klopft?
Bin ich, o Herr, auf rechtem Pfad'?
Du kennest ja des Herzens Sehnen,

Erforschest mich stets mehr und mehr.
Folgt' ich dem eignen Wünschen, Hoffen?
War es dein Ruf? Bist du es Herr?“

Dann gibt er dir sogleich die Antwort:
(Ach, daß du noch gezweifelt hast!)
„Ja, Ich, der Herr, hab dich gerufen;
Und dich bei deiner Hand gefaßt.
Ich habe dich auch wohl behütet,
Zum Licht der Heiden dich gemacht;
Ich bin es, der dich hat gerufen;
Ich bin es, der an dich gedacht.“

Es ist der Herr, o merk es, Seele!
Folgt' diesem Rufe williglich;
Laß ihn nicht lange klopftend warten,
Sprich heut': „Hier bin ich, sende mich.“
Sein Wort ist ja des Huzes Leuchte;
Du brauchst nur folgen Schritt für
Schritt.

Der dich gerufen, kennt die Wege,
Die Er dich führt,—so geh' nur mit!
—Either Klaassen.

We believe that the Bible authenticates the claim for itself that all Scripture is inspired by God.

We believe that the Man Christ Jesus is the Eternal Son of God, and that He became man by the virgin birth.

We believe that Salvation is had by faith alone in this sufficient sacrifice and in the Saviour, and that God's Word is true, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God."

We believe that He, and He alone, has made atonement for man's sins by His shed blood, having died on the cross as the sinner's Substitute and Saviour, and that God raised Him from the dead on the third day.

We believe confidently in the return of the Lord to consummate the redemption of the World, believing that, "This Same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven."

We believe firmly that it is the Church's solemn obligation to obey the command, "Go ye into all the world, and preach the Gospel to every creature."

The Mennonite Pioneer Mission

Founded in 1945

HOME OFFICE:

Altona, Manitoba, Canada

BIBLICAL — EVANGELICAL

MISSIONARY and PRACTICAL

THE PURPOSE

"To Preach the Gospel to Every Creature"

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Mennonite Pioneer Mission

Psalm 2:8

Ask of me and I shall give thee the heathen for thine inheritance
and the uttermost parts of the earth for thy possession.

Published Tri-monthly by the M.P.M., Altona, Man., Can.

3rd Quarter, 1947

Volume III

“READY”

Rom. 1:15

Ready to suffer grief or pain
Ready to stand the test;
Ready to stay at home and send
Others, if He see best.

Ready to go, ready to stay,
Ready my place to fill;
Ready for service, lowly or great,
Ready to do His will.

Ready to go, ready to bear,
Ready to watch and pray,
Ready to stand aside and give,
Till He shall clear the way.

Ready to speak, ready to think,
Ready with heart and brain;
Ready to stand where He sees fit,
Ready to stand the strain.

Ready to speak, ready to warn,
Ready o'er souls to yearn;
Ready in life, ready in death,
Ready for His return.

INDIA'S NEED

(From "The Evangelist")

There are about nine missionaries per million people, and many of these nine now preach "another gospel that is not a gospel," or do social work, educational work, and medical work, rather than effective soul-winning.

In land area, India is about the size of the United States east of the Rockies!

India's population is over 400,000,000 — greater than the populations of North America, South America and Africa combined.

640,000 villages are without one resident Christian!

500 native states in India have no resident missionary!

About 30,000 people die every day in India without Christ!

(Pardon us for mentioning India so often, but there is such an urgent need in this dark land. Help us send more tracts to needy India.—Ed.)

WITHOUT CEASING

I live in the spirit of prayer. I pray as I walk, when I lie down, and when I arise. The answers are always coming. Thousands and ten thousands of times have my prayers been answered. When once I am persuaded a thing is right, I go on praying for it until the answer comes.—George Muller.

A native convert wrote a letter to a missionary in which he said this: "I am reading the Word of God and believing it."

WHEN THE LORD HAS NOT SAID, "GO"

The following little story may be an inspiration to some one who has for years longed to be a missionary, but to whom the Lord has never said, "Go":

"In a large American city lived a German girl who had prayed for years that

she might be sent to a foreign field as a missionary. One morning after she had prayed as usual, it seemed as if the Lord were talking to her, and her thoughts ran something like this:

"Where were you born?" "In Germany."

"Where are you now?" "In America."

"Who lives in the next room to you?"

"A Swedish girl."

"Is she a Christian?" "No."

"Who lives in the flat below?" "An Irish family."

"Christians?" "No."

"Who lives next door?" "Italians."

"Christians?" "No."

"Have you ever done any missionary work in this neighborhood?"

And she was obliged to answer with shame and humiliation, "No."

The command of our Lord was, "Go ye into all the world." Is not our own land and our own neighborhood a part of that world?

CHRISTIANS DON'T GROW COLD

Rev. K. G. Jasper

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15:58). "Behold, I come quickly, hold fast that which thou hast, that no man take thy crown" (Rev. 3:11).

You remember the time when you gave your heart to Christ how your love and zeal burned for Him. There was nothing that you wouldn't do for the One that died on Calvary for you. Then you remember the time that you went forward at a consecration meeting and yielded your life on the altar for God. The old hymn verse was sung, "Where He leads me, I will follow," or "Consecrate me now to Thy service, Lord, by the power of grace Divine." You were yielded to God, you were willing, you were submissive. If Bible School beckoned, you would go. If China, Africa, or any foreign field called

you could still say, "Where He leads me I will follow." Or if the homeland wanted you, whatever the field of service, you could say, "Use me, Lord."

Christian friends, remember this, if your position and calling in life is a merchant, preacher, or teacher, farm hand or an office boy, housewife, or a missionary, God still wants your life to burn in love for Him. Don't grow cold and say "My vocation is so insignificant." Don't grow cold and lose eternal rewards. The Word says, "In due season we shall reap, if we faint not." Make your home, your church, your neighborhood alive for Christ. What the world needs is Jesus, and you can make Him known. By the grace of God let neither man nor devil hinder your testimony and your reward. Ask God to lead you to some soul to win for Him.

Make a prayer list of your unsaved friends and pray them to Christ. Feast on the Word daily. Testify at every opportunity. Let your lights so shine for Christ. Dear reader—cut this out, place in your Bible and read daily.

HEATHENS AT HOME

A Chinese applied for the position of cook in an American family which belonged to a fashionable church.

The lady asked him: "Do you drink whisky?"

"No, I Clistian man."

"Do you play cards?"

"No, I Clistian man."

He was engaged, and was found honest and capable. By and by the lady gave a party, during which the wine flowed in abundance, and cards were played for high stakes. John did his part acceptably, but the next morning he appeared before his mistress.

"I want to go."

"Why, what is the matter?"

"I Clistian man—I told you so before. No heathen. No workee for heathen!"

FORWARD!

With nearly a billion souls unreached, how true it is that "the world is languished for the want of men and women who have the vision and the convictions to live the life that counts. Will you live the life that counts? Then step into the breach! Be a Daniel. Be an Esther! "When millions are perishing we have no time to think of self-gratification. For your own sake, for the sake of others and for Christ's sake, live the life that counts!" We need a vision, we need a conviction to go, to send, to give, to pray! Oh, that the love of Christ would stir our hearts! Oh, that we might be awakened with enlarged visions and convictions, and having greater trust in our God, shout, "Forward, March!" Shall we retreat? Never!

IT MAKES THE JOB EASIER

A minister walking along the road, observed a poor man breaking stones, and kneeling in order to do it more effectively. As he passed him, he remarked: "Ah, John, I wish I could break the stony hearts of my hearers as easily as you are breaking those rocks."

"Perhaps," was the reply, "you do not work on your knees." — King's Business.

BEGINNINGS

Only a Boy

A student in Yale College in America was such an enthusiastic advocate of missions that the faculty expelled him! That was David Brainerd. He became a missionary to the Indians. His diary was published after his death, and fell into the hands of an English cobbler, who became a "pillar of fire." That man was William Carey who, after overcoming untold discouragements, was sent to India and began a great missionary work in that land, of which we have yet to see the end.

Three American students held "the hay-

stack prayer meeting" during their senior year at college. One of them declared at every meeting, "We can do it if we will." The result was the sending out of Adoniram Judson, who went to Burma and translated the Bible into Burmese.

A country minister of Christ in Scotland preached the Word. At one service he was led to pray earnestly for fruit. It was reported that "only a boy" was saved—but that boy was Robert Moffat, who went to South Africa. When he came home on furlough he lectured in London. A student heard him, and vowed to go to the field. That was David Livingstone. He joined Moffat and became the great pioneer of Christianity in Africa. Mackay, in due time, read the story and went as a missionary to Uganda.

A humble preacher in Scotland told the story of Jesus and a lad heard, and his heart was touched by the appeal for service in difficult places. On his way home he knelt down by the brook and prayed, "O God, I give myself to the mission work, if Thou wilt accept." That boy was James Chalmers, who laboured for a quarter of a century among the cannibals of New Guinea.

—World and Work.

DISCIPLE

A disciple is a learner. We learn by studying, doing, experience. Jesus chose busy people. They were not educated. They were practical people—people who were busy. The one educated man that He chose was doing something when He called him. As soon as this man recognized Jesus as the Messiah, he prayed, "Lord, what wilt thou have me to do?" Acts 9, 6. First the word "God" implies a complete, unconditional surrender. The world says, "Enjoy yourself." The Lord says, "Deny yourself." The sinner says, "I want my own way." The disciple says, "I want my Lord's way." He looks upon himself as under authority—the authority of the Lord.

Then he looks to his Lord for direction. "What——do." This reveals love, humility, dependence, a willing heart—a heart that wills to obey without knowing what will have to be obeyed. This again reveals trust, implicit confidence. The Lord will not ask anything unreasonable. He will supply the necessary strength for every command He will give. He will also supply the very need in every circumstance. Seeking first the Kingdom of God and His righteousness all else He will add.

Above all it means the loving, surrendered, enquiring disciple wants to work. Yes, work. Not for salivation, but for the honor and glory of his Lord who has saved him.

Of this man who took such a stand the Lord says, "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel," Acts 9, 15.

He will have to suffer. But the Lord will deliver him in all his trials, Acts 26, 17.

Such disciples the Lord seeks today. Will He find one in me? Will He find one in you?

Mission

Der Missionsgeist ist der Geist der Liebe. Vom ersten Blatt der Bibel bis zur Offenbarung Jesu Christi ist es der Wille Gottes gewesen, die verlorene Welt zu finden und selig zu machen.

In besonderer Weise offenbarte sich dieses als die Apostel den großen Missionsbefehl bekamen, nämlich, hinaus zu gehen in alle Welt und zu predigen das Evangelium aller Creatur. Matth. 28.

Diese ersten Missionare erkannten ihren großen Auftrag, und mit brennendem Eifer gingen sie ans Werk, haben viel Verfolgungen und Leiden erduldet um Christi Willen. Der Erfolg blieb nicht aus, denn es heißt in Apost. 17, 6 das der ganze Kreis erregt wurde.

Aber dieser Missionsgeist fing an zu

schwanden und wurde sozusagen ganz gelähmt durch weltlichen Stolz, irdische Fortschritte, auch durch falsche Geistlichkeit. Die Folge davon war, daß für ein Zeitraum von 16 Hundert Jahren der Missionsgeist sozusagen erstorben war. Aber im 19ten Jahrhundert erwachte der Missionsgeist wieder und Heute ist er weiter verbreitet wie je zuvor.

Die christlichen Missionen sind in alle Völker und Länder gedrungen. Der große Auftrag unseres Meisters kommt jetzt mehr zu seinem Rechte. Das Evangelium wird gepredigt in alle Welt. Der Herr sammelt seine Gemeinde aus allen Nationen. Aber das Evangelium hat auch jetzt noch viel Widerstand. Viel gute Saat fällt auf steinigem Boden, etliches unter die Dornen, aber etliches fällt auf ein gutes Land und bringt hundertfältige Frucht.

In den ersten Jahren des 19ten Jahrhunderts, als der Missionsgeist erwachte, gab es großen Widerstand und der kam sehr oft von der Geistlichkeit. Ein Amerikanischer Prediger soll in jenen Tagen gesagt haben er würde nicht eine Farn für 10,000 bekehrte Chinesen geben.

Als die Mission in Indien began, hat ihr Direktor von der East India Company gesagt er würde lieber eine Bande Teufel in Indien sehen als eine Bande Missionare. Ein Vorgesetzter sagte, India das Evangelium zu bringen sei so aussichtslos als den Ozean mit Zucker füßen. Die damalige allgemeine Ansicht war das Gott für die Heiden ein besonderes Gesetz habe, und die Christenheit habe keine Verantwortung. — Wie viel anders ist es jetzt? Wie dank-

bar sollten wir sein daß fast alle Prediger und Christen an den Missionsauftrag glauben und bestrebt sind, eine Weltweite Missionsarbeit zu unterstützen.

Eines möchte ich noch erwähnen, der große Auftrag, Seelenretter zu sein, kommt **allen** Christen zu. Unser Verlangen sollte sein, Menschenfischer zu sein, und der Weg, dieses zu erlangen, ist, daß wir uns von dem großen Menschenfischer Jesus ziehen lassen. Wen er zieht kann andere ziehen.

Unsere Angeln als Christen ist ihn zu folgen. Wir müssen unser Leben bei Seite setzen für Christus, damit wir seinen Willen erkennen. Wir können ihm nicht folgen es sei denn wir verlassen Andre. Wir müssen in engster Verbindung mit ihm bleiben damit wir seinen Geist empfangen. Je enger unsere Verbindung mit Christus, desto größer unsere Kraft, Seelen zu retten.

Dann müssen wir aber auch gehorsam sein. Wir werden seine Art, Seelen zu retten nie erlernen wenn wir nicht gehorsam sind. Nur seine Art kann retten. Ihm vertrauen macht uns fähig.

Dann ist es so tröstlich daß der Herr sagt, Ich will euch zu Menschenfischern machen. Wahre Missionare sind von Gott gemacht, Sie haben sich nicht selbst dazu aufgeworfen. Es war ein Werk des Herrn.

Lieber Leser, Wie ist deine persönliche Einstellung zu dem großen Missionsbefehl Jesus. Hast du schon den Heiligen Ruf deines Meisters vernommen auch ein Mit-helfer zu werden? Gott helfe dir und mir treue Zeugen zu sein.

—D. Schulz.

We believe that the Bible authenticates the claim for itself that all Scripture is inspired by God.

We believe that the Man Christ Jesus is the Eternal Son of God, and that He became man by the virgin birth.

We believe that Salvation is had by faith alone in this sufficient sacrifice and in the Saviour, and that God's Word is true, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God."

We believe that He, and He alone, has made atonement for man's sins by His shed blood, having died on the cross as the sinner's Substitute and Saviour, and that God raised Him from the dead on the third day.

We believe confidently in the return of the Lord to consummate the redemption of the World, believing that, "This Same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven."

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Mennonite Pioneer Mission

Psalm 2:8

Ask of me and I shall give thee the heathen for thine inheritance
and the uttermost parts of the earth for thy possession.

Published Tri-monthly by the M.P.M., Altona, Man., Can.

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Volume IV

In peace let me resign my breath,
And thy salvation see
My sin deserve eternal death,
But Jesus died for me.

We Shall Reap

"Let us not be weary in well doing for in due season we shall reap, if we faint not." Gal. 6:9.

It has perhaps at times come to our minds why we do not see any converts in Mexico. We all like to see the fruits of our labors. In the planting of God's Word we should ever be patient, never fearing since we have his promise that this Word will accomplish that for which it was sent. Gilmour of Mongolia, China, labored for thirteen years amid great hardships before he saw the first soul turn to Jesus Christ as its Saviour.

One of the many reasons for the hardships Gerbrandts are enduring at present might be well to explain. When the early explorers of Spain came to claim the riches of Mexico they were commissioned to win the Indians to the faith of the Catholic Church. The Indians were unwilling to part from their pagan ways, the explorers, growing impatient, left preaching and took the cannon and sword to convert them by force. The Indian, who was unwilling to become Catholic, fled

from the white man to the mountains, now hating and fearing the white man.

How happy we are that our Gospel is not one of strife and the sword, but a Gospel of love and peace. How could we strike first with the sword and then tell them we are the messengers of the God of love?

The last news we have of Gerbrandts they have changed their plans. They have left the mission compound and are now gone further inland to contact the Indians. They are staying with the Hiltons who are doing mission work for the Wycliffe Translators. They have one thousand copies of the Gospel of Mary written in the Tarahumara. The government favors the work of teaching these people to read but they are expected not to preach.

Humanly speaking, the work looks hopeless and discouraging, but by the grace and strength of God it will prevail.

Let us be constantly in prayer that God may bless and help Gerbrandts in all their needs and cares.

George Groening,
Editor.

THE CONFLICT IN MISSIONARY WORK ACCORDING TO EPH. 6, 10-20

Today, as we page through our newspapers or listen to news reports, we are brought face to face with the greatest social, economical and ideological struggle of all times. Chaos and disaster seem to be impending. But there is another struggle going on in the world today which concerns the Christian even more than the one mentioned above. That is the conflict in which the Christian church is engaged as it attempts to make known the story of Redemption against strong opposition. In this article we want to occupy ourselves with this conflict, basing our thoughts on Eph. 6, 10-20. I ask every reader to read that portion of Scripture and make a note of the following points: 1. It reveals to us our enemies. 2. It reveals their work and ultimate aim. 3. De-

scribes the Christian's armor. 4. Points out the source of the Christian's strength. 5. And finally, it puts forth the issue involved in this struggle of many centuries.

The church of the Lord Jesus Christ has been entrusted with the task of carrying the story of Salvation to all the people of the world. Not all the people will accept it, but they must be given the opportunity. Many of us have at times lost sight of this great goal. We have begun to think that some of the so-called by-products or helping agents like relief work, social service, Christian education, medical work and various other phases of Christian service will pass, and have thus forgotten what is the real purpose of our calling. Now if it is true that we have been given such an enormous task to do,

and have been given the very best equipment, and have a Captain who goes before us through the thickest and hottest battles, why is there so much hesitation, uncertainty and disobedience in our ranks? The twelfth verse of our text gives the answer: "For we wrestle not against flesh and blood, but against principalities, and spiritual wickedness in high places." The Devil and his aides are the enemy agents and fifth columnists, trying to undermine the work of the church. They have arrayed their powers against us. They cause us to neglect God's Word and prayer and become spiritual. They will cause misunderstanding and mistrust among work-

What can we as members of the Christian church and soldiers of the army of Christ do to be prepared to meet this foe and complete the work as commanded by

or until they are more interesting. They do their best to divert our efforts to minor issues. We often notice how a young convert is so anxious to go into mission work but later loses interest and chooses a different vocation. So few such young enthusiasts after having matured to young man or womanhood, or having graduated from some preparatory school, still plan to go into full-time soul-saving work. And finally, it is these demon powers which try to hush up the testimony of individuals and churches, mission groups and the Christian church as a whole by bringing disharmony, worldliness and sin among them.

full of encouragements and promises. We are not alone. The Lord Jesus is with us and understands. And another assuring factor which urges us on, is the work which



Visiting friends on a Sunday afternoon.

Christ. Let us look to our text for the answer. Nothing that I can write will supplement the Holy Spirit's description of the warrior's armor nor will I attempt to add unto it. Please read Eph. 6, 13-17.

Let us arm ourselves and take our marching orders. The Word of God is ours and between workers and administration. They tell us the prayer meetings are not conducted well and advise us to stay away until a more opportune time

has been accomplished by the church in by-gone days. The story of the spreading of the gospel, beginning in Acts II, down to our present time, reads like a most fascinating story. Just think of the journeys of the Apostle Paul. Try to imagine how William Carey could accomplish that huge amount of work in one life-time. Picture yourself accompanying Henry Martyn in his last travels through the Arabian desert so eager to present his

translations to the Persian prince. Those men did what they did because they were



Notice the R.C. cross. These people like us if we do not talk about religion.

armed with spiritual powers. And finally, all of us of every kindred and tongue and people and nation who on that glorious morning will join in to bring praise onto the Lamb that was slain will be there because someone else went forth, kept the field and witnessed to us.

It seems our thoughts are perhaps more occupied with those who are engaged in active work; though that was not my intention. All of us are included. In the sight of God we are active whether at the front or at the base. And all of us need to know the source of our strength to be able to use our weapons most efficiently. Our resources are the prayers of the saints. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints!" Oh how miserably have we failed here! Most of us would be ashamed to have our personal prayer life

exposed. I wonder how many prayers are not based on the following model: "Dear God, help me and my wife, John and his wife; us four and no more." Do our prayers really reach out to the man next door? Are they specific as to person and petition? Do they reach out to the lost at home and abroad? Have we ever considered it worth our time to study the mission situation to acquaint ourselves with what is really happening outside our own immediate circle? If we did God might lay it on our hearts to pray for some group of Cree Indians; you might be asked to pray for an open door to bring the gospel to Tibet; you might be basing your prayers on Matth. 9, 38. and asking God to supply the Sudan Interior Mission the hundreds of young consecrated missionaries they want to send into their



These are Tarahumara children standing in the snow in winter. They wear neither shoes nor stockings.

field which is wide open; and you might be specially burdened for the Tarahumaras

and its missionaries. One way of becoming acquainted with the missionary situation is by organizing Missionary Prayer Circles. Have one person be responsible for one Mission and another person for a different Mission. The Mission Societies will be glad to forward material. As we learn of these different fields and not neglect to study the Lord's will through His Word, the Holy Spirit will move us to pray.

In the foregoing paragraphs we have occupied ourselves with the conflict of the Christian church which it faces in its endeavor to fulfil the command of Christ. But we hardly do justice to that cause if we do not challenge ourselves to a greater effort. Our Mennonite people have proven themselves to be able to stand up and meet grave crises. I am proud to be a Mennonite when I read of what our people are doing to meet the need in Europe. The renting of the ship Volendam will go down in history as a great achievement for a small people. And yet Brethren that is not the primary purpose of our calling. We can do that because the Love of God has warmed our hearts. The Love of God

and the love to our fellowmen is in our hearts because at one time the gospel has been preached to us; because we are taught more of this Word Sunday after Sunday; and because we have the Bible in our homes and can read it daily. Far be it from me to minimize the need of feeding, clothing and rehabilitating our suffering Brethren, but let us not forget that the greatest need of our time is to give the Bible to the remaining tribes who have not heard. The days before us are dark. The night is coming when no more work will be done. We are waiting for the return of the Lord Jesus Christ. The liberty of decision has been and is being taken from so many young people today. In Canada you may still decide for your life as the Lord leads. Let us ask the Lord to reveal His plan for our lives. Let us help and encourage those who feel they should go into full time mission work. Let us give of our substance to the spreading of the Word of God. And let us not forget to pray "That utterance may be given unto me that I may open my mouth boldly to make known the mystery of the gospel."

—HENRY J. GERBRANDT



These people came a whole day's walk for me to attend to their daughter-in-law. They wanted me to go with them for a time. It was not possible then. Later we heard she had died.

"So many missionaries have faced bitter criticism of Chinese and Indians since 1918. The orientals say: "You preach love, peace, brotherhood — What do you mean? There never was fought such a fiendish war as you Christians have just engaged in. What good is Christianity anyway? Show us in what respect it is superior to Buddhism and Confucianism".

—James M. Yard, Christian Century, Jan. 27, 1927".

Missionsgedanken.

Röm. 1:16: „Denn ich schäme mich des Evangeliums von Christo nicht; denn es ist eine Kraft Gottes, die da selig macht alle, die daran glauben, die Juden vornehmlich und auch die Griechen.“

Werte Missionsfreunde! Ich möchte durch das Blatt vor euch treten um eine Frage kurz zu beantworten. Warum glauben wir an Missionsarbeit?

Erstens weil das Wort vom Kreuz eine Kraft Gottes ist. Wenn wir einer verlorenen Menschheit nur Menschen Wort bringen könnten dann wollten wir schweigen. Weil aber die Botschaft vom Kreuz eine Kraft Gottes ist so können wir getrost auftreten. Dieses Wort hat die Kraft daß Herzen dadurch wiedergeboren werden zu einer lebendigen Hoffnung. Die Schrift stellt eine Bedingung, das ist alle die da glauben. Wie können sie glauben so sie nicht gehört haben. Röm. 10:14.

Zweitens glauben wir an Missionsarbeit weil alle Menschen Sünder sind und der Rettung bedürfen. Die Folge von Adams Übertretung war daß er und alle seine Nachkommen in Sünde und Tod gefallen sind. Als Jesus die Durchsprache über Wiedergeburt mit Nikodemus hat sagt Er ihm: „Was vom Fleisch geboren ist, das ist Fleisch.“ Damit will Jesus dem Nikodemus klar machen daß er von Natur aus fleischlich oder sündlich ist und so nicht geschickt für das Reich Gottes. In Röm. 8 nimmt der Apostel Paulus den selben Gedanken auf und sagt: „Da ist

nicht, der gerecht sei, auch nicht einer. Da ist nicht, der verständig sei; da ist nicht der nach Gott frage. Da ist nicht, der Gutes tue, auch nicht einer.“ Wenn nun dies Wort Gottes uns so klar sagt daß alle Menschen der Rettung bedürfen so sollte uns das anspornen zur Arbeit. „Wer an den Sohn glaubt, der hat das Ewige Leben. Wer dem Sohn nicht glaubt, der wird das Leben nicht sehen, sondern der Zorn Gottes bleibt über ihm.“

Drittens: Wir glauben an Missionsarbeit weil das Opfer auf Golgatha genügend ist für alle Menschen. Als Jesus am Kreuz auf Golgatha ausrief es ist vollbracht da hat Er die Schuld der ganzen Menschheit bezahlt. Zum Zeugnis davon Riß der Vorhang im Tempel. Nun war der Zutritt zum Allerheiligsten offen. Wir können der Menschheit sagen daß der Weg zu Gott frei ist für Jederman. „Denn Gott war in Christo und versöhnte die Welt mit Ihm selber und rechnete ihnen ihre Sünden nicht zu.“ 2. Kor. 5:19.

Viertens: Wir glauben an Missionsarbeit weil Jesus Christus nicht nur unser Heiland sondern auch unser Herr geworden. Einmal denken wir daran daß Jesus im Zusammenhang mit dem Missionsauftrag sagt: „Mir ist gegeben alle Gewalt im Himmel und auf Erden.“ Dann nennt die Schrift ihn auch den Herrn Jesus Christus. Als Petrus die Predigt hält am Pfingstfest sagt er: „Das Gott diesen Jesus, den ihr gekreuzigt habt, zu einem Herrn und Christus gemacht hat.“ Apost. 2:36. Wenn Jesus unser Herr geworden dann dürfen wir nicht mehr wählen oder vorsagen, denn Er gibt Befehle. Wir sollen gehorchen.

Ich weiß viele die dieses lesen werden mit mir stimmen. Viele haben schon dieses Wort vom Kreuz angenommen. Viele stehen schon in der Arbeit. Eine ganze Anzahl sind in der Vorbereitung. Davon sprechen unsere Schulen so wie, die M.C.S., die Bibelschulen und auch die Bibl. Colleges. Doch es fehlen noch viel, viel Arbeiter. Jemand hat festgestellt daß

menn einer einmal der Woche zu 500 Personen, die ohne Christum sind, predigen wurde dann müßte man 2,846 Jahre predigen, bis jede Seele einmal dieses Wort vom Kreuz gehört habe.

Beim Überblick des großen Feldes und der Arbeiter lenkte der Heilige Geist meine Aufmerksamkeit auf einen Vers in Hesekiel 22:30: „Ich suchte unter ihnen, ob jemand sich zur Mauer machte und wieder den Riß stünde.“ Wir alle die für dem Herrn Arbeiten, einerlei wo wir sind, bilden sozusagen einer Mauer wieder den Feind. Doch ist die Mauer auf Stellen nur schwach so daß der Feind noch durchbrechen kann. Es entstehen dann Lücken. Der Herr schaut aus nach jemand der vor den Riß kauft. Willst du liebe Seele dich brauchen lassen?

—J. B. Schmidt.

Have we prayer meetings? What are they like? Here is a paragraph taken from „Dynamite in Europe“ by Eva S. Watt, that may well search our hearts.

“Here at home we are only playing with the Master's commission. Our prayer life is often only mockery. Our prayer meetings are so accurate, so lifeless, so stereotyped—neat as a corpse. As believers, we quench the Spirit of God: our respectability binds us, preventing the real spirit of intercession. Only when we have a broken heart, I believe, do we prevail with God. Tears are an uncommon sight in our prayer meetings at home. Not out there. What a tragedy - a church without tears! A bride without love! An army without resistance.”

THE NEED IN AFRICA

Because Africa is thought to be the place where the most missionaries have gone, many Christians take the attitude that there is no need for more gospel workers there. Yet this land is still spoken of as the “dark continent” and God still calls many for service there. Of its entire population of 150,000,000, fifty to seventy

millions are still unreached. Almost one half of the population is yet without the faintest ray of gospel light. There are about 8,300 missionaries in Africa—one for every 18,000 people! By taking a census of the whole continent we would discover that only a small part of South Africa is Christianity the predominating religion. In the vast area of Central Africa, paganism still holds its ground; while the great stretch of northern Africa is under the sway of Mohammedanism, which has reached down southward and taken the area along the east coast; also Catholicism has become very strong along the west coast. These facts show us that the reason why God is still wanting many for service in Africa is because many are needed to finish the great task that has as yet had but a fair beginning.

In order that we may fully see the need of the African we must make a close study of the conditions under which the natives live. While in the interior of the continent there are great stretches of desert land, some of the rarest beauties of nature are found in the coastal regions, especially in the southern parts. Upon landing in Durban, missionaries have expressed their admiration for the marvelous scenery which they saw. Beautiful tropical flowers, enhanced by the lovely green of the trees with fruits of numerous and rare varieties are to be seen. After traveling through some of the regions along the west coast, where the French have built splendid roads through the dense jungle, one missionary described the view to be like the picture of a beautiful park. Although thus surrounded by the wonderful handiwork of God, the people cannot fully appreciate these beauties because they “know not God”. They know only the fear of demons, whom they worship. As the missionary enters their village he will see fetishes upon which the blood of countless chickens, pigs and cows has been poured. These fetishes are supposed to be inhabited by demons. In some parts of west Africa human sacrifices are brought to appease these demons. Men

form a group or society which agrees to join in the worship of a certain fetish owned by one man. To the owner are revealed the numerous demands of the demon, which must always be satisfied. It has become the custom among these people to consume the flesh of the person that is offered as a sacrifice, after he has been tortured to utmost extremes. Even the parents and nearest relatives of the victim partake of the victim's flesh in the terrible feast. Witchcraft in all its power and cruelty is practiced by the leaders of fetish worship. If one of their number becomes a follower of the Lord, he is in grave danger of being poisoned or put to death in some other way. Sometimes this is done by casting a spell upon him, exercising such tremendous satanic power that the frightened victim is completely at their mercy. During this ceremony the people work themselves into a frenzy and no doubt become demon possessed. Thus Satan has educated them in all evil things, but they lack the good that God desires they should know and own.

But not all of Africa is pagan. The Mohammedans have entered northern Africa and done their deadly work there, blighting the hearts and minds of the people and securing a strong grip which they threaten never to release. Mohammedanism at its best is degradation and licentiousness. The Touaregs, who are called the wandering nomads of the desert, are a fair example of all followers of Mohammed. From the time they are initiated into manhood they wear a cloth tied around their face just below the eyes. Nothing escapes these black eagle eyes as the peer from their veiled faces. In their filthy vile condition these wild men have become a law unto themselves, and many of them are noted for their cruelty and wickedness before the French occupation of west Africa. Their religion is merely a saying of prayers at certain hours of the day. This does not hinder them from living a life of sin and shame. All that

Mohammedanism has given to the Africans is the Koran and the Mosque. At the same time it has hardened the hearts of the natives to the gospel that to gain converts among them is next to impossible. Yet when they are won to Christ they become deeply sincere worshippers because of their rigorous training in observing times of prayer.

Catholicism is a third force operating against the preaching of Christ. This religion mixes well with heathen practices and fetish worship. The Catholic priests do not ask the people to leave their fetishes. This Church requires only that they be baptised and keep their rites of confession and mass. The priests themselves openly practise gross sins such as polygamy and licentiousness. Knowing that the native mind is keenly desirous to read and write, they offer to teach them if they will become members of their church. Like Mohammedanism, their religion is but a snare of Latin to entrap the heathen heart, which, seeing the futility of fetish worship, is seeking for something better. But neither one of these sects has met the need of those hearts.

There are those today who dare to say that if only we would give civilization to these poor people, then they will be "all right" and of their own accord become Christians. This method of civilization without Christ has been tried by the government officials. Forceful means have been applied to get the Africans to work at building roads, manufacturing rubber, etc., but this has proven very unsuccessful because the African is inclined to laziness and will not work unless continually punished. Therefore these measures have not even succeeded in elevating them morally, but rather in hardening them against the rule of law. Yet the Africans have not failed to imitate their white rulers in what sin and vice they see practiced by them.

However, when the need of the African heart is met in Christ, even the vilest of

these creatures may become a sincere true Christian. In the areas where native churches have been established, it can be seen that the African has real talents in leadership as well as in oratory. In prayer these Christians are simple and sincere, believing God's promises with remarkable results. In the west coast thousands came to Christ through the simple preaching of the "Black Prophet", Wm. Wade Harris. Touching stories could be told of how these Christians pleaded for teachers. In some of these places the Church has failed to take this golden opportunity and Modernism has stepped in, making of Christianity as much a dead religion as Mohammedanism, Catholicism or Heathenism. In each of these religions it is the lack of the knowledge of God's Word that causes sin of every form to enter in.

Wherever evangelical missionaries are working, institutions are being established to train the Christians along various lines, so that they will be able to carry the precious gospel farther and faster. The physical condition of the average African

calls for immediate medical attention, as well as training in the rules of sanitation.

As the need of the natives becomes more pressing with the marks of war and Christless civilization, the missionaries, realizing the coming of the Lord to be near, long to enlarge the areas belonging to Christ—but there are not sufficient laborers. May the Church of Christ be found on her knees that she will see the vision of Christ's plan to meet this need.

AGATHA SCHELLENBERG

The ordination and farewell services for Miss Schellenberg were held in the Bergthaler Church at Altona, Man., on Sunday evening, Feb. 1, 1948. Miss Schellenberg is leaving shortly for Africa. We wish her God's blessing in her new undertaking.

ED.

Anyone wishing to subscribe to the Mennonite Pioneer Mission quarterly, please write to Mr. Theodore H. Groening, Lowe Farm, Man.

We believe that the Bible authenticates the claim for itself that all Scripture is inspired by God.

We believe that the Man Christ Jesus is the Eternal Son of God, and that He became man by the virgin birth.

We believe that Salvation is had by faith alone in this sufficient sacrifice and in the Saviour, and that God's Word is true, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God."

We believe that He, and He alone, has made atonement for man's sins by His shed blood, having died on the cross as the sinner's Substitute and Saviour, and that God raised Him from the dead on the third day.

We believe confidently in the return of the Lord to consummate the redemption of the World, believing that, "This Same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven."

We believe firmly that it is the Church's solemn obligation to obey the command, "Go ye into all the world, and preach the Gospel to every creature."

The Mennonite Pioneer Mission

Founded in 1945

HOME OFFICE:

Altona, Manitoba, Canada

BIBLICAL - EVANGELICAL
MISSIONARY and PRACTICAL

THE PURPOSE

"To Preach the Gospel to Every Creature"

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Menonite Pioneer Mission

Psalm 2:8

Ask of me and I shall give thee the heathen for thine inheritance
and the uttermost parts of the earth for thy possession.

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1st Quarter, 1948

Vol. V

Jesus the very thought of Thee
With sweetness fills my breast;
But sweeter far Thy face to see,
And in Thy presence rest.

Nor voice can sing, nor heart can frame,
Nor can my memory find
A sweeter sound than Thy blest Name,
Oh Saviour of mankind.

Oh hope of every contrite heart,
Oh joy of all the meek,
To those who fall how kind Thou art,
How good to those who seek.

How good to those who find, Ah, this
Nor tongue nor pen can show,
The love of Jesus what it is,
None but His loved ones know.

Der folgende Bericht ist von innerer Missionsarbeit die Geschwister Friesens in Nord Saskatchewan getan haben. Als sie ungefähr 19 Jahre zurück nach Barnes Crossing gingen war dort keine Sonntagsschule, keine Andacht, kein Jugendverein. Sie fingen sogleich an in treuer hingebender Liebe zu arbeiten. Die Arbeit wuchs daß bald mehr Arbeiter mußten heran gezogen werden. Es sind von dort schon Arbeiter aus gegangen in Missionsarbeit; und andere der jungen Leute sind in Bibel Schulen in der Vorbereitung. Dem Herrn sei die Ehre für alles was getan ist worden.

—T. S. G.

Der Friede Gottes zum Gruß.

Werte Missions Freunde und Leser des Missionsblattes!

Weil ich ersucht wurde auch etwas von hier zu schreiben, so will ich versuchen auch von der Reichs Gottes Arbeit hier etwas zu berichten.

Manche Glieder unserer Sammel Gemeinde waren weggezogen, andre hatten sich andre Gemeinden angeschlossen, u.s.w.

Also fanden wir es notwendig zu reorganisieren oder neu einzuschreiben, womit wir bis jetzt noch nicht ganz fertig sind, es gibt ja viel zu schreiben, beraten und beten. Wir glauben jedoch daß wir so werden mehr Zielbewußt arbeiten können.

Die Arbeit hier befreit sich gegenwärtig auf vier Stationen, nämlich: Daisy Meadow, Barnes Crossing und Compass. diese sind so zueinander angrenzend aneinander, die vierte Station ist bei Bierceland so bei fünfundsiebzig Meilen ab von hier, unser Predigerbruder Jacob Dyk bedient die Gruppe dort.

Br. Jacob Esau bedient die Gruppe bei Compass, Daisy Meadow ist soweit ohne einen Prediger, weil die Brüder, Isaac Epp, und Gerhard Elias mit samt ihren Familien sind weggezogen von hier, so stehen wir wieder vor einer Predigerwahl.

Im Frühjahr besuchte Mt. Gerhard von Kothern, uns hier, es wurden drei junge Seelen auf das Bekenntnis ihres Glaubens getauft, welche schon vorher in der Unterrichtsklasse den Wunsch ausgesprochen mit der Wassertaufe bedient zu werden, nachdem sie Jesus als Heiland im Herzen Raum gemacht hatten.

Im Herbst hatten wir ein allgemeines Erntedank und Missionsfest anberaumt bei Daisy Meadow, wo alle vier Gruppen zusammen kamen, dazu waren noch Jünger von Kothern, vorunter auch S. I. Klassen war, der uns am Tage noch ein paar mal mit dem Worte diente.

Es war ein gesegneter Tag für uns, wir mußten uns wohl sagen, der Herr hat deutlich zu uns geredet. Selbst die Missionsgaben überstiegen fast oder ganz alle vorigen von hier, wenn auch die Ernte nicht ganz so gut war, wie schon etliche mal zuvor.

Nach ungefähr zwei Wochen fuhr eine Gruppe von uns hier nach die Bierceland Gruppe zu einer allgemeinen Bruderversammlung, und lieferten abends noch ein kurzes Programm. Die Kirche war aber nicht gefüllt, es war wohl nicht gut bekannt geworden, aber der Herr segnet auch kleine Versammlungen.

Noch in derselben Woche am Freitag abend lieferten die Nähvereins Schwestern ein Missions Programm hier in unsere Kirche, es war ein schöner abend und der Raum war gedrängt voll.

Am Schluß des Programmes wurde eine Kollekte gehoben anstatt eines Ausrufs, und die Sachen die angefertigt waren, wurden an Notleidende oder Notdürftige verteilt.

Die Schwestern gaben noch ein kleines Essen und so war wieder ein segensreicher Abend dahin. Warum denn nicht ein Ausruf? Man meinte diese freien Gaben werden nicht so gut einkommen als beim Ausruf, nun gut, wir wollen es einmal versuchen.

Wir sagten so: Bei vielen ist es nicht so recht mit, Missions ausruf in der Kirche

haben, und darum sollte uns durch Ausruf angespornt werden die Missionsfrage zu unterstützen? Die meisten haben sich doch schon eine Summe gesetzt wie viel sie geben wollen am Missions ausrufstag, man kann es ja eben sowohl in die Kollekte geben, und die Schweitern können die Kleidungsstücke an Bedürftige austeilen, und die Leute die sonst Anstoß nehmen am Ausruf in der Kirche die können dann auch mit dabei sein.

Was war das Resultat? Die Einnahme durch Kollekte war ungefähr um die Hälfte mehr als gewöhnlich durch Ausruf. Dem Herrn alle Ehre dafür. Ob es fernerhin auch wird so gut auskommen wissen wir noch nicht, aber wenn es Gottes Wille so ist, dann trau'n wir es Seiner Macht und Liebe zu.

Für die Schwestern war es sehr beschwerlich mit ihren Kindern diese Vorträge einzulisten, wo sie die Notwendigkeit der Missionsarbeit so lebhaft vorführten, in mancher wurde tief ergriffen, auch wurden sie eingeladen dieses Programm noch auf zwei andern Stellen zu liefern, welches dann auch getan wurde.

Ein Sonntagsschul Schüler (Alvin Peters) ist verunglückt und liegt im Hospital mit einem gebrochenen Bein, wir hoffen und beten daß er bald wieder nach heim kommen. Wünsche allen Gottes reiches Segen und viel Mut, Liebe und Freudigkeit in dem Werk des Herrn.

Grißend in Liebe,

—Peter B. Friesen.

Werte Missions Geschwister, da mir die Aufgabe geworden ist für den M.P.M. zu schreiben, so freu ich mich an diesem Werk des Herrn mit helfen zu dürfen. Es ist ein vorrecht auf einem Missions Feld gewesen zu sein, und mit den Schwierigkeiten und abgeschlossenheit von der Zivilisation bekannt zu werden. Dann erst sieht man mit was für Opfer solch eine Arbeit verbunden ist, und wie es Not tut daß wir als ein Mann für die Sache des Herrn stehen. Besonders da

die Mission noch jung ist und mit junge Arbeiter bestetzt ist. Es bedarf dort noch viel physische Arbeit. Die Station mußte gebaut werden. Es müssen zwei Sprachen gelernt werden, es müssen die Sitten und die Eigenschaften der Menschen erforscht werden, die verführte, betrogene Herzen müssen gewonnen werden, unter viel Beschwerden und Entbehrungen, weit von der Zivilisation entfernt.

Wenn wir an all diese Probleme denken, dann haben wir alle viel zu tun im beten, im geben, so daß das Werk des Herrn kann getrieben werden, denn es ist sein Werk, wie der Herr seinen Jüngern nach Matth. 28, 18-19-20, befohlen hat. „Gehet hin in alle Welt und lehret alle Völker.“ Und unter diesen Missions befehl sind auch die Tarahumara Indianer miteingeschlossen, auch ihnen soll das Wort Gottes gebracht werden. Gott, der da will daß allen Menschen sollen geholfen werden, hat auch den Heiden Buße gegeben zum Ewigen Leben. Apof. 11:18. Wie sollen sie aber glauben und anrufen von dem sie nicht gehört haben. Röm. 10:14.

Wenn wir nun sehen wie Not es tut daß das Wort des Lebens hinaus getragen werde, so gilt uns besonders der befehl, „Gehet hin in alle Welt und lehret alle Völker und taufet sie im Namen des Vaters des Sohnes, und des Heiligen Geistes, und lehret sie halten alles was ich euch befohlen habe.“

Das Wort des Herrn wird und muß in Erfüllung gehen, nach Matth. 24:14. „Und es wird gepredigt werden das Evangelium vom Reich in der ganzen Welt zu einem Zeugnis über alle Völker, und dann wird das Ende kommen.“

Also gehet hin in den Weinberg des Herrn und was recht sein wird, soll euch werden.

—J. B. Gerbrandt.

Auszug aus dem Protokoll
der Jahresfikung der Behörde der Mennonite Pioneer Mission, welche den 31. Januar in Altona abgehalten wurde.

„Anwesend die Brüder D. Schulz, J. W. Schmidt, D. G. Friesen, L. S. Gröning, D. S. Junt, S. J. Petkau, George Gröning, der Editor des Missionsblattes, David S. Löwen und der Schreiber.

Die Versammlung wird eröffnet mit Singen des Liedes „Die Sach' ist dein, Herr Jesu Christi.“ Br. Schmidt begrüßt die Direktoren und die Gäste, dann verehrt er Phil. 1 und macht einige Bemerkungen. Darauf fordert er auf zum gemeinschaftlichen Gebet.

1. Das Protokoll der letzten Jahres-sitzung der Behörde, vom 30. Januar, 1947, wird verlesen und angenommen.

2. Berichte.

1) Br. Schmidt, erinnert sich der vorigen Jahres-sitzung. Sie war sehr schwer gewesen. Das was später zum Vorschein kam, war damals schon spürbar. Er schildert kurz den weiteren Verlauf der Sache und es will ihm dünken, daß die Erfahrungen darin doch zur Gesundung dienlich waren. Geschwister Gerbrandts arbeiten mutig weiter, und die Arbeit unter den Indianern wird mutig in Angriff genommen.

2) Br. Heinrich Gerbrandt hat einen Bericht vom Felde eingesandt. Derselbe, wie auch ein Brief, der später kam, wird vom Schreiber verlesen. (Auszug dieses Berichtes erscheint).

Die Besprechung führt an, daß der Ton des Berichts ein mutiger ist, obzwar derselbe von Schwierigkeiten und schwerer Arbeit spricht. Wir freuen uns dazu und sind dankbar, daß der Herr hilft. Wir wollen beten, daß die Indianer auch wirklich gewonnen werden möchten.

Laut eines früheren Beschlusses, sollen Gaben gesammelt werden für eine Kuh für Geschwister Gerbrandts. Darüber wird folgender Beschluß gefaßt:

Beschlossen, daß die Kuh Eigentum der Geschwister sein soll, da die Gaben speziell für diesen Zweck gesammelt worden sind.

3) Von Geschwister Randall Heinrichs, gegenwärtig Cuauhtemoc, Mexico, ist ein Bericht erschienen; der wird vom Schreiber

verlesen. Sie sind jetzt in der Arbeit für das M.E.C. und werden dort wohl bis zum 15ten August, dieses Jahres bleiben.

(Ein Auszug aus diesem Bericht erscheint auch).

4) Kassenbericht, von D. G. Friesen. Kassierer: Einnahmen mit Kassenbestand vom vorigen Jahr \$3,675.37. Ausgaben während des Jahres \$2,897.33. Kassenbestand den 1. Januar, 1948, \$778.04. Die Brüder S. S. Hamm und V. J. Klippenstein haben die Bücher geprüft und in Ordnung gefunden.

Nachdem die Berichte besprochen worden sind, werden sie gutgeheißen und angenommen.

5) Br. L. S. Gröning berichtet für das Literatur und Traktat Komitee. Es ist schwer Missions Traktate zu bekommen. Einige waren zu haben, und die sollen verschickt werden. Es ist beschwerlich gewesen, die letzte Nummer des Missionsblattes herauszubringen. Br. George Gröning hat sich die editorielle Arbeit übernommen und hat nun eine Nummer herausgegeben. Für das nächste Blatt ist auch schon verschiedenes Material an Hand. Die Leserliste wächst. Da sind schon über 560 Namen. Die Liste von Altona ist klein.

Br. Gröning macht folgende Empfehlung, welche auch angenommen wird: Daß Probenummer des Missionsblattes verschickt werden möchten.

6) Das Komitee zur Prüfung der Missionskandidaten berichtet durch Br. Schmidt. Wir haben als Missionskandidaten ein Ehepaar, drei ledige Personen, und eine Schwester hat kürzlich eine Applikation eingestandt, welche aber noch nicht geprüft worden ist. Zudem hat sich ein junges Ehepaar, Glieder der Bergthaler Gemeinde, an Mt. Schulz gewandt, und gemeldet, daß sie bereit sind, ihre Wirtschaft zu verkaufen und sich für den Missionsdienst vorzubereiten.

a) Geschwister Randall Heinrichs. Diese Geschwister sind bedingungsweise als Missionsarbeiter angenommen. Sie stehen gegenwärtig im Dienst des M.E.C.

b) Die neue Applikation ist von Schwester Helen Zehr, gegenwärtig in Toronto tätig als Krankenpflegerin (practical nurse).

c) Die andern Kandidaten bereiten sich vor. Sie gehen jetzt alle zur Schule: Schwester Esther Maassen, gegenwärtig im M.B. Bibel College, Winnipeg; Schwester Margaret Falk, Schönwiese, gegenwärtig auch da; und Br. Harvey Löns, gegenwärtig Student in Grace Bible Institute.

d) Die Geschwister, welche sich bei Alt. Schulz meldeten, sollen besucht und ihre Sache besprochen werden. Es wird beschlossen, daß Br. J. Schmidt, so bald wie möglich, hinfahren soll.

3. Die Arbeit im Norden. Man denkt an Geschwister Edwin Brandt, die gegenwärtig bei Buffalo Narrows, Sask., unter den Indianern wirken. Es wird beschlossen, mehr Auskunft über die Arbeit zu verschaffen und die Möglichkeiten einer weiteren Arbeit dort zu prüfen. Die Frage steigt auf, ob die Canadische Konferenz, die auf der letzten Sitzung im Juli in Coaldale, Alberta, ein Komitee für Äußere Mission, wählte, sich für Missionsarbeit im Norden interessieren würde, und man wendet sich an Alt. Schulz, der auch Mitglied des genannten Komitee ist. Er will diese Frage vor das Komitee bringen.

4. Organisation für das Jahr 1948. Folgende Beamten werden gewählt: Vorsitzender, Br. J. W. Schmidt, Altona; Stellb. Vors., Br. D. S. Junk, Winkler; Schreiber, Br. J. N. Höppner, Altona; Kassierer, Br. D. G. Griefen, Altona; Revisoren, Br. S. S. Hamm und B. J. Klippenstein.

Br. Diedrich S. Löwen wird als Gehilfe des Schreibers ernannt.

Literatur- und Traktat Komitee, Br. L. S. Gröning, S. J. Peltau, M. J. Maassen, George Gröning (Editor des Missionsblattes) und die Schwestern L. Gröning und E. Peltau.

Komitee zur Prüfung der Missionskandidaten: Die Exekutive der Behörde,

Alt. David Schulz und Pred. J. M. Pauls.

Da Br. Schmidt nach dem Dorf Altona gezogen ist, fehlt bei Halbstadt ein Vertreter. Es wird beschlossen, die Geschwister bei Halbstadt zu bitten, einen Vertreter für das Direktorium der M.B.M. zu wählen.

5. Der Kostenvoranschlag für dieses Jahr wird geprüft und mit einigen Veränderungen angenommen, so daß das ganze Budget auf \$3,512.00 zu stehen kommt.

(Voriges Jahr kamen etwa die Hälfte der Einnahmen von der Gemeinde und die andere Hälfte von persönlichen Gaben, und es wird erwartet, daß der Herr auch in diesem Jahre die Herzen seiner Kinder bewegen wird, für das Weiterbestehen der Arbeit zu geben).

6. Veränderungen der Statuten. Folgende Punkte werden angeregt:

a) Sollten wir die Zeit für die Jahres-sitzung ändern, damit eine Zeit gewählt werden könnte, wo man leichter reisen kann?

b) Ob man nicht werden Dienstzeit für die Direktoren bestimmen sollte? (Die Statuten haben hier nichts vorgeesehen).

c) Wieviel Direktoren müssen auf einer Beratung zugegen sein, um beschlußfähig zu sein?

7. Beschlossen, ein Auszug des Protokollens im Missionsvierteljahresblatt und auch im Gemeindeblatt zu veröffentlichen.

8. Br. Theodore Gröning leitet die Schlußandacht.

DARKNESS

It is reliably reported that out of 1,400,000 people in conservative New England, only 400,000 go to any kind of church. This includes Catholics, Christian Scientists, Unitarian and whatnot. One million never darken the door of a church. How quickly the light in any land can become darkness! And if the light that is in us becomes darkness, how great is our darkness! The penalty for disobeyed light is swift and sure: Darkness shall cover the earth, and gross darkness the people.

There are 10,000 towns in the U.S. without any form of religious service, even so much as a visiting pastor. There are 30,000 towns on some circuit or other, but without any resident Christian worker. It can scarcely be said that America is becoming a mission field. It is one.

This is America— but what about our Canada?

—From *Prairie Overcomer*.

THE MISSIONARY CALLING OF THE CHURCH

(From the Writings of Menno Simons)

In the second place, we seek and desire with yearning, ardent hearts, yea, at the cost of our life and blood, that the holy Gospel of Jesus Christ and His apostles, which alone is the true doctrine and will remain until Jesus Christ will reappear in the clouds, may be taught and preached throughout all the world, as the Lord Jesus Christ commanded His disciples in the last words which He addressed to them on earth. Matt. 28:19; Mark 16:15.

I seek and desire from my heart nothing (this He knows who knows all things) that the glorious name, the divine will, and the praise of our Lord Jesus Christ may be made known throughout the world.

To this end we preach as much as opportunity and possibility affords, both in daytime and by night, in homes and in fields, in forests and wildernesses, in this land and abroad, in prison and bonds, in water, fire and the scaffold, on the gallows, and upon the wheel, before lords and princes, orally and by writing at the risk of possessions and life, as we have done these many years without ceasing.

We seek and desire only that we might point the whole world (which lieth in wickedness) to the true way, and that many souls may by the Word of the Lord, through His help and power, be won from the dominion of Satan and brought to Christ.

I strive after nothing but that the God

of heaven and earth, through His blessed Son Jesus Christ, may have the glory through His blessed word; that all men may be saved, and that they may awaken in this acceptable time of grace from their deep sleep of sin.

We seek from our whole heart nothing but that we may effect the salvation of all mankind, and this not only by giving our possessions and labor, but also (understand it in an evangelical sense) our life and blood.

This is my only joy and the desire of my heart, that I may extend the borders of the kingdom of God, make known the truth, reprove sin, teach righteousness, feed the hungry souls with the Word of the Lord, lead the stray sheep into the right path, and win many souls for the Lord through His Spirit, power, and grace.

—Taken from "The Congo Mission

Messenger."

The rule that governs my life is this: Anything that dims my vision of Christ, or takes away my taste for Bible study, or cramps my prayer life, or makes Christian work difficult, is wrong for me, and I must, as a Christian, turn away from it.

—J. W. Chapman.

REJOICING IN HIS NEW COAT

"I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness" (Is. 61:10).

A poor Negro slave in the West Indies was led, under the preaching of the Gospel, to feel himself a lost, undone sinner. He had been a very wicked man, drinking and swearing, and giving full vent to his vile passions, yet the same night in which he was convicted of sin he believed on Jesus, and at once found peace (Rom. 5:1).

His master was awakened under the same sermon; but as he had lived outwardly what men regard as a very good

moral life, his proud heart rejected the finished work of Christ, and set about trying to save himself. This went on for about a month, and the poor Pharisee was becoming more wretched, when he resolved to have a conversation with the happy Negro, and the following accordingly took place:

"Sam, you are happy!"

"Yes, Massa, I be," he said, his face beaming with joy.

"Well, Sam," said the master, "I have come here this morning to find out what makes you happy. You know, Sam, you and I first began to think about God the same night, more than a month ago; and you, though you were such a bad fellow before, seemed to find peace at once, while I, who have always been what the world calls a good man, have been going on in darkness and sorrow ever since, and it seems to me I only grow worse. It is a great mystery, Sam, I don't understand it."

"Oh, Massa," said the poor slave, "it ain't no mystery at all to me, 'cause you see dat's de berry reason Sam was such a bad fellow, and hab on such a dirty, ragged blanket, dat when God called him he knew it wasn't fit to go 'fore God in, he threw it right away, and den God put on him de robe of Christ's righteousness; and den, ob course, when Sam had dat on, he couldn't help being glad and full of peace. But Massa hab on a real good coat, and he did not like to throw dat away, for he thought if it was fixed up a little it would do to go 'fore God. So when he sees a dirty spot, he says, 'Oh, I'll wash dat!' and when he sees a hole, he says, 'Oh, I'll patch dat!' and so he goes on, trying to make his old coat do; but it nebber will. God won't receive Massa in dat coat, no matter how much he fix it up. But if Massa will only throw dat coat away, and let God put de robe of Christ's righteousness on him, den, den Massa can go in 'fore God, and not be 'fraid, but be happy, like poor, bad Sam."

The slave paused and looked at his master, as if to see the effect of this bold language. A smile broke over the master. "You are right, Sam," he exclaimed, as he grasped the rough black hand held out to him. "I have been trying to fix up my old coat; but, thank God, I am done with it now. I'll have on the robe of Christ's righteousness as well as you, and I see that will bring me peace and joy. God bless you, Sam; you have taught me a precious truth."—The Christian and Missionary Alliance.

Av. Allende 501,
Cuauhtemoc. Chih., Mexico.

Another festival season has come and gone with all its activities. Christmas this year for us was much different than it has ever been before but the story of Bethlehem's Babe still thrills our souls as we realize that it means for us a joy and peace that the world cannot give nor take away.

Many cards as well as letters and gifts have reached us and we want to say thank you for all of them. We know that behind these gifts and other tokens of love there are many who are praying for us. It means so much to us to realize that you are interested in the land we now call home. Our Christmas dinner and decorations were much the same as they are at home but many other things were different. It certainly was not a white Christmas. Today as I was working in the sun, I was seriously considering discarding my shirt. It seems hard to realize that this is the first week in January. On New Year's Eve we had a watchnight service and then went over to a local home to enjoy an abundance of "dulces"—sweets—and nuts. We all joined in singing the old year out and the new year in.

In the letters we have received many have asked where we live, what we eat, what the people are like and what our work is. I shall try very briefly to answer all of these questions. Mexico is very often called

the "Land of Manana," the land of tomorrow. The natives can very masterfully put off a high pressure salesman or a job you want done, with one word "Manana." Life in Latin America is very much more easy going than in our Canada. Never do today what you can do tomorrow, is the philosophy of the average Mexican.

We have rented a large house which we have painted and redecorated. It is built of adobes (mud bricks) as are most of the buildings in this country. One can have enough adobes made for \$40 to build a six or seven room bungalow. In the cities the doors and windows are barred, but out here we do not do that. Cuauhtemoc is a town of 5,000.

The people of Mexico are largely a mixture of Spanish and Indian, although there are still some eleven million pure Indians. The Mexicans are not hard to win as friends and are most considerate once you have proved to them that you are worthy of their friendship.

Many people here are desperately poor and almost daily some children come to beg for food and clothing. Those who are sick or crippled live a very miserable life, as the government does not aid them as does our own. One tribe of Indians, the Tarahumaras, live only 110 miles from here, as primitively as any tribe I have ever heard of. Their homes are in caves and hovels, hardly worthy the name of hut. The men wear only loincloths and a tattered shirt. The women wear long skirts and a blanket around their shoulders. They have a very hazy idea of a Supreme Being. They believe that God watches over nature and so when their crops die from lack of rain, they start large forest fires, thinking that God will change the smoke clouds to rain. Only yesterday I stopped to speak to one who had come down here on foot to beg. On his back he carried a two-year-old child and in his arms a pup and some food. I said in Spanish that it was a cold morning. In answer he shook his head and said no. Then he came out with "not

very hot" in English. He had probably picked up a few words in Chihuahua where a lot of tourists go every year. They are some of the thirty thousand Indians whom we hope to serve when our term of service in this area is up next August. Pray that we may be true to our Macedonian call in His own way.

During the first six months on the field we spent much time learning some basic Spanish and getting to know the ways of the people, and the geography and history of the country. We find Spanish an easy language to learn and very lovely and descriptive. Of course we all make very embarrassing mistakes at times, but very seldom do we make the same mistake twice. On one occasion when I was working at the hospital last summer, I meant to ask the nurse for a handkerchief, so I said, "Teins un panuel?" When she burst out laughing as soon as I turned my back. I knew something was wrong, and upon enquiring I found that I should have used the word "pañuelita." What I had asked for was a diaper.

Since we came to Cuauhtemoc in September we have been very busy organizing a new hospital which we hope to open in another month. The nearest one now is over 70 miles away. In this area we would be serving about thirty-five to fifty thousand people. Of course this opens up numerous doors for witnessing. Miss Erna Klassen and I have been carrying on a program of vaccination and health education in the surrounding communities. We have appreciated this opportunity to make friends with many people.

Addy has been chief cook for the unit of ten. Her health has not been very good since before Christmas. Your prayers for her would be appreciated. Otherwise she is quite at home in the land of our adoption. Addy also carries on children's work which provides a diversion from the kitchen. Sharon was very sick at first but now that she is climatized she is her jolly self again. A few days ago she called me and was

very excited about some "cow-horses" she had seen on the street. When I went to investigate I found that the strange creatures were a team of oxen going down the street. Burros are the common beast of burden here. They are about half the size of a horse and look much like a mule. They sell from \$1.50 to \$5.00 each.

Since we are at such a high altitude, 7,200 feet, we find that eight or ten hours of sleep is most essential. With a regular nine hours one feels fairly well, although it is not possible to work as hard physically as in our own country.

Now that we have seen the work close up, we realize more than ever that our own ability would not get us anywhere, but the work is His and unless He uses us, we will accomplish nothing. The challenge ahead is much greater than the ones we have ever accepted. Only as you at home pray can things of eternal value be accomplished.

Our prayer for you at home is that you may enjoy the full blessing of being in the centre of His will. May you be ready to GO . . . PRAY . . . and GIVE.

Yours for Mexico,

—Randall, Adeline and Sharon
Heinrichs.

MENNONITE PIONEER MISSION ANNUAL FIELD REPORT—1947

At this time we praise God for His faithfulness to us throughout another year. We thank Him for health and strength. We thank Him for our daily protection. We thank Him for those who have been used at home to supply our daily needs. And we are especially thankful for those who have been true prayer warriors for the cause of Christ with regard to the field.

The year 1947 has probably not been the best in the short history of the M.P.M. There has been much uneasiness and uncertainty. All who have been associated with the work have been subjected to many trials. For a while it seemed as if the

entire project here in Mexico would have to be abandoned. But the Lord triumphed. Today we feel that those trials and difficulties have been beneficial for us all. Our mail shows that we are getting more prayer supporters and old standbys are beginning to realize that this is serious business. We have challenged the foe. We must now take and keep the initiative.

Ever since we came to Mexico I have felt the need of an overall program for our work. But here are two difficulties which to this day seem to bring to nought all the work of the evangelicals in this tribe. This tribe is unique in culture pattern. It is the problem child of the Mexican Government. The second difficulty is the restrictions that are placed on such a work as ours. We have been much in prayer for an open door. With the above in mind, I felt the need of visiting more Indian centres to get a picture of the general situation. I also wanted to see the following missions in their work: The Wycliffe Bible Translators, Mission Evangelica Mexicana, Baptist and Catholic. The opportunity was provided me when the Wycliffe Bible Translators got the permission of the government to investigate the possibility of sponsoring reading campaigns in this tribe. They invited us to go with them and help in the work. I think the contacts with the Indian in the pueblos away from the Mexican centres has helped much. But Satan worked overtime to stop this work. The winter has been exceptionally severe. The Indians have been drinking almost continually. The Catholics stirred the people up against us, and finally Mr. Hilton became ill from a dislocated spine, and has now been sick for a month. This has prevented us from reaching many more people. But temporarily we had an open door. We were able to witness to a number of people. It has been possible to get a few Gospels in the Tarahumara tongue to some of the key men of the tribe. We see a possibility in this work. The Lord willing, we want to

continue with this work from our station as soon as our co-workers are here and are familiar with the situation.

On these trips I have tried to observe the work of other missions. This is most discouraging. There are some very devout workers in this tribe. There are Tarahumaras that have been witnessed to for many years. They have been on the prayer list of American Prayer Circles. Of the pure Tarahumara we know of only one witnessing Christian. There were two others, but they seem to have been interested because of outside support. When that was withdrawn, their interest disappeared.

A Mexican missionary and good friend of ours told me a few weeks ago, "After trying to reach the Tarahumara people with the Gospel for twenty years I have come to the conclusion that our only hope lies in orphan children." But immediately there is one strong point against success in that too. Every Indian who does not grow up as a pure Indian is banned from the tribe and later has no influence with his people. We will need much divine wisdom in deciding just how we want to reach these people.

One of the most pressing needs at this time is the permission to stay in the country. This winter we have been working under the protection of the Wycliffe Translators. But we need something which gives us at least some freedom to live in this country. Now some days ago I came across a book which might open a way for us. The book is a report of a commission sent out by the Department of Labor of the Mexican Government to find a solution to the Tarahumara problem. In this book they make three recommendations. They are:

1. Forcefully transfer the Indians to a different locality to colonize them. Make them go to school and make them give up their heathenish ways of living.
2. Develop the resources of the sierra to the benefit of the tribe. Build factories

that will be able to supply all of Mexico with cheap furniture.

3. Find Mennonite teachers and send them into the tribe to teach the Indians to work like the Mennonites do.

This report was written in 1936. Nothing has been really done with the Indians. A feeble attempt has been made to build up the industry. But that has only helped a few Mexican exploiters. The present trend is to force civilization on the Indians.

This is not a report of work done. The nature of our work during the past year has made this impossible. Let us be much in prayer. The Lord is still able. He can still do wonders.

In His precious service,

—Henry J. Gerbrandt.

THE NEED OF THE GOSPEL IN WESTERN CANADA

What, you say Canada is a mission field? Yes, that is true of Canada today more than ever before. When we read in a pamphlet that is published by Christian workers in Quebec that 57 per cent of Canada's children are Roman Catholic and 47 per cent of adults, it is time that we awake out of our sleep and get up and do something about it.

Romans 10 says "How shall they hear without a preacher and how shall they preach except they be sent." And in Matthew, "Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest field." "The harvest is ripe, but the laborers are few." It has been my privilege to labor for the Lord in Manitoba, Saskatchewan and British Columbia, and the need is the same. The great majority of our boys and girls grow up in homes where the Bible is unknown. Yes even professing Christians forget that their spiritual body needs to be nourished on the Word of God. This is just what Satan loves to see—a man who takes a stand for Christ, then to keep him from reading God's holy Book, for when reading it daily and meditating therein, he will be

thoroughly furnished to guard him against the wiles of the devil. I have come to many of our Mennonite homes where the family altar is an unknown thing. Family worship is the making of new church leaders and missionaries, for it is there that the child will hear God's Word, and God says in Isaiah "My Word shall not return unto Me void but it shall accomplish that for which it was sent."

How many of our boys and girls in Western Canada are wandering far from God just because of our neglect.

They do not know that Jesus was born in Bethlehem to die for our sins on the cross of Calvary, and rose triumphant from the grave, a victor over death and hell, that He is now at the right Hand of God interceding for us. Yes, He is praying for you and for me. Oh, if there is one soul who reads this and does not know Jesus Christ as Saviour, pray to God that He be merciful to you, a sinner. It is only the blood that maketh an atonement for the soul.

It was my privilege this past summer to labor at the West Coast in British Columbia among boys and girls who came mostly from the Godless homes of Vancouver, but some also came from our Mennonite families in B.C. Oh, how I praise Him that so many came to accept Christ as their personal Saviour. It did not matter what church or nationality we belonged to, only to see them born again to a new life of hope and peace for eternity.

Will you pray for these boys and girls? Many of them are in homes where there is no encouragement for them to go on with the Lord. Some get beaten if they read the Word of God, others have their Bibles taken away from them and burned.

Now comes the question: What can we do to help with this work through Canada? First of all, if you belong to the Lord, pray for this work. Pray for the workers as they labor day in and day out, that the Lord will sustain them and strengthen them and supply their every need, both physical

and spiritual. Then, pray that as the Word goes forth it may fall in fruitful ground and bear fruit for eternity. Then, if God has blessed you with material things, support the work by giving your tithe to His work. I wonder how many of us really know what it means to give a tenth of all we have to the Lord. Yes, that belongs to Him, and if we hold it back we rob God. Oh that none of us might be guilty of robbing God of what belongs to Him. Malachi 3:8 says: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed Thee? In tithes and offerings." Then read also the tenth verse of the same chapter.

Perhaps there are souls going to hell because we have not been willing to stand behind some servant of His who could not carry on due to the necessities of life.

Yes, the need of the Gospel in Canada is great.

Perhaps the Lord is speaking to someone to give him or herself for service for Him. Obey His call and command, "Go ye into all the world and preach the Gospel to every creature." Matthew 28:19. The command constitutes a call. We need not wait for a vision from heaven, but look at the thousands of souls going to a Christless eternity just because we want to have an easy time and do not want to go and labor hard for Him.

In closing I want to say what a privilege and joy it has been for me to labor in Western Canada for the Lord, but the Lord has called me to go to the uttermost part of the earth. I am here at the European Evangelistic Crusade in Buffalo, New York, waiting to go into Europe (Germany) with the gospel. My heart is only full of praise to think that He has counted me worthy to go forth for Him and John 15:16, "Ye have not chosen me but I have chosen you" is very precious to me.

Perhaps the Lord would have you do your part in standing by me to get to the field, by prayer or by gift. Do as the Lord lays it on your heart. Let us be doers of

the Word and not hearers only.

Yours bound for the lost ones in Europe
to preach Christ to them,

In His Love,

—Tena Blatz.

My address: 1179 Delaware Avenue, Buffalo 9, New York, European Evangelistic Crusade.

HIS NAME

"But as many as received Him, to them gave he power to become to become the sons of God, even to them that believed on His Name." John 1:12. It is not hard for us to become the sons of God when the gate of heaven is open, the Father waiting with outstretched arms to receive us, and Jesus lovingly pleading with us to come. We say easy for us, yes, but at what a great price this has been bought for us. God loved us even though we hated Him for His love to us.

In our times little or no value is given to a name, but not so in the Scriptures. Each name had a definite meaning. If the names of men had meanings how much more should God show the value of His Son's Name. He Called Him "Emmanuel, God with us." The meaning of this name brought hope even to us, who were once not the chosen people of God. ~~Then God is also with the Tarahumara, and we trust that God will also make of these to be the sons of God.~~

Through the name of Jesus we are washed from our sins, sanctified and justified in God's sight. In such reverence and honor is this name held that the Scriptures tell us that all who name the name of Jesus are to depart from sin.

A Christian man was sick and without help in his situation. In his need the words of the chorus, "The Great Physician," came to his mind.

"Sweetest name in seraph song,
Sweetest name on mortal tongue,
Sweetest carol ever sung—
Jesus blessed Jesus."

While singing the chorus over and over again he felt greatly comforted, but still

more God through that worthy name healed him and restored him to health.

In South Africa as in many other lands traders robbed the natives of their possessions and brought upon them the vice of drink. A negro in this part became so addicted to drink that he could in no way help himself. A missionary lady found him in this state, almost blind, his face bloating, physically and morally a wreck. She asked if he wished help to be delivered. He said he would like to break away but could not. She explained that in the Name of Jesus there was deliverance. His mind was so injured by drink he could remember little else but that there was power in the Name of Jesus to deliver him. Once when he was about to yield to temptation he was delivered by repeating, "Jesus, Jesus, Jesus." So precious was this name that he came to ask the missionary if he could also tell others of this name Jesus.

May God help us to love and adore that name whereby we are redeemed. Let us show our love to God by telling it to others.

—Editor.

HUNDREDS OF YEARS TOO LATE

One night a young man came into a Gospel meeting earnestly inquiring, "What must I do to be saved?"

"You are too late," said a friend to the anxious inquirer.

"Oh, do not say that," exclaimed the young man, "for I earnestly desire salvation; I would do anything or go anywhere to obtain it!"

"I cannot help it," said the other; "you are too late, for your salvation was completed many hundreds of years ago in the Person of Jesus Christ, and it is a finished work. All you have to do is simply to accept it; for you have done nothing, and can do nothing, to merit salvation. It is a free gift to all who will accept it."—The Prophetic News and Israel's Watchman.

"Think not the thistle seed to cast

And reap the rose full blown,

For man must gather, first or last,
The harvest he has sown."

C. H. O. S. C.
103 Finley St.
Winnipeg Man

Mennonite Pioneer Mission

Psalm 2:8

Ask of me and I shall give thee the heathen for thine inheritance
and the uttermost parts of the earth for thy possession.

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No. II

Anywhere With Jesus

Anywhere with Jesus I can safely go;
Anywhere He leads me in this world below;
Anywhere without Him dearest joys would fade;
Anywhere with Jesus I am not afraid.

Anywhere with Jesus I am not alone;
Other friends may fail me, He is still my own.
Tho' His hand may lead me over dreary ways,
Anywhere with Jesus is a house of praise.

Anywhere with Jesus, over land and sea,
Telling souls in darkness of salvation free;
Ready as He summons me to go or stay,
Anywhere with Jesus when He points the way.

Aufruf zur Färbitte

„Rufe mich an, so will ich dir antworten und will dir anzeigen große und gewaltige Dinge die du nicht weißt,“ Jer. 33. 3. Welch eine köstliche Waffe steht uns hier zur Verfügung! Sie bewegt den Arm Gottes. Mit ihr sind wir schwache Menschen imstande große und gewaltige, ja übernatürlich Taten tun.

Wiederholt seit ihr aufgemuntert worden für die Missionsangelegenheit hier in Mexiko zu beten. Der Herr hat sich zu diesen Gebeten bekannt. Wir haben es wiederholt erfahren. Heute komme ich mit neuen Gebetsangelegenheiten zu euch. In fester Zuversicht schaue ich hinauf zum Herrn und danke ihm daß er uns erhören wird.

1. Betet für uns als eure Mitarbeiter hier auf dem Felde daß wir immer aufs neue erkennen möchten wie viel es Christus gekostet hat uns zu erlösen; daß wir von der Liebe Christi gedrungen das Wort vom Kreuz bei jeder Gelegenheit den Indianern verkündigen möchten.

2. Betet besonders für Pablo. Pablo ist einer der wenigen Indianer der lesen kann. Er hat die Bibel Abschnitte gelesen die in seiner Sprache überjett worden sind. Er will diesen Sommer bei uns arbeiten. Hat auch versprochen mir in der Tarahumara Sprache zu helfen. Betet daß er erkennen möchte daß er ein Sünder ist und einen Heiland braucht.

3. Betet für Francisco Arrelío. Er ist einer unserer Freunde unter den Indianern. Er kommt oft über nach uns nur um zu plaudern. Wir haben das Wort vom Kreuz gegeben. Wir freuen uns daß er doch immer wieder kommt. Denkt immer wieder besonders an diese Männer und ihre Frauen.

4. Betet für das Evangelium Markus welches wir durch die Whetliffe Translatoren in der Tarahumara Sprache haben. Betet für alle Indianer die es lesen.

5. Betet für unsere Gesundheit. Die Flu und verschiedenes andre hat uns ziemlich angegriffen. Betet daß unsere Kinder möchten von dem ansteckendem Durchfall

bewahrt bleiben. Es ist diese hier eine schlimme Krankheit.

6. Betet um göttliche Führung betreffs Wohn- und Arbeitsrechte hier in diesem Lande.

7. Betet um göttliche Führung betreffs Anstellung neuer Arbeiter für dieses Feld.

—Henry J. Gerbrandt.

„Und werdet meine Zeugen sein zu Jerusalem und in ganz Judea und Samarien und bis an das Ende der Erde.“ Apostl. 1, 8.

„Herr, was willst du das ich tun soll?“ Apostl. 9, 6. Der erste oben angeführte Vers waren die letzte Worte des Herrn Jesu ehe er gen Himmel fuhr. Der zweite Vers waren die Worte des Apostel Paulus die er fragte bei seiner Befehrung vor Damaskus.

Laßt uns nun an Hand dieser Verse versuchen zu erklären, daß ein jedes Kind Gottes ein Zeuge Je'u sein soll. Und wollen dieses nach drei Seiten hin betrachten: (1) Wer ein Zeuge Jesu sein soll, (2) wo er Zeugen soll, und (3) wie er Zeugen soll.

Also zuerst 1. Wer ein Zeuge Jesu sein soll. Waren diese letzten Worte des Herrn nur damals an seine Jünger gerichtet oder auch heute an uns die wir seine Jünger und Jüngerinnen geworden sind? Sicherlich auch an uns, und niemand der Jesu Eigentum geworden ist darf sich sagen, „ich bin nicht damit gemeint.“

Der Ausspruch „ein jeder Christ ein Missionar,“ ist uns wohl bekannt. Da sagt vielleicht ein Mancher, „das glaube ich nicht, es kann doch nicht ein jeder ins Heidenland gehen und Missionar sein.“ Das ist wahr, das kann nicht ein jeder und das verlangt der Herr auch nicht von einem jeden. Mit dem Wort Missionar, oder auch mit „Zeuge“ sind aber nicht nur die Personen gemeint die ins Heidenland gehen, sondern alle die sich irgendwie an der Ausbreitung des Evangeliums beteiligen, seien es Prediger, Sonntagsschullehrer, Jugendvereinsarbeiter, Chorsänger, Christliche Volksschullehrer, oder auch andere die

irgendwie am Reize des Evangeliums ziehen helfen.

Wir haben eine ganze Reihe solcher Arbeiter die oben erwähnt wurden, die treu der Gemeinde, der Jugend und den Kindern dienen, und dadurch Zeugen Jesu sind. Wir sind dem lieben Gott sehr dankbar daß wir sie haben, und bitten Ihn daß er sie segnen und es ihnen reichlich lohnen möchte. Auch sind wir froh und dankbar daß in den letzten Jahren sohn etliche Geschwister aus unserer mitte hinausgegangen sind um den Heiden das Evangelium zu bringen, und noch andere bereiten sich vor auch hinauszugehen.

Wenn es also wahr ist daß ein jeder Christ ein Zeuge Jesu sein soll, dann fragen wir uns:

(2) **Wo er Zeugen soll.** Die Ortschaften die oben angeführt sind, Jerusalem, Judea, Samarien, u.i.w. meinten so viel, das die Jünger sollten zu Hause in Jerusalem anfangen zu zeugen, dann weiter gehen auch in die umliegenden Länder, und zuletzt sollte das Evangelium auf der ganzen Welt verbreitet werden.

In der Gegenwart, auf uns angewandt, würden wir sagen, laßt uns auch zu Hause anfangen, erstens einmal in der Familie, dann in unserer Umgebung und in der Gemeinde, dann weiter gehen unter der Bevölkerung des Landes, sogar zu den einsamen entferntesten Plätzen, wollen mal jagen zu den Indianern und Estimos die im Norden unseres Landes wohnen, unter denen die meisten noch im Dunkel der Sünde und ohne Jesum dahin leben. Dann aber laßt uns auch, d.h. diejenigen die der Herr dazu berufen hat, ins Heidenland gehen und alle Menschen, seien es schwarze, gelbe, braune, das Licht des Evangeliums bringen, und dort Zeugen Jesu sein.

Wir haben es uns gesagt daß ein jeder Christ zeugen soll, und daß es auch einen Platz für einen jeden gibt. Laßt uns nun noch kurz betrachten.

3. **Wie er zeugen soll.** Da sagt vielleicht ein Mancher, „Ich kann aber nichts für den Herrn tun, denn dazu habe ich keine Fähigkeiten und zu wenig Bildung. Es

kann sein daß du auch nicht dazu berufen bist eine öffentliche Arbeit zu tun, wie z.B. Missionar, Prediger, Sonntagsschullehrer, oder auch andere die hier schon einmal erwähnt wurden. Das gibt aber noch niemand ein Recht zu sagen daß er nichts für seinem Meister tun und so ein Zeuge für Ihm sein kann, denn es gibt noch andere Arbeit die mehr im Stillen getan wird, und vielleicht niemals an die Öffentlichkeit kommt. Laßt uns mal etlicher solcher Dienste betrachten.

(a) Zuerst kann doch ein jeder Christ, und sollte es auch unbedingt, ein Licht in seinem eigenen Hause sein mit einem Christlichen Wandel. Er (oder sie) kann auch den Kindern im Hause die Biblischen Geschichten erzählen und so sie versuchen zum Heiland zu führen. Dann aber sollte auch ein jeder bei seiner täglichen Arbeit wo er mit anderen in Berührung kommt, durch seinen Wandel und Wort ein Zeuge Jesu sein.

(b) Dann wäre das Gebet im Kämmerlein zu erwähnen, daß doch ein jedes Kind Gottes unbedingt pflegen muß. Das ist wirklich ein Dienst die da Zeit und auch Kraft braucht, denn es gibt so vieles und so viele Personen für die man regelmäßig, ja täglich beten kann und sollte. Besonders sollte man für die Arbeiter zu Hause in der Heidenlande beten. Wir können ihnen Heidenlande beten. Wir können ihnen damit sehr große Hilfe leisten. Wir können es gar nicht beschreiben wie viel Siege durch das Gebet gewonnen werden. Jak. 5, 16-18, Daher sollte niemand zu beschäftigt sein um täglich eine Zeit für das Gebet beiseite zu setzen.

(c) Wenn der Herr irdische Güter anvertraut hat, der kann auch geben. Unsere Gaben werden nötig gebraucht um das Reich Gottes bauen zu helfen, und das Arbeiter ausgesandt werden können auch den Heiden das Evangelium zu bringen. Ein jeder sollte es sich zur Aufgabe machen wenigstens der zehnte Teil seines Einkommens für die Sache des Herrn zu geben. Der Herr wird das segnen. Mal. 3, 10.

(d) Noch ein Dienst der auch ein jeder

tun kann wäre Traktate austeilen. Wie es ist nicht schon ein Traktat einem Leser zum Segen gewesen, und wie manche Seele ist dadurch zum Herrn geführt worden. Dieses Austeilen kann auf zwei Wege getan werden, durch das persönliche Austeilen und auch durch die Post. Wir sind froh das sich auch in unseren Kreisen schon manche Gruppen organisiert haben und diese Arbeit in systematischer Weise tun, indem sie monatlich an eine Liste von Namen Traktate schicken. Diese Arbeit wäre auch besonders unserer Jugend zu empfehlen die sich in diesem Jahre der Gemeinde anschließen.

Es wären ja noch mehr Dienste zu erwähnen mit der ein jeder ein Zeuge für den Herrn sein kann, aber diese Angeführte sind wohl genügend um zu zeigen das für einem jeden Arbeit da ist, und niemand wird entschuldigen können daß er nichts hat tun können.

Sicherlich hat der liebe Gott niemand dazu bestimmt nur für sich selbst zu leben, und seine Kraft und Zeit nur zu verwenden um irdische Güter zu sammeln, und sich ein gemüthliches Leben einzurichten. Und doch wie traurig ist es daß so Viele, auch unter uns, Glieder der Gemeinde, scheinbar nur bestrebt sind Geld zu machen, anstatt Schätze zu sammeln für den Himmel. Sie denken dabei wohl nicht an den reichen Bauer wie er uns in Luk. 12:16-21 geschildert wird.

Möchten diese Gedanken einem oder dem andern dazu anspornen daß er fragen möchte, „Herr was willst Du, daß ich tun soll?“ Und wenn der Herr ihm eine Arbeit zeigt, sei sie eine große oder kleine, er sie treulich tun möchte. Der Herr wird sie reichlich segnen, und noch manche Seele wird Ihm zugeführt werden können.

— D.F.

A VILLAGE GIRL'S WITNESS

Some years ago a girl thirteen years of age was going from her village to another, when she was met by a Lama. He said to her, "Your father has become

a Christian, and that is, I suppose, why you are a Christian too."

She replied, "A Christian Sadhu came to our village to tell of Christ. My family has become Christian. I am a Christian because I know from my own experience that Christ is my Saviour."

The Lama seized her and shut her up in a dark room, with the door locked for twenty-four hours, without food and water. At the end of twenty-four hours the Lama thought she would ask to be freed. To his great amazement he found her singing. He shut her up for three days more without food or water.

When he opened the door this time he did not find her singing. She was on her knees in a corner of the room talking to Somebody. He could see her lips moving, but her eyes were shut. He began to listen to what she was saying:

"Lord, I thank Thee for the honor of suffering for Thee. Lord, forgive that Lama. Open his spiritual eyes that he may see Thy glory."

The Lama burst into tears, and taking off his turban he laid it at her feet and said, "I am like your grandfather in age, but to-day you have become my guru (religious teacher)."

—Missionary Review of the World.

WHY THE PENCIL STOOD

An experience of the late Lord Radstock has been told how he pleaded with a man to accept Christ. But the man excused himself on the ground that he could not resist temptation, and, placing on the table and holding upright a pencil he remarked: "You may as well expect that pencil to stand itself as expect me to stand up against temptation." "But if I hold the pencil," said Lord Radstock, in a flash of spiritual insight, "it would stand then." It was God's message to that soul and years afterwards when Lord Radstock was again back in Sweden, this man, now with beaming happy face, met him and greeted him with the words, "The pencil has never fallen."

God is "able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy."

Horace Bushnell, smitten with an incurable disease, was visited by Joseph Twichell. One evening, as they sat together, Bushnell said: "One of us ought to pray." Twichell asked Bushnell to do so, and Bushnell began his prayer; burying his face in his hands, he poured out his heart to God, "until (Twichell said afterwards) I was afraid to put out my hand, lest I should touch God."

—The Dawn.

The darkest hour in the history of any young man is when he sits down to study how to get money without honestly earning it.

—Horace Greeley.

KO'S REVENGE

"The boy must go!"

"He must! At once!"

"Drive him out!"

"Chase the unclean one away!"

It was a chorus of angry voices that shouted so harshly through the bright spring afternoon. Fifteen-year-old Ko, hiding behind the door of his father's house, trembled to hear them.

It was strange, he thought, how quickly things can happen that were never expected. He was not yet quite sure that all this was not a dreadful nightmare, from which he might wake at any moment.

What a little time it seemed since he was working in neighbor Kim's field with others, cutting grass! It grew very hot as they worked; and at noon, when they rested, he had taken off his broad-brimmed hat and fanned his perspiring face.

Though he did not know it, the flush in his sallow face made that strange, dry skin over his eyes show out more plainly than usual. He did not know himself how it looked, for the home of Ko was poor, and did not boast a mirror.

He had felt it with his fingers, but had hardly given it a thought; it had only just come there in the last few weeks. Just a roughness—probably sunburn.

But now, all the workers were staring at him. Why were they drawing away from him, as if they were afraid. Ko suddenly felt chilled, in spite of the heat. What was the matter?

The one word told him everything—a word hissed, rather than spoken, by the man who had worked beside him all the morning.

"Lepre!"

There had been a picking up of stones—a crying out of voices—and Ko found himself running, running as he had never run before. Home! to his father's house—there he would surely be safe! It had not yet occurred to him that he might not be wanted even there.

It does not take longer to collect a mob in Korea than it does in any other country. It seemed a very little while until the shouts were resounding around the little house, and he was shivering behind the door, with the family crouched in the room back of his, as much afraid of him as he was of the mob. Only his mother sobbed and held out her arms to him, but the others held her back.

"Send him out!"

"Chase him away!"

The shouts were louder than ever; stones began to rattle against the door.

"I won't go! I won't! They will kill me!" Ko muttered with dry lips.

"My son!" it was the father's voice, cold and hard as Ko never heard it before. "You cannot stay here. None of us are safe. They will burn the house if you do not go away."

"O Father!" cried the boy. "Where can I go?"

"Where do lepers go?" asked his father grimly, while his mother sobbed louder than ever. The cries outside redoubled and Ko could hear no more from within.

A great blow sounded on the door, and the hinges began to yield.

"Go! Go!" cried his father in a lull of the noise outside. Suddenly in desperation, Ko opened the door and darted out.

The crowd scattered as he came flying out among them. Curses and yells of terror sounded on every side.

"Drive him into the river!" "Let the leper drown!" some cried. Others threw stones and even knives at him as he ran; but nobody dared to come near or lay a hand upon him.

How he ran! Blindly, unthinkingly, anywhere at all—just to get away! What was there for him? He was an outcast—dead while yet alive: On he ran—and on—and on.

Three years passed since the mob had driven the panic-stricken Ko from his home.

In the city of Taiku, seventy-five miles away a bright-faced young man stood at the door of the leper hospital, saying good-bye to the missionary doctor.

"And so you are going back to your home, Ko?" inquired the doctor, holding the hand of the young man in a warm clasp.

"Yes," said Ko, "with your certificate saying that I am entirely cured, I think it will be safe to go back. What wonderful things you have done for me here! I can never thank you enough!"

"Your case was taken very early," said the doctor, "and the remedies gave splendid results. It was very fortunate for you that you came here to us as soon as you did."

"It is wonderful to think how I was guided here!" returned Ko gratefully. "If I had not met the cured leper who told me about this place, and gave me money to help me get here, I would have died, for I was desperate and starving. It was the hand of God that led me here," he added reverently, "and better than ever the cure is what I have learned here about Him."

"You will not forget to tell others about Him?" suggested the doctor.

"Oh, no! but I feel I know so little myself, and do not know how to teach

others!" said Ko, looking a trifle downcast. "If only I had somebody to help me tell it!"

"Would you like to have me send the Korean evangelist, from the mission, to your village soon?" asked the doctor. Ko's face cleared at the suggestion.

"Would you? Oh, that would be splendid! I would help him all I could!"

"Look for him next month, then!" said the doctor; and they parted with friendly farewells.

Nobody recognized the outcast Ko in the neatly-dressed young man who came walking into the village a few days later. When he rapped at the door of his father's house, the girl who opened it bowed respectfully to the stranger, failing to recognize her own brother.

The family was just sitting down to the mid-day meal. The mother, who was placing before them a dish of boiled vegetables, looked up as he entered, and gave a sudden cry. Setting the dish down with a thud, she flew to meet him, and her arms were around him before anyone knew what was happening.

"It is Ko! it is Ko!" she cried.

"Stop!" exclaimed his father, catching her by the arm. But Ko laughed and held her fast.

"I am cured! cured!" he cried. "See, here is the paper that the doctor gave me when I came out of the hospital in Taiku! There is no danger now!"

How happy they all were, when at last they sat down to the rapidly-cooling meal! Ko was very affectionate and kind to them all, not choosing to remember how they had shrunk from him and begged him to go; but he squeezed his mother's hand now and again as she waited on him—the only one who had not been afraid of him! How good to her he would always be!

"And it was the Jesus hospital that cured me!" he related to the wondering family, and to the neighbors who began to come in when their first hesitation was conquered. To all these, also, he was

very friendly, and never said a word about it.

"Who is this Jesus?" some would ask; and then Ko would say, "Next month a preacher is coming here who will tell you all about Him much better than I can. But I tell you that it is He who has made me well, and I 'worship Him now, and will love Him all the rest of my life!'"

There sprang up a little church in that village, and a small band of Christians, few in numbers at first, but full of enthusiasm. But as one of them says, "It was not the preacher that made me believe, though he is a very good man. It was Ko, who was driven out and stoned, but came back and forgave us all, and told us about Jesus who had made him well!"

"When people are treated as he was, they take revenge on those who have hurt them if they ever get a chance. But Jesus teaches us better; and all the revenge Ko has taken was to bring us this good news! That is like Jesus, who forgave His enemies. I believe on Him because of Ko!"

--Lutheran Woman's Work.

- WHY PRAY FOR MISSIONARIES -

It was a clear, sunny, beautiful morning. There was to be a baptismal service, which is always a special event, drawing large crowds. A young missionary had arrived in this field not long before this event. He was engaged in language study and travelling about amongst the people of the tribe preaching the gospel. He did not know the language at all, but did his preaching with interpreters. He had been out amongst the people and had had his first taste of malaria. He was asked to preach that morning again, although barely recovered and out of bed. As he stood before the multitude of black faces that morning there was not much strength in the body, he was quite weak. But as God's Word began to be spoken it seemed as if the Lord Himself was there speaking. There was a reverent solemn hush. The message was of neces-

1:9, Eph. 4:14-21, Phil. 1:3,4, Col. 1:9 and others). But the missionary is also in need of the prayers of others. We see this in the requests of Paul, the missionary to spiritual people, to pray for him. (Rom. 16:30, Eph. 6:18,19). On that morning, while the missionary was preaching and God was working, the missionary had the conviction that at the same time somewhere Christians were praying. Many stories, similar to this one, could be told. Narratives where God worked in power not only when the Word was being preached but also in times of physical and spiritual danger.

Why should God's people pray for missionaries of the Cross? Because God's Word clearly and explicitly commands it. Are missionaries to be sent forth? Our Lord Jesus says, "Pray ye" (Matt. 9:38). Is there an evidently needy field where the need stirs us to compassion? The Master bids, "Pray ye". Is a work to be established and blessed? It will be if we obey Christ's command, "Pray ye."

One of the bad signs of spiritual decay and decomposition in the professing church is prayerlessness. "Men ought always to pray, and not to faint" (Luke 18:1). It is the sign of profession without possession, if we say we have Christ in our heart and do not have a prayer life. (1 Jno. 2:4 cf., Jno. 14:13-15). Is it a sign of scriptural faith to obey the Saviour's command for salvation and to reject His exhortation to pray? We read in Hebrews 2:1, "We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." We have heard the clear, positive word, which is to every believer, that our Lord looks to us for the evangelization of this generation. He commands us to go and do it. The failure to do is from the failure of the first step of to pray. How concerned we should be, when we read in Heb. 2:2, "every disobedience received a just recompense of reward." Truly, if we neglect to pray for missionaries, we may well add, "how shall we escape if neglect so great salvation?"

sity not long. Then the appeal was made by the African pastor, for those who wanted to believe to stand up. A number rose to their feet. There was in that quietness with only God's Word to be heard a power which convicted and convinced a number of boys and girls and men and women of their need of Christ from sin. It was the power of prayer.

We are told that our Lord Jesus ever liveth to make intercession for us. The missionary, according to God's Word and experience, ministers by prayer. (Romans

What is prayer for missionaries? Is it not that sweetness of love wrought by the Saviour in the believer for the missionary and those to whom he is sent, which finds expression in prayer? Thus missionaries and those who send missionaries truly have "fellowship in the Gospel." We see the beauty of this fellowship in 1 Thess. 1:2 and 5:25. As we think of the question "Who can pray?" 1 Thessalonians teaches us that not necessarily old, experienced Christians can pray best for missionaries, but that this is a work where all believers can take part. So let us pray. The praying heart does not happen, it is developed through the systematic reading of God's Word and by maintaining set times in the secret place, there to wait on God. The prayer life will increase in vitality as sound material (missionary letters, pamphlets) is read and definite prayer is made for definite needs. Thus, if we with Mary wait at his feet, our Lord will teach us to pray.

John Schellenberg.

Lancaster, Pa.

THE CALL TO BE A MISSIONARY

For my own part I have never ceased to rejoice that God has appointed me to such an office. People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay? Is that a sacrifice which brings its own best re-

ward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter?

Away with such a word in such a view, and with such a thought! It is emphatically no sacrifice. Say rather it is a privilege. Anxiety, sickness, suffering or danger now and then with a foregoing of the common conveniences and charities of this life, may make us pause, and cause the spirit to waver and sink; but let this only be for a moment. All these are nothing when compared with the glory which shall hereafter be revealed in and for us. I never made a sacrifice. Of this we ought not to talk when we remember the great sacrifice which He made who left His Father's throne on high, to give Himself for us.

—David Livingstone.

—The Congo Missionary Messenger.

What you wish you were is your ideal; what people say you are forms your reputation; what you know you are is your character.—Robert Burdette, in Pilot.

Galeazzius, a man of great wealth, who suffered martyrdom at St. Angelo, in Italy, when warmly entreated by his friends to recant, and so save his life, replied: "Death is much sweeter to me with the testimony of truth, than life with its least denial."

—The Dawn.

RESPONSIBILITY

"Yours must be a very responsible position," said a traveler to a switchman who had charge of the switches where five lines converge. "Yes," was the reply, "but it is nothing compared to yours as a Christian."

—Christian Herald.

AFRICA'S NEED

"There are still seventy million souls in Africa who are yet to hear the gospel. What will your part be in giving them the Words of Life?"

—The Christian Reader's Digest.



Champa, C. P., India.

March 29, 1948.

Dear Christian friends:

Because I live, ye shall live also. Jno. 14, 19.

We have just celebrated Easter, my second one in India. We had a blessed time, especially in our sunrise service in the cemetery. We started the day "very early in the morning." The church bell woke us up about four o'clock and then we all gathered together, many with torches and walked singing to the cemetery. There we had our service of hymns and scripture reading and prayer and a short message on the blessed Easter story. How we rejoice that our Saviour, the only One who conquered death has said, "because I live, ye shall live also." He was victorious over sin and death and hell, and now we can say, "Oh death, where is thy sting? Oh grave, where is thy victory?" Jesus Christ has abolished fear of death. What a joy it is to see those who have been brought out of the darkest heathenism into the glorious light of the Gospel of Jesus Christ rejoicing in the resurrection power and glory of that Saviour. In our minds we went with

Mary and the disciples to the empty tomb. Yes, the tomb was empty; our Saviour lives! He lives at the right hand of the Father making intercession for His own. He lives and reigns today in the hearts and lives of those who choose to make Him King. We have experience anew the thrill of the knowledge that "we serve a living Saviour." We join with the two disciples on the Emmaus road as we say, "Did not our hearts burn within us as He talked with us by the way?"

While we have been celebrating our blessed Easter, the Hindus have had a holiday too. Theirs is called "holi". Drums have been beating night and day now for almost a week, some nights so loud that we have difficulty sleeping. How different their holiday is to ours. Theirs is a day in which they celebrate their so-called deliverance from the rule of a giant king of Ceylon many years ago, so the story goes. It is a day when the vilest in man is released. It is a day when they have license to indulge in anything that they please. Immorality and sin of every kind is rampant. They throw dust and stones and dirt and paint and water at any and everyone. The police are practically powerless to do anything. While we sing of a risen and living Saviour who gives power to overcome sin and live righteously and uprightly, they sing songs that are made to tear down any shreds of decency and honor and right. Songs like that instilled into young hearts and minds can bring only one result and that is more sin. How our hearts cry out to the Lord for those people that the glorious light of the Gospel of Jesus Christ might shine into their sin-darkened hearts and thus bring life and light to them. Pray much for this new India that soon many of her people might be brought to the cross of Jesus and claim Him as Lord of their hearts and lives. We, too, need your prayers for physical and spiritual strength constantly. May God bless you abundantly as you pray.

Yours for India's millions,

Anne Penner.

GEORGE WHITEFIELD

Winner of Souls

There have been many powerful Christian evangelists in modern times, but none who exerted so wide and profound an influence as George Whitefield. Although many of the churches in England and America were closed to him because the clergy did not like his informal methods or his soul-stirring messages, it is estimated that Whitefield preached to ten million hearers in more than eight thousand sermons during the thirty-four years of his ministry. And this was long before the days when the radio could carry a man's voice to a million hearers at a time and even before newspapers printed sermons to be read by hundreds of thousands scattered over many lands.

Long before the days of the microphone and the amplifier Whitefield's powerful voice with a clear silver tone could be heard more than a mile away and by an audience of over 30,000 people.

Many established churches were closed to him or could not accommodate the crowds that came to hear him, so that Whitefield took to the open air. When he preached to the coal miners at Kingswood, a place without a church where the people were looked upon as "heathen," his first audience of two hundred grew to two thousand at his second service, and later increased to twenty thousand. The rough miners wept as they heard of the mercy God offered to sinners. It was Whitefield who introduced John Wesley to the practice of preaching in the open air.

George Whitefield was the son of a prophet. He was born in the old Bell Tavern in Gloucester, England, on December 27, 1714. His father, the tavern keeper, died when George was two years old and the mother continued the business. The boy grew up in surroundings and with companions that were all conducive to high thinking and the best of habits. As a lad of fourteen he was employed in the tavern to clean up and to serve the customers. At school he was not over diligent in his studies but was encouraged

to exercise his dramatic talent for public speaking. At eighteen, with his mother's approval, he was persuaded to enter Pembroke College, Oxford, where he earned his way as servitor to wealthy students. Here he met John and Charles Wesley and joined the "Holy Club," or Methodists, as they came to be called because of their strict methodical way of living. Whitefield himself became ascetic. He fasted and prayed much, wore shabby clothes, read the Bible and visited the poor and the prisoners. His health broke down under the strain so that he was obliged to return to Gloucester for a year before completing his course. He became a very earnest Christian and was advised to enter the ministry of the Established Church.

Not long after this Whitefield was recommended by the Bishop Benson for "holy orders" and at the age of twenty one was ordained as a deacon of the Established Church.

The Call to America

Soon after his ordination Whitefield was invited to preach for a month in London, where he was referred to as "the Boy Parson." Crowds soon flocked to hear him and he was offered a church with a good salary. At the same time a call also came from the Wesleys in Georgia to come to America where they said, "the harvest is great and the laborers few." His heart responded to this call and he set out to cross the Atlantic, his first of six visits to the New World.

The small sailing vessel was crowded with passengers and soldiers to whom Whitefield served as Chaplain. The young man did his work tactfully and earnestly, but at first he saw only card playing and heard much profanity. But he held religious services every morning on deck and attended the sick. By his earnest and tactful ministry he gradually won the respect of officers and men. The Captain, who was notoriously profane, renounced the habit and exhorted the soldiers, for Christ's sake, to do likewise. Whitefield's ability as a preacher and the

power of his voice, are evidenced by the fact that often two other vessels in the convoy would draw near to the "Whitaker" and above the roar of the ocean waves Whitefield would preach to those on all three vessels at once!

In Georgia the evangelist preached to the settlers, many of whom were a rough and ungodly type. He often began his public ministry at five in the morning and continued all day, winning the hearts of the people. Congregations grew and places of worship soon proved too small to hold the crowds. After three months he returned to England to be consecrated as a priest in the Church of England and to raise money for the orphanage that he had founded in Savannah.

On reaching London Whitefield again joined the fellowship of the Wesleys who were beginning to promote "Methodism." Much of British Society was characterized by intemperance and profligacy and even many of the clergy were known to be given to strong drink, gambling, and low sport. Crime was rampant in all classes. Whitefield began to preach fearlessly against formality, intemperance, vice, and godlessness. He warned sinners of the judgment to come and proclaimed the love and mercy of God offered through Jesus Christ. Crowds again came to hear him, but many of the clergy disapproved of the fiery young pulpit orator and again, like his Master, he took to the open air, with "the field for his pulpit and the sky for his sounding board."

On his last visit to America (in 1769-70) Whitefield had grown feeble beyond his years in the service of God. His prayer was that he might "wear out rather than rust out" and that if it were God's will he might die preaching the Gospel. His wish was fulfilled, for on September 29, 1770 at the age of only fifty-six, he preached for two hours in the open air at Exeter, Massachusetts. As he spoke on II Corinthians 13:5 and stressed inefficiency of good works to merit salvation, suddenly he cried out in a voice of thunder:

"Works! Works! a man get to Heaven by works! I would as soon think of climbing up to the moon on a rope of sand!"

That Sunday afternoon he returned to Newburyport where he was to preach on the next day. Crowds gathered to hear him that evening at the home where he was staying. He said that he was too weak to say a word, and taking a candle started for bed. But the consciousness of the worth of human souls caused him to pause on the stairs and there he spoke with powerful conviction and melting pathos. While he talked the candle in his hand burned away and went out in its socket. Pale and almost dying, Whitefield uttered one of the most eloquent passages that ever fell from his lips as he said:

"I go to my everlasting rest. My sun has risen, shone, and is setting—nay, it is about to rise and shine forever. I have not lived in vain. And though I could live to preach Christ a thousand years, I die to be with Him, which is far better."

The old warrior's wish was granted: that he might "be lifted from the pulpit to the Throne." The next morning at sunrise he entered into the life beyond.

—Truth.



Prayer Request

Miss A. Schellenberg, who has recently gone to Africa, is very sick. Pray for her recovery.

The Mennonite Pioneer Mission

Founded in 1945

HOME OFFICE:

Altona, Manitoba, Canada

BIBLICAL - EVANGELICAL
MISSIONARY and PRACTICAL

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Mennonite Pioneer Mission

Psalm 2:8

Ask of me and I shall give thee the heathen for thine inheritance
and the uttermost parts of the earth for thy possession.

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TWO CUPS

By Maud E. Cramer

The soul that sinneth, it shall die.—Ezek.
18:4.

I will take the cup of salvation, and call
upon the name of the Lord.—Psa. 116:13.

God's bitter cup of righteous wrath,
For sinning souls reserved,
He drank for me—the sinless One—
The cup that I deserved—

That I might take salvation's cup
Now freely offered me.
And thankful drink to thirst no more
through all eternity.

Est. Creel, Chih..

Aug. 13, 1948.

"Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish hearts were darkened. Professing themselves to be wise they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things."—Romans 1, 21-23.

A considerable number of letters have come to us lately with questions regarding the religion of the Tarahumara Indian. We have either avoided answering these questions entirely or have brushed them off with a sentence or two. Describing the religious beliefs of a people and their manner of worship is not so easily done. And doing it through letters calls for repetition. Secondly, it has taken much time and study on our part even to learn the little we know of the particular beliefs of the Tarahumara Indian.

The majority of the Tarahumaras are professed Christians. Several centuries ago they discarded nominally their heathen beliefs, yet at that time did not receive even the barest essentials of the Christian faith. Even the more advanced Spanish-speaking Indians know very little of their professed Catholic faith. They faithfully observe the Day of "Guadaloupe, Christmas Eve, January 6th, and the Holy Week. But I haven't met the Indian who can tell me why. Their Jesus is not the one we know as our Saviour. He is a picture on a piece of paper or an image carved out of a piece of wood.

Every main Tarahumara community has a church. It is the social and religious centre of the community. The Catholic priests visit the churches about once in one to three years. At every church they have a Tarahumara who conducts the services on Sundays. These consist of lighting the candles on the altar, chanting a prayer in a tongue foreign to him and in the making of some crosses. Then they



Matechine dancers

leave the church and continue outside with other business matters. The Tarahumaras recognize the divinities "that Father God" and "that Mother God." They have a very distorted version of the creation and the fall of man. They attribute all power to God and He is the creator of the universe. He is the master of all thought and the giver of all they have. Their belief in three heavens borders on the Hindu transmigration of the soul. They believe that the animals sacrificed at special services here are taken to heaven. Consequently, the more animals a man sacrifices the richer he will be in the next heaven. In order to hurry the deceased soul on its journey to the heavens the immediate family members and friends have to sponsor several "Teguenados" (drinking parties). If they fail to do so the dead man's soul



Matechine dancers

might remain around and trouble them. The Tarahumara is positively sure of going to heaven and has no conviction of sin. Acts of immorality and murder are usually committed under the influence of "Tesgueno" (a liquor made from corn), and the "Tesgueno" has been given them by God, and is dedicated to God every time it is drunk. All the people who are not Tarahumaras are of the devil. There will only be Tarahumaras in heaven.

On Christmas Eve, Gerald and I went to the Tarahumara church in Samashique to watch the people celebrate Christmas. It was too dark to take pictures. My first impressions, upon hearing the music, reminded me of the few barn dances I attended before my conversion. The centre of attraction at all such occasions are the "matechine" dancers. They are appointed

men from among themselves who dance to entertain the worshippers. They wear a home-made costume of fancy colors. They carry rattles in their hands and on their heads, and dance to music supplied by a band of four to eight musicians who use guitars and violins. The instruments are made by the people of the tribe. A leader with a fan in hand motions to the dancers, and under his direction they dance their different numbers. They usually go back and forth from a cross in the church yard through the door into the church.

Accompanying the music and the rattling of the dancers are the periodic shouts of another group. These shouts can be heard a mile away. Other sights of interest are the taking down of a framed picture of the Virgin of Guadalupe, the carrying of a cross and the woman who carries a bowl of incense. They chant their prayers and go through all the rituals very seriously. Never once do they give the impression that they are happy. All the food they eat during the fiesta period has been dedicated to God. The animal's blood has been sprinkled in all directions to implore the favor of God. They usually continue through the night of the first day. Towards sundown of the second day they gather again. But during the second night their "refreshments" are served. Pots of "tesgueno" are brought forth and drinking begins. The "tesgueno" is dedicated to God and served sermoniously at first. Later all restraints are lost and they have a time of "learn to know each other" and merrymaking.

A day or so later they are an unhappy depressed group. The effect of strong drink wears off. They will notice their neglected children who have perhaps suffered burns from the open fires. They may be nursing bruised heads or mourn the loss of a loved one stabbed to death. There is a death at almost every large gathering.

The above is a very brief and limited description of the religion of the Tarahumara people. Were we to continue with

them for a longer period of time, many underlying motives for apparent meaningless acts, would naturally be brought to our attention. On the surface they appear to be satisfied with what they have. But there have been occasions where they failed to hide the true condition of their hearts, and their fight against a better knowledge and against God. They think we are of the devil. As we attempt to give them the Word of God they pity us. To them we are hypocrites, meddling with things which do not belong to us. But the dawn of a new era for the work among the Tarahumara people seems to be visible on the distant horizon. The Gospel of Mark in their own tongue has been translated and published. Work has been done on the Gospel of John. Only the Gospel of our Lord Jesus Christ will ever save them.

There is one Indian boy who seems to be burdened for his people. He found the Lord as he helped Br. Hilton, of the Wycliffe Translators, translate the Gospel of Mark. Another convert of a Mexican Mission, who had backslidden, seems to become interested again. He came to us a few days ago. My wife and I paid his fare to his church, where they have their annual Bible School at this time. We hope and pray that he may be restored to full fellowship again. At the time of this writing we do not know what part our mission will have in the evangelization of this tribe. The one thing that is important is that it is done. Let us pray earnestly and fervently for their salvation.

Yours in His Grace,

—HENRY J. GERBRANDT.

P.S.—Reports have it that the Virgin of Guadalupe appeared to an Indian named Juan Diego in the year 1531. Two hundred and twenty-three years later Pope Benedict XIV declared her to be the patron saint of Mexico. Her appearing is observed on December 12th. She is to the Mexican Indian what the Virgin Mary is to other Catholics. It is the most important holiday

for the Indians of Mexico.

(Mr. and Mrs. Gerbrand and family arrived late September 10th from Mexico. Many friends greeted them on their arrival. They are tired but otherwise in fair health. —Editor).

A GOOD CONSCIENCE

Keep off the border-land between right and wrong. Fear the least sin more than the greatest suffering. Maintain a conscience void of offence. Reckon no sin to be a light matter. Little acts of dishonesty, of selfishness, of neglect, the love of dress, petty deceits, half untruths, —who can tell how great the guilt of these things in the sight of our Judge? "Who can understand his errors? Cleanse Thou me from secret faults."

—Rev. Geo. Everard, M.A.

WHY HE COULD NOT CHEAT

A Chinese house-boy was given a sum of money to buy something for his mistress. A visitor remarked, "Aren't you afraid of entrusting him with money? He is only a youth."

"I have no fear," said his heathen mistress, "because he serves and worships a living God. He says his Jesus rose from the dead, and is always looking down on him. That boy will not cheat or steal, for he does not worship dead idols!"—Unknown.

A CONVICTED MURDERER GOES FREE

(A true story by Edith G. Dreyer)

Mr. Kuo was in a dilemma. "What should he do? What should he do?" The question was a serious one, for Mr. Kuo had confessed Christ publicly as his Saviour before the "Boxer" upheaval had broken out in North China. Then that bloody crisis had come, especially to the province "West of the Hills." Hundreds of Christians had suffered, many had been killed. Mr. Kuo, however, had been spared, but his two precious children had "met death" at the

hands of one cruel man. The crisis had passed, and the tide of public opinion, fickle as usual, was now in favor of the surviving Christians. The murderer of his children had been apprehended, and now lay in prison. There was no question about that: the man was the murderer.

But there was another question and that was: "What should his attitude be, as a representative of Christ, to the murderer of his children?" The question was a pressing one. At any time the magistrate might send for him and bring the case up for trial.

Mr. Kuo knew that the Bible would tell him what to do, but he could not read it for himself. "What should he do?"

He busily prepared sweetmeats and bought cakes in an abundance. A few ounces of tea leaves were stored, and firing, sufficient to last for several days, was stowed away ready for use. With one last satisfied look at the larder, Mr. Kuo set off on his self-imposed mission to secure the services of a reader. He was prospered on his way, and early the next morning a gentleman stood bowing at his door.

The necessary courtesies were gone through as rapidly as propriety permitted.

Eagerly Mr. Kuo seated his guest at a table already bountifully spread with cakes, melon seeds, candy and tea. His hands trembled, just a little, as reverently he placed his greatest treasure, the New Testament, before the learned teacher. Turning to Matthew chapter one, verse one, he explained:

"You know of the murder of my two children?"

"It is the talk of the town," the reader murmured politely.

Without noticing, Mr. Kuo continued:

"I am greatly perplexed as to what my attitude, as a Christian, should be towards the murderer. This Book will enlighten me. Please read it out loud. Begin at the very beginning, and read it through to the end. I will give strict attention."

Through the hours of that day the monotonous singsong voice of the reader droned rhythmically through chapter after chapter. At frequent intervals he stopped for a sip of colorless tea or a bit of cake. It was then that Mr. Kuo would replenish the teapot while he thoughtfully shook his head and murmured in an undertone:

"For give us our debts, as we forgive our debtors."

He paused for a moment:

"A mouthful of hot tea, honored Sir?" he asked graciously. Then while pouring the refreshing liquid he continued his audible meditations:

"Lord, how often shall my brother sin against me and I forgive him? Till seven times? Jesus saith unto him, I say not unto you, until seven times; but until seventy times seven."

Day after day the gentleman read while Mr. Kuo gave keen attention. They only for the purpose of eating, drinking and sleeping.

A steady refrain seemed to pulse through the precious Book. It occurred in varied connections; spoken now by the Christ Himself, in that heart-rending cry from the very cross on which cruel hands had ruthlessly nailed Him, "Father, forgive them—for they know not what they do." Again, in Paul's pleading accents, "be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

The teacher's voice read: "The grace of our Lord Jesus Christ be with you all. Amen," and ceased. Mr. Kuo remained wrapped in thought, then glancing up he asked:

"Is that all?"

The reader answered: "That is all—the Book has been read through."

The summons came, and Mr. Kuo responded. Calmly he sat as the magistrate, in graphic form, described the murder of his two treasures and told of the unquestioned evidence of eyewitnesses that the prisoner at the bar was the murderer.

At last, as is customary in inland China, the magistrate turned to Mr. Kuo and asked him to suggest the sentence which was to be pronounced on the murderer of his children.

Mr. Kuo replied that he was a Christian, and, as such, must live according to the precepts of the Holy Book. "The Holy Book," said he, "tells me to forgive my enemies."

The magistrate remonstrated, saying that such a thing could never be. Mr. Kuo quietly insisted that since the magistrate had asked him to suggest the verdict, he must abide by the Holy Book.

The magistrate hesitated. The court looked on in astonished wonder. Then resolutely the official raised his head and distinctly pronounced the sentence:

"The prisoner is convicted of murder; but, for Christ's sake, the father of the murdered forgives him fully and freely. Release the prisoner."

The prisoner looked dazed as the handcuffs were removed. "FREE!"—"Yes, for Christ's sake, free."

—From "Young China," in "The Christian Reader's Digest."

POWER FOR A CHRIST-LIKE LIFE

Prayer has a powerful sanctifying effect. Spending time at the feet of Jesus has a mighty effect upon our character. It moulds us because it brings us into the presence of God; we look at Him, we pray to Him, and He works in us and produces the image and nature of the Lord Jesus. Thus prayer makes us holy. It makes us like Christ, and to become like the Lord Jesus is the highest attainment that we can reach upon this earth. Nothing is higher; nothing is greater. Conformity to Christ is what God seeks and wants in us, but it comes only through spending time in prayer. There is no substitute.

The most profitable school which we can ever attend is at the feet of Jesus where we become conformed to His image, learn to manifest His character, and have His life and power flow out through us.

We remember that it was said of Him "Power went out from Him." God wants you and me to be just like that. We know that men have the power of Satan to do evil things. Through prayer we get God's power to do good and bless others.

Symbolic of the wondrous change which constant, faithful prayer produces in a believer's life is the transfiguration of Christ on the mount—while He prayed, the change in Him took place. We can become like Him only if we come daily into His presence; then God takes hold of us, and the result in our character is that His power makes us holy. God seeks men and women holy not only in word but in everyday life. Holy living is the greatest need in our personal lives and in the church of Christ. May each one of us go to God in prayer as much as possible.

—G. P. RAUD.

175 Dornacher Strasse,
Basil, Switzerland.
Aug. 6, 1948

Dear Christian friends:

My last article was, "The Need of the Gospel in Western Canada." This one will be "The Need of the Gospel in Europe."

As I have seen a little of the field and the need, there comes before me the thought: Why Lord has this land and people gone so far away from Thee, when we in America first heard it through the servants that came from the Continent of Europe to tell us?

Everywhere it is the youth that is being neglected with the Gospel. If we do not reach our youth of today, how can we expect Christian homes in the future? In the churches a few old people gather, but very few of the youth. Why is this? Why do the young people not want to hear the Word? Is our method wrong, or is it our lack of interest? Do we pray for our youth as we should?

do the young people not want to hear the where I spent eight days at a young people's camp. These young people came there, many of whom had been in the

German camps during Hitler's time and many who had been at the front. Sad, sad were their stories, but there was an honest longing in their hearts to know God, to have peace in their hearts and souls. How happy and what a joy to sit from day to day and give them the Word and then see them open up like a flower and come to the realization that they need to be born again to have peace and joy in their hearts to fight the battles of life.

Truly friends, I believe it is by getting our youth together, away from all that might distract or disturb and preach the Word to them from day to day, that conviction can come on their hearts and they too become new creatures in Christ Jesus. We can try all other methods but will fail if we do not give them the living Word. It is the Word that must be planted in order to reap a harvest, and with some it takes time, so there must be a systematic teaching of the Word to show the sinful state of man, that without the faith in the Blood of the Cross of Calvary there is no hope for eternal salvation, and then after acceptance the instruction as to how a Christian is to walk in this new life. There definitely must be a separation. Old things are passed away, behold all things have become new. This is the sign of a healthy Christian.

As I saw the streets lined with children in the towns, cities and villages in Germany; as I travelled through just recently, my heart ached for them, and the question rose up before me: Lord, how can we reach so many? It is true most of them cry for bread—we must give relief, but Jesus spoke to the multitudes all day and then at eventide He said to His disciples, "Children have ye any bread? Give ye them to eat." It goes hand in hand, but I'm afraid some of us have given only physical bread.

I visited a branch of one of the relief centres in Germany. I asked about their work, and they said they only gave out food and clothing. They confessed that they had failed in giving the living bread.

We must give the Bible to the people. You say where are the Bibles? Just a few days ago I spoke to someone who said that Germany had the best printing presses in the world to publish the Bibles. When Switzerland heard these were to be destroyed they offered much money to buy them for Switzerland; also the Bibles. They got the word: No, we will not let them go; they must be destroyed. They were smashed to pieces and the Bibles burned. How sad the heart of God must be. Now we cannot obtain any papers or printing presses in Germany to publish Bibles.

At present we are having 10,000 Bibles printed here in Switzerland for Germany. How I thank the Lord that I shall be privileged to have a part in the distribution of these. Will you join in prayer and help materially if you can to give the Word to the people. I am so happy that God has called me, and sent me forth. Pray for me that I may be all He would have me be. Psalm 20.

Yours in Christ,

—TINA BLATZ.

Look within and you will find defeat. Look about you and you will find discouragement. Look up and you will find victory! Which way are you looking?—Selected.

THE PRESENT URGENT NEED

"We hear continually of the thousand millions of heathen and Mohammedans living in midnight darkness, perishing for lack of the bread of life. We hear of millions of nominal Christians, the great majority of them almost as ignorant and indifferent as the heathen. We have each of us our own circles—congregations, schools, friends, missions—in which the great complaint is that the light and life of God are too little known. Surely, if we believe what we profess, that God alone is able to help, that God certainly will help in answer to prayer, all this need

ought to make intercessors of us, people who give their lives to prayer for those around them."—Andrew Murray.

Gottes Arbeiter

(a) Wer sind sie?

(b) Wie werden sie erkannt?

In Johannes 9:4 sagt Jesus: Ich muß wirken die Werke des, der mich gesandt hat.

Solange Jesus auf Erden war, hat er treulich getan, was seine Aufgabe war. Er ging den Einzelnen nach, aber predigte auch öffentlich, so daß die Menschen sich verwunderten und sagten, er predigt gewaltig und nicht wie die Schriftgelehrten. Mat. 7:7—29.

Nach seiner Auferstehung gab er seinen Jüngern den Befehl, „Geht hin in alle Welt und lehret alle Völker. Mat. 28:19. Auch die Jünger folgten treulich diesem Befehl.

Also, die Jünger waren damals Jesu Arbeiter. Wer sind sie heute?

Mit einer kurzen Antwort würde man sagen, alle die Jesu Eigentum geworden sind. 1. Kor. 6:20—Ihr seid teuer erkauft: darum so preiset Gott an eurem Leibe und in eurem Geiste, welche sind Gottes. In Englisch: „For you are bought with a price.“ Wenn wir gekauft sind, dann können wir nicht nur das tun, was wir wollen, sondern wir müssen das tun, was derjenige haben will, der uns gekauft hat. Mit seinem eigenen Blut hat er dich und mich frei gekauft von der Sünde.

B. Wie werden sie erkannt?

In Joh. 15:8 lesen wir: Darin wird mein Vater geehrt, daß ihr viel Frucht bringet und werdet meine Jünger. Denken wir nur an den großen heiligen Gott, der Himmel und Erde geschaffen hat — den zu ehren, — wer würde das nicht wollen? So ist deine und meine Arbeit Frucht zu bringen.

Aber wie?

Jesus sagt, dabei wird jedermann erkennen, daß ihr meine Jünger seid, so ihr Liebe untereinander habt. Also was immer wir tun, sollen wir aus Liebe tun. Der

Dichter sagt: „Eines besteht, was du liebend getan.“ Mat. 12:33 — an der Frucht erkennet man den Baum.

Jemand sagte: Sage mir, mit wem du verkehrst, so werde ich dir sagen, wer du bist. Jemand der auf seinem Stiehbett lag, war sehr des Trostes bedürftig. Als man ihn trösten wollte mit den Worten, du hast doch so viel Gutes getan, sagte er, ja, wie habe ich es getan? Nur, daß ich sollte die Ehre bekommen. Das hilft alles nichts. Weiter sagte er, es ist nur Gnade, Gnade.

Wenn wir nicht Gott die Ehre geben, und nicht die Arbeit in seinem Namen tun, so wird sie uns nichts helfen.

Im ersten Psalm werden uns beide, die Frucht Bringenden und die nicht Frucht Bringenden, sehr klar gezeigt. Er sagt, die Christen sind wie ein Baum, gepflanzt an den Wasserbächen. Dieses Wasser ist kein anderer als Christus; von dort holen wir die Kraft durch Lesen des Wortes Gottes und Gebet. Wenn jemand auch versuchen würde, aus eigener Kraft Gutes zu tun, so würde es ihm nicht gelingen, denn an Gottes Segen ist alles gelegen.

Paulus schreibt uns in 2. Kor. 3:2—Ihr seid unser Brief in unser Herz geschrieben, der erkannt und gelesen wird von allen Menschen. Auf die Christen wird geschaut; wenn sie irgendwo Fehler machen, wird auch sogleich davon gesprochen.

O, daß wir doch vorsichtig sein möchten, und unsere Arbeit betend tun und nicht vergessen, daß ein jeder seinen Engel hat, der unsere Taten aufschreibt.

—Abram Massen.

Der Apostel Andreas als Missionar

Und (Andreas) führte ihn zu Jesu. Da ihn Jesus sah sprach er: Du bist Simon, Jonas Sohn; Du sollst Kephas heißen. (Das wird verdolmetscht, ein Fels). Joh. 1. 42.

Andreas geht zu den Jüngern von welche die Bibel uns nur wenig berichtet. Die Bibelstellen, die von ihm reden sind so kurz und es sind so wenig das es nur ein paar minuten nimmt dieselben nach-

zuschlagen und zu lesen. In den ersten drei Evangelien wird wohl nur sein Name genannt, aber im Evangelium Johannes wird er uns gezeigt als ein aktiver Arbeiter für seinem Herrn. Johannes gedenkt seiner anerkennend und schreibt die Begebenheiten nieder. Ich möchte uns diese heute vorführen und möchten uns diese anspornen für dem Herrn zu wirken.

Das erste was uns aus dem Leben des Andreas gesagt wird ist seine Begegnung mit Jesu. Er gehörte zu den Jüngern des Täufers Johannes. Am Tage nach dem der Herr Jesus sich hatte taufen lassen, stand Johannes mit Zwei seiner Jünger, und siehet Jesum wandeln und sprach: „Siehe, das ist Gottes Lamm.“ Die zwei Jünger hörten es, und folgten Jesu nach. Als Jesus dieses merkt, knüpft Er eine unterhaltung an. Aus diesem ergibt sich das diese Beiden bei dem Herrn den ganzen Tag bleiben. Einer dieser Jünger war Andreas, der andere Johannes. Was diese mit dem Herrn erzählt haben, berichtet Johannes uns nicht. Aber jedenfalls haben sie Jesus dort erkannt als ihren Heiland. Das nächste was uns die Bibel sagt ist, „der findet am ersten seinen Bruder Simeon und erzählt ihm von dem Messias.“ Wicht kommt so vor dieses ist herausgewachsen aus der innigen Gemeinschaft die er eben mit dem Herrn gehabt hat, dieses große das er gefunden, dieses Glückwelches ihm zuteil geworden, diesen Frieden den er gefunden, will und muß er andere mitteilen, und zwar fängt er zuhause im eigenen Hause an. Er sucht seinen Bruder Simeon und führt ihn zu Jesus. Was für ein Segen daraus entstanden sehen wir wenn wir das Leben und Wirken des Petrus studieren. Denken wir an seine Gewaltige Pfingstpredigt, sein Wirken in der Apostelgeschichte und auch an seine Briefe. Andreas hatte ihr zum Herrn gebracht.

Die Zweite Begebenheit schildert uns Johannes bei der Speisung der fünftausend. Es hatte sich viel Volkes zum Herrn gesammelt. Der Herr fragt dem

Philippus: „Wo kaufen wir Brot, das diese essen?“ Philippus ist wohl etwas verlegen und antwortet: Für Zweihundert Groschen Brot ist nicht genug unter sie, daß ein jeglicher unter ihnen ein wenig nehme. Hier tritt Andreas wieder auf den Plan und sagt: „Es ist ein Knabe hier, der hat fünf Brote und zwei Fische, aber was ist das unter so viele?“ Wie wußte er um diesen Knaben? Wie wußte er was der Junge hatte? Ich meine wir müssen hier annehmen das er sich mit diesen Jungen unterhalten hatte. Der Herr konnte auf dieser weise den kleinen Besitz des Jungen brauchen zum Segen einer Großen Menschen Menge. Noch heute genießen wir von diesen Segen. Warum wollen nicht auch unsere Knaben und Mädchen zum Herrn führen, damit ihre Gaben und Talente verwendung finden in Weinberge des Herrn.

Das letzte mal daß Johannes uns den Andreas in seiner Wirksamkeit vorführt finden wir in Joh. 12, 20—22. Es war nahe an Ostern. Viel Volk kam nach Jerusalem auf das Fest, unter ihnen auch etliche Griechen. Diese kamen um anzubeten. Es wurde laut das Jesus auch auf das Fest käme. Nun kommen diese Griechen zu Philippus und begehren Jesum zu sehen. Es waren, wie es mir scheint, Schwierigkeiten damit verbunden eine Gruppe Ausländer und dazu noch Heiden mit dem Herrn Jesus bekannt zu machen. Philippus sagt es Andreas. Dieser praktische Jünger weiß Rat. Er hatte gelernt alles vor dem Herrn zu bringen. Jetzt kommen beide, Philippus und Andreas und sagen es Jesu. Hier kommen Heiden und bitten um Einlaß in das Reich Gottes. In Jesu Antwort sehen wir daß das Ziel seines Sterbens nämlich die Erlösung der ganzen Welt. So wurde Andreas zum Heiden Missionar.

Lieber Leser, wollen wir an dieser großen und wichtigen Arbeit Teil haben, dann wollen wir erstens eine Begegnung mit dem Herrn machen, dann unsere Angehörigen zum Herrn führen, ferner unsere

Jugend dem Herrn zuführen und der Herr wird uns auch eine Arbeit unter die Heiden geben.

—J. W. Schmidt.

Eine Erklärung über unsere Missionsarbeit bei Creel, Mexiko.

Wie schon bekannt ist, wollen wir das Feld bei Creel aufgeben, und wir fühlen uns der Gemeinde und vielen Missionsfreunden gegenüber verpflichtet, zu erklären, warum so gehandelt wird.

Die Arbeit dort hatte einen einfachen Anfang. Br. Randall Gröning, der den Ruf empfand, dort zu wirken, ging hin als Arbeiter und suchte nach Möglichkeit Missionsarbeit zu treiben.

Im Jahre 1942 war er zu Hause auf Besuch. Bald nach seiner Rückkehr nach Mexiko fragte er brieflich an, ob unsere Gemeinde ihn nicht als Missionar in Mexiko annehmen würde. Eine andere Gemeinde war bereit, das zu tun, er wollte aber lieber unter seiner eigenen Gemeinde arbeiten. Wir betrachteten das als ein Fingerzeig Gottes und nachdem die Frage auf der Predigerberatung besprochen, und auch vor die Gemeinde kam, gingen wir freudig darauf ein. Besonders interessiert war unser Missionskomitee, welches später auch die Verwaltung des Feldes und der Arbeit übernahm als Mennonite Pioneer Mission.

Br. Gröning lebte von dem was wir ihm zahlten, \$25 monatlich, und separierte andere Gaben, wovon er genau Rechnung führte, für den Ankauf eines Platzes, wo eine Missionsstation gegründet werden könnte.

Dann ging es an den Ausbau der Station. Ein Haus wurde gebaut, wo Br. Gröning, der sich unterdessen verheiratet hatte, wohnte. Bald baten sie um Gehilfen. Die Arbeit sollte ausgedehnt werden. Wir fanden in Geschw. Heinrich Gerbrandts geeignete Arbeiter, und sie wurden vor Weihnachten 1945 dorthin geschickt. Für sie wurde auch ein Haus gebaut.

Im Herbst 1946 kamen Geschw. Gröning

auf Urlaub nach Hause. Nachdem sie im Februar, 1947, zurückgingen, schickte Br. Gröning seine Resignation an die Missionsbehörde. Die Gründe waren, daß er nicht mit uns stimme in der Verwaltung und auch zum Teil nicht im Glaubensbekenntnis. Das war durchaus überraschend, und ein paar Brüder wurden hingeschickt, die Sache zu untersuchen, mit Geschw. Grönings zu sprechen und am besten zu regeln. Die Brüder kamen zurück mit der Empfehlung, die Resignation anzunehmen. Br. Gröning hatte versprochen, sich von dem Eigentum loszuschreiben, und es auf eine von uns bestimmte Person zu überliefern. Gerbrandts konnten als Ausländer nicht Land eignen.

Im August desselben Jahres verließen Geschw. Grönings die Station. Br. Gröning bat, daß man ihm das Geld, welches er für das Land ausgelegt hatte, zurückzahlen möchte. Das wurde gewährt, und die Summe sollte ausgezahlt werden, wenn das Land überschrieben würde werden.

Seitdem wohnen Geschw. Gerbrandts dort allein. Es ging anfänglich sehr schwer, weil die Eingeborenen in ihrer Umgebung mißtrauisch waren nach Grönings Wegzug. Br. Gröning hatte mehr mit den Mexikanern gearbeitet, wir wollten aber unsere Hauptarbeit unter den Indianern tun. Es war anfänglich so schwer, daß die Geschwister daran dachten, die Arbeit aufzugeben. Jedoch wurde es bald leichter, und sie wurden wieder mutig, und es schien als ob die Arbeit würde beständig weiter betrieben werden können. Letzten Winter arbeitete Br. Gerbrandt auch mehr unter den Indianern.

Zwei Tatsachen drückten trotzdem fortwährend auf das Gemüt unserer Geschwister und bewegten auch die Gedanken der Komiteeglieder. Wir erhielten keine Schrift von Br. Gröning betreffs unsers Eigentums, und konnten uns nicht so recht frei bewegen. Die Leute bei Creel haben Br. Gerbrandt als Br. Grönings Arbeiter betrachtet. — Zweitens wurde es auf der

Brenze jedesmal schwieriger. Sie mußten alle 6 Monate ihre Papiere, erneuern, und die Beamten wurden (balance of sentence) die Beamten wurden un freundlich ihnen gegenüber, und es konnte ihnen auch noch auf einmal entjagt werden daß sie nicht länger dort bleiben könnten.

Dr. Wilh. M. Enns, Winkler, der letzten Winter in Cuautemoc für das M.E.C. arbeitete, hatte die Lage beobachtet und schrieb uns schon im Februar, daß wir unter solchen Umständen dort nicht eine wirkliche Missionsarbeit tun könnten und das Feld aufgeben sollten. Es war gerade um die Zeit als Dr. M. G. Kreider, Vorsitzender der Behörde für Äußere Mission der Allgem. Konferenz, in Altona war für die Missionswoche. Wir hatten ein Veratung, dazu er auch eingeladen wurde. Obzwar die Stimmung bei einigen Gliedern des Komitees damals schon war, daß wir aufgeben wollten, so wurde auf Dr. Kreider Rat doch noch ein weiterer Versuch gemacht, zu sehen, ob es nicht gehen würde.

Die Lage besserte sich aber nicht, und zudem ist Schwester Gerbrandt fränkllich. Im Juni schickten wir Dr. Wm. M. Enns und Alt. Daniel J. Unruh, Newton, Vize Vors. der Behörde für Äußere Mission der Allg. Konferenz, der mehrermale dort gewesen ist und die Lage auch gut kennt, nach Creel, noch einmal die Lage zu untersuchen und mit bestimmten Empfehlungen an das Komitee zu kommen.

Die Brüder kamen zurück mit der Empfehlung, das Feld aufzugeben, und ein Feld zu suchen, wo wir offene Türen haben. Die Empfehlung wurde angenommen, und wir haben Geschwister Gerbrandt geschrieben, daß sie nach Hause kommen dürfen.

Dr. Gröning hat sich bereit erklärt, die Häuser zu bezahlen, die auf das Land hinaufgebaut worden sind. Es wird gegenwärtig schriftlich mit ihm verhandelt. — Dr. Gröning hat den Brüdern gesagt, daß er weiter Missionsarbeit auf dem Feld tun will. Wir hoffen, daß doch noch recht viele Seelen gerettet werden möchten.

Wir können nicht verstehen, nachdem der Anfang dort so gut war, daß es schließlich doch nicht ging. Ob war nicht genug gebetet haben, nicht nachsam genug gewesen sind? Doch glauben wir, daß es eine Schule für uns alle ist, und mögen wir gelernt haben. Gott gebe uns Verstand seinen Willen zu erkennen und danach zu handeln.

—M.B.M. Board.

ARE YOU EXCUSED?

Horace Bushnell once made an interesting list of all who might be excused from giving to missions. Here it is:

Those who believe that the world is not lost and does not need a Saviour.

Those who believe that Jesus Christ made a mistake when He said, "Go ye into all the world, and preach the Gospel to every creature."

Those who believe the Gospel is not the power of God, and cannot save the heathen.

Those who wish that missionaries had never come to our ancestors, and that we ourselves were still heathen.

Those who believe that it is "every man for himself," in this world, and who, with Cain, ask, "Am I my brother's keeper?"

Those who want no share in the final victory.

Those who believe they are not accountable to God for the money entrusted to them.

Those who are prepared to accept the final sentence: "Inasmuch as ye did it not to one of the least of these, ye did it not to Me."

Do you belong to the Mission or to the Omission Band?—Christ Life.

A GREAT GOD

I heard of a woman in Scotland, who was introduced to a minister by another minister as a woman of great faith. She instantly rebuked him by saying: "No, I am a woman of little faith in a great God." She had the right idea. If I have even a little faith, I have the power of the Almighty behind me.—D. L. Moody.

The Mennonite Pioneer Mission

Founded in 1945

HOME OFFICE:

Altona, Manitoba, Canada

BIBLICAL - EVANGELICAL
MISSIONARY and PRACTICAL

THE PURPOSE

"To Preach the Gospel to Every Creature"

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Mennonite Pioneer Mission

Psalm 2:8

Ask of me and I shall give thee the heathen for thine inheritance
and the uttermost parts of the earth for thy possession.

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Vol. V

JANUARY, 1949

No. I

Now then we are ambassadors for Christ,
as though God did beseech you by us:
We pray you in Christ's stead, be ye
reconciled to God.

For He hath made Him to be sin for
us, who knew no sin; that we might be
made the righteousness of God in Him.

—2 Cor. 5, 20, 21.

Champa, C.P. India.

September, 1948.

"Fear not: for, behold, I bring you good tidings of great joy"—Luke 2:10.

Dear friends:

Once again, all over the world, is the time when we will hear the bells of Christmas ring. From east to west and north to south will peal again the message of joy and gladness, "unto you is born this day, a Saviour." From the mouths of young and old alike the story of peace and good-will will be heard. How our hearts thrill as we look forward again to bearing this message—old, yet ever new. How the world of today needs this message of a Saviour. In every land there are men and women whose hearts are failing them for fear, and what a wonderful privilege is ours of alleviating that fear through the message of a Christ who saves and keeps and satisfies.



Would you be interested in hearing a little about Christmas in India? Our Christian people make much of holidays. That has probably been brought over from Hinduism where they have many festivals

of all kinds with much celebration and merry-making. Certainly we as Christians have much more cause for celebration than can be found in any other religion. It is also a good testimony to those round about us who know not our Saviour.

For a couple of weeks before Christmas much intense and rigorous practice goes on among the young people and children. Around Champa there are several nights and even afternoons taken up with programs. There we have the Leper Church as well as the Compound Church and each must do its share. They take great delight in performing and I marvel at how effectively and how gracefully they do all their acting. Many of them, even young children, memorize long portions, and much of the program is given voluntarily. Many of the plays and songs are original, made up for the occasion. They are very fond of costumes and each one must have a suitable one for his or her part. Of course, they are quite at home in the oriental robes and it all adds to the effectiveness of the program. I should like to invite each one of you to come and join us this year. I am sure it would do your heart good and you would enjoy it, even if you could not understand any Hindi. I know this is not possible because of the distance that separates us, but I trust that you will be with us in spirit as all of us over here will be with you. Pray much that as this blessed message goes forth again all over this land and in all other lands, that there may be many men and women and children who will claim Jesus Christ as their own personal Saviour and make Him Lord of their hearts and lives.

As I write this letter to you, I can inform those of you who have been praying for me in my studies, that I have successfully passed my second year oral examinations. About the writings I do not as yet know. I certainly thank the Lord for His undertaking for I know that it comes from Him alone. He has again proved Himself to be faithful. It has been a blessed year when I have tried Him again and again and always found Him to be true to His

precious word. How wonderful it is to be able to take Him at His word and to know that He will be faithful in every circumstance and every trial whether great or small.

It has been a great joy during this past year to receive letters from different ones of you. News from home is always welcome. Some wrote to express their sympathy at the time when my father passed away. I want to assure each one of you that I appreciated that more than I can put into words. I knew at the time that there were those at home who were bearing me up before the throne of grace. That knowledge helped much. I know that our heavenly Father Himself will reward you for your faithfulness in prayer. At this time I wish for each one of you that the true spirit of Christmas might be yours. May the "good tidings of great joy" that the angels brought to the shepherds on the Bethlehem plains many years ago, bring a new message of cheer and true Christian joy to your hearts. I pray that in all circumstances you may "fear not," knowing that the Saviour of the world has come to dispel all fear and doubt, and give in its place joy and peace and goodwill.

Yours for Christ in India,

—Anne Penner.

THE REVIVAL SPIRIT

(Charles Finney)

It was common for young converts to be greatly exercised in prayer; and in some instances, so much so, that they were constrained to pray whole nights, and until their bodily strength was quite exhausted, for the conversion of souls around them. There was a great pressure of the Holy Spirit upon the minds of Christians; and they seemed to bear about with them the burden of immortal souls. They manifested the greatest solemnity of mind, and the greatest watchfulness in all their words and actions. It was very common to find Christians, whenever they met in any place,

instead of engaging in conversation, to fall on their knees in prayer.

Not only were prayer-meetings greatly multiplied and fully attended, not only was there great solemnity in those meetings; but there was a mighty spirit of secret prayer. Christians prayed a great deal, many of them spending many hours in private prayer. It was also the case that two, or more, would take the promise: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven," and make some particular person a subject of prayer; and it was wonderful to what an extent they prevailed. Answers to prayer were so manifestly multiplied on every side, that no one could escape the conviction that God was daily and hourly answering prayer.

If anything occurred that threatened to mar the work, if there was any appearance of any root of bitterness springing up, any tendency to fanaticism or disorder, Christians would take the alarm, and give themselves to prayer that God would direct and control all things; and it was surprising to see, to what extent, and by what means, God would remove obstacles out of the way, in answer to prayer.

In regard to my own experience, I will say that unless I had the spirit of prayer I could do nothing. If even for a day or an hour I lost the spirit of grace and supplication, I found myself unable to preach with power and efficiency, or to win souls by personal conversation. In this respect my experience was what has always been.—The Overcomer.

NOTICE

Teachers and students who would be interested to teach and do mission work in Northern Manitoba should write to J. N. Hoepfner, Altona, Manitoba, Secretary of the M.P.M. Board. There are now a number of openings.—Editor.

Oktober 26, 1948.

Liebe Brüder:

Einen herzlichen Gruß im Namen Jesu. „Du aber, Herr Gott bist barmherzig und gnädig, geduldig und von großer Güte und Treue.“ Psalm 86:15.

Im vollen Sinne dieses Verses sollten wir ausrufen. Ja, der Herr ist uns sehr gnädig gewesen, auch indem er unser Gebet erhört hat und hierher geschickt. Am 14ten Oktober verließen wir Winnipeg mit der „E.S. Menora“ und kamen 3 Uhr nachmittags am folgenden Tage her. Bruder Gröning und ich haben sehr gearbeitet, damit wir unsere Sachen vor dem finster werden unter Dach bekamen. Sonnabend Morgens hatten wir schon viel Schnee, und bis Sonntag so bei 16 Zoll. Wir haben das Haus beinahe fertig für den Winter, nur Holz fehlt zu hacken und zu hohlen.

Das Interesse für diese Arbeit scheint

war auch einer von den Ersten mit dem wir sprachen. Er ist suchend nach dem Heil seiner Seele. Bitte, betet für ihn.

Zur Sonntagschule kommen sie von 4 bis 18 Jahren. Ihnen sind die Biblischen Geschichten ganz neu. Die 9 bis 12 Jährige hören mit Ohren, Augen und Mund. Wenn man fragt ob sie die Geschichten lieben, haben sie ein „Yes-Yes“ mit eigener Betonung. In der Sonntagschule hatten wir letzten Sonntag 20 Kinder. Am Abend waren 30 bis 40 Jung und Alt versammelt, Sein Wort zu hören. Welch ein Feld voller Gelegenheit. Bitte, betet für uns daß wir das „Wort“ richtig aufnehmen und teilen möchten.

Mr. Ed. Kirkness hat jetzt ein „Wireless Telegraph System“ bekommen wofür wir dem Herrn auch dankbar sind. Sie stellen es jetzt auf und ich weiß sein Nummer nicht. Aber bei Gimli, Man., kann man ausfinden. Unsere „Post“ kommt



Picture shows Rev. J. W. Schmidt beside the Mission Home on Matheson Island, now occupied by Mr. and Mrs. Jac. M. Unrau, serving there under the M.P.M.

sehr groß zu sein. Der Mayor Bill Whiteway der uns aufnahm, und Tommy Nowat brachten unsere Sachen mit dem Motorboot vom Dock bis gegen unser Haus, welches eine gute halbe Meile ist, ohne Entgeltung. Der junge Lehrer, Don Geile,

einmal in der Woche Freitag Morgen mit einem kleinen Boot von Hodgson, Fisher Bay Richtung.

Im Dienste des Meisters,
— Hedwig, Patricia, Trudie und Jack Unrau, Matheson Island, Man.

SPECIFIC AND INWARD SIN

We are guilty of deception when we deal with our sins in a heap. Let us bring them into the light of the Cross and treat them singly, for each one, taken alone, contains the whole principle of rebellion against God and made Calvary, with its awful anguish and loneliness, a terrible necessity.

Let us beware of the subtle danger of renouncing the sins of the flesh, the outward acts of sin, and yet fondly cherishing the inward sins of the spirit. The soul may consent that the chambers of imagery should still be hung with pictures of evil things, though the evil may never be betrayed into acts. Sins of the spirit may be hidden under a life that is outwardly without blame. Our only safety lies in having our whole life judged in the light of the Cross, appropriating continually the cleansing which that Cross has provided from all defilement both of flesh and spirit (2 Cor. 7:1).

—J. Gregory Mantle

WHAT ONE LIE DID

(Mrs. G. W. Smith)

It was winter twilight, and the ruddy light from the fireplace threw shadows on the walls. Before the fire in a comfortable armchair sat Aunt Ruth, absorbed in thought.

Suddenly the door opened and in rushed Bessie from some outdoor sport. Taking off her wraps, she begged Aunt Ruth for one of her bedtime stories.

Bessie was an only child, whose mother had just died. Aunt Ruth had discovered that although the little girl had a loving, gentle disposition, she was not always truthful. She was anxious to root out this noxious "weed" from her darling's character, whatever effort it might cost her to do it; and so tonight she decided on a story along that particular line.

"Pull your chair up, darling," said Aunt Ruth, "and I will tell you about something that happened a long, long time ago—when I was a small girl—about as old as

you are now. Amy—one of my classmates at school—was a sweet-tempered girl, and a good scholar. I was jealous of her; for in the spelling class, she often went above me. But for her, I knew that I should have stood at the head.

"Amy did not know I felt that way toward her, and she seemed to like to be with me more than with anyone else.

"One day our teacher gave out the word believe. In her usual timid way, Amy spelled it correctly; but as the teacher did not quite understand her, she said, 'Did you not spell it b-e-i-v-e?'

"No 'No, ma'am; I said b-e-l-i-e-v-e.'

"But the teacher, still a little in doubt, turned to me—for I was next to Amy—and asked me how she had spelled it.

"I deliberately told a lie. I replied, 'She said b-e-i-v-e.'

"Then the teacher, turning to Amy, sent her to the foot of the class. 'I am surprised that you would tell a lie,' she exclaimed. 'You may stay after school.'

"I stayed late, too—pretending to have lost something in the hall—so I could find out what would happen to Amy.

"The teacher called her up to the desk.

"'Amy, how could you tell a lie?' she said, looking very stern.

"'Teacher, I did not tell a lie,' answered Amy meekly.

"'Hold out your hand,' said the teacher.

"And I stood there and let Amy receive those biting strokes from Teacher's ferule, which I should have taken myself; for I had told the lie, not Amy. Every stroke went to my heart and cut like a knife.

"I waited till Amy was excused, and walked along silently by her side, all the way to her home. She was sobbing, and her eyes were so blinded by tears that she stumbled and fell, dropping all her books and papers. I stooped and picked them up, and she said, in her usual kind way, 'Thank you, Ruth.'

"When I reached home I made up my mind to forget all about it. I went into the parlor and tried to amuse myself there; but Amy's tear-stained face haunted me.

"I went to my room, and tried to pray;

but I could not. Then I went to bed, but tossed about restlessly. My pillow seemed to be made of nettles. I longed for morning to come, but the night seemed endless. The repeated strokes of the ferule kept resounding in my ears.

"Ah last I felt as if I could not stay in bed any longer. I got up and went to the window and looked out at the midnight sky; but I found no comfort in that. I turned to my bed again, and my eyes fell upon the snow-white coverlet which my dear mother had made for me during her last sickness; and I thought of the prayer she had whispered as she laid her dying hand on my forehead—'O God, make her a truthful child!'"

"My agony was so great that I rushed to my father's bedside, crying, 'Father! Father!' I could say no more than that. Tenderly putting his arm about me, he soothed me until I could explain the cause of my grief. I wished him to go with me to see poor Amy; but he told me that I had better wait until morning.

"I again crept into my bed and tried to wait until morning; but every moment was torture. I seemed I could not possibly wait until dawn.

"Again I left my bed and hurried to my father's bedside. Tearfully I begged him to take me to see Amy at once. 'She may die before she has forgiven me,' I cried.

"He laid his cool hand on my forehead; and feeling how hot it was, he told me to get ready and we would go to Amy's house.

"As we came in sight of it, we saw lights burning within. When we went in at the gate, we met the doctor. We asked why he was there, and were told that Amy had brain fever.

"Her mother says that she came home from school yesterday, quite unlike herself," said the doctor. "She would eat no supper, and went to bed heart-broken. In less than an hour I was called. In her delirium she keeps calling for her dear Ruth to come and save her."

"How those words pierced my heart! They took me to Amy's room; and there she lay, with the shadows of death already

on her forehead and in her big blue eyes.

"I knelt beside her and begged her to forgive me; but in her delirium, she did not know me.

"When I next saw Amy, she was sleeping peacefully—asleep in Jesus. All pain was gone, and her aching little heart was stilled forever.

"But oh, my grief! My suffering threw me into a high fever; and in my delirium I continually called for Amy, as she had called for me.

"My father was a Godly man; and through his prayers, God raised me up from that sickness. When spring came, and the green grass and the beautiful flowers sprang up on Amy's grave, I was allowed to visit it for the first time.

On a small white tablet, I read:

AMY SINCLAIR

Fell asleep December third

"I knelt on the grass beside the little martyr's grave; and for the first time in my life, I prayed a prayer of faith. God took away the heavy burden, and I felt quite strong and brave to go on living, finished Aunt Ruth, as she laid her hand lovingly upon the bowed head in her lap.

Bessie was crying softly. Aunt Ruth's lesson had gone home to her heart, and she felt how much she needed God to help her.

"Pray for me, Auntie," she whispered, flinging her arms about her neck. And from a full heart Aunt Ruth prayed that her little girl might be good and truthful always.

Bessie never forgot what Aunt Ruth told her in that twilight hour. God gave her a new heart, and from that time on she was always known as a truthful Christian girl.—The Burning Bush.

—Juvenile Pleasure.

A BOY'S EXAMPLE

A young man became secretary to the governor of a state. He was popular and promising. At the first dinner he attended with his chief and other important guests, wine was served. It was a real temptation,

not that he wanted the wine, but he wanted to be popular, and keep the good opinion of the governor and his guests. He gained the victory, however, and turned down his glass. The governor noticed it, asked the reason, and got for his answer what the mother had taught her son as a boy. Then a great thing happened. Amid the silence that followed, the governor said, "My Son, you are right; stand by your mother's and the Bible's teaching, and to honor your example we will all not drink wine this evening."

Do you not imagine that boy's heart was thrilled when he heard those words? Suppose you follow his example. Stand up for the right things no matter how many are doing the wrong. And God will honor your obedience by letting others follow you in right doing.—O. P. Boys and Girls.

Protokoll

Der Jahresfigung der Mennonite Pioneer Mission, abgehalten den 9ten Dezember, 1948, in Geschw. D. W. Friesens Heim, Altona.

Anwesend sind die Brüder D. Schulz, A. J. Klassen, J. B. Kröfer, D. H. Funk, J. W. Schmidt, G. J. Beckau, G. J. Gerbrandt, Theo. Gröning, D. W. Friesen, J. R. Höppner, George Gröning.

1. Br. Schmidt eröffnet die Versammlung mit Angabe des Liedes No. 60, Ev. Lieder. Er verliest Luk. 9:10 ff. Der Abschnitt findet seine Anwendung darin, daß Jesus nach der Rückkehr der Jünger sich zurückzieht zum Gebet, und daß dann neue Aufgaben ihrer warteten. So soll auch für uns das Wort eine Bedeutung haben, da auch unser neue Aufgaben warten. — Die Versammlung wird zum Gebet aufgefördert und es folgt eine Gebetsstunde.

2. Das Protokoll der vorigen Jahresfigung wird von Br. Gerbrandt verlesen, gutgeheißen und angenommen.

Einige Punkte, die wiederholt werden sind die Erwähnungen der Missionskandidaten. a) Randall Heinrichs: sind in B.C. und haben eine andere Arbeit vor-

läufig übernommen. Sie gedenken unter der Northern Canada Evangelical Mission zu arbeiten. b) Helen Fehr hat nicht auf unsern Brief geantwortet und unsere Verbindung ist weggefallen. Bruder Schulz und Schmidt haben mit ihr gesprochen und fühlen daß wir nicht zusammen würden arbeiten können. c) Louis Browns haben sich einer andern Gemeinschaft angeschlossen und von uns losgesagt. d) Margaret Falk studiert im Hospital und vollendet gegenwärtig ihren „Practical Nurses' Training Course.“

Mittagspause.

Einleitend singt die Versammlung „Will ich des Kreuzes Streiter sein.“ Die Besprechung des Protokolls wird fortgesetzt.

3. Berichte.

a) Br. Schmidt berichtet von unsern Zusammenkünften während des Jahres. Sind dadurch auf dem Laufenden geblieben.

b) Der Schreiber weist hin auf die viele Beratungen im verfloffenen Jahr der Mexiko Sache wegen.

c) Theo. Gröning berichtet von seiner Reise nach Matheison Island mit Gesch. Jacob Unrau. Sie merkten, daß sie sehr willkommen waren. Die Leute halfen sehr mit dem Ausladen und der Weiterbeförderung ihrer Sachen. Während der Zeit, die er da war, konnte wegen des Regens wenig getan werden. Im Hause haben sie gearbeitet. — Sonntag war Sonntagschule und am abend auch eine Versammlung. Letztere war mittelmäßig besucht. Die Gefinnung und das Leben ist weftlich, aber die Missionare werden gut aufgenommen. Der Lehrer in der Schule ist ein junger Mann und heilsverlangend. Da wäre viel erreicht, wenn er könnte gewonnen werden. Br. Gröning hat gute Gemeinschaft mit Geschw. Unrau gehabt. Schw. Unrau hat besonders viel Geduld gezeigt. Br. Unrau kann sich mit den Leuten ziemlich gut verständigen. Eine Schwierigkeit, die der Berichterstatter in der Arbeit sieht, ist das gesellschaftliche Leben der Leute, und wenn die Arbeiter dazu Stellung nehmen werden, kann es schwer gehen.

d) Briefe von Gesch. Unrau berichten, daß Br. Unrau einmal auf der Bloodvein Reserve gewesen ist. Sie haben auch in dem letzten Monat alle Heime auf der Insel besucht und da gezeugt. Birch Point wünscht besucht zu werden, und auch bei Pine Dock wartet man auf sie.

Bei der Besprechung wird darauf hingewiesen, daß christliche Lehrer in den umliegenden Schulen in der Arbeit viel mit-helfen könnten. Folgender Beschluß wird angenommen:

Beschlossen, christliche Lehrer für einige der Schulen in der Umgebung von Mathe-son Island zu suchen. Weiter wird be-schlossen, an Br. Friedrich Gerbrandt, der jetzt die Normalschule besucht, zu schreiben und anzufragen, ob in der Normalschule solche Studenten sein würden, die bereit wären, diesen Dienst anzunehmen.

e) Bericht des Kassensführers.
 Totaleinnahmen seit der letzten
 Jahresstiftung \$3,151.00
 Ausgaben während derselben
 Zeit 2,727.47

In der Kasse am 9. Dezember,
 1948 \$ 423.53

Beschlossen, einen ausführlichen Bericht über die Einnahmen von der Gemeinde mit dem Kassenbericht zu veröffentlichen.

Der Bericht wird gutgeheißen und an-genommen.

f) Bericht vom Traktatkomitee: Br. Theo. Gröning.

Dieses Komitee ist verantwortlich für die Herausgabe des Missionsblattes. Br. Gröning berichtet, daß sich die Arbeit im verflossenen Jahre schwer gemacht hat, weil die Sache in Mexiko so unsicher und schwer war. Es macht sich auch schwer, das Blatt regelmäßig herauszugeben. Altona hat sehr wenig Leser. Er emp-fiehlt, das Blatt an alle solche zu schicken, die darum bitten. Gegenwärtig werden die Namen derer, die Gaben für die Mission schicken, auf die Leserliste gestellt. Auch kann man das Blatt für 25c jährlich be-stellen.

Br. George Gröning, Editor des Missionsblattes, teilt mit, daß zu wenig

Material für dasselbe eingeschickt wird, besonders wenig deutsches. Er bittet um mehr Mithilfe im Sammeln von Stoff für das Blatt. Er möchte auch gerne passende Briefe haben, welche die Ge-schwister von Missionaren erhalten.

Beschlossen, das Blatt weiterhin im Januar, April, Juli und Oktober heraus-zugeben. Die nächste Nummer soll im Januar erscheinen.

g) Das Komitee zur Prüfung der Missionskandidaten berichtet durch Br. Schmidt. Von Schw. Margaret Falk. Grena, wird berichtet, daß sie diesen Win-ter ihren Kursus im Hospital beendet und dann fertig sein wird, in die Arbeit zu gehen.

Beschlossen, daß das Komitee zur Prü-fung der Kandidaten ihre Sache aufnehmen und darüber entgültig entscheiden soll.

Da wir gegenwärtig keine Arbeit für sie in Mexiko haben, wird erwähnt, daß eine Krankenschwester im Norden fehlt. Wohin sie geschickt werden wird, soll später bestimmt werden.

4. Veränderung der Statuten.

Beschlossen, die Statuten folgender-massen zu ändern:

1) Article 11, Meetings, Paragraph 1: delete the words „last Thursday in Jan-uary,“ and insert in their place „first Saturday in December.“

2) Add paragraph 5 to Article 11, as follows: 5. Seven members shall con-stitute a quorum at a meeting.

Die Dauer der Dienstzeit der Glieder der Behörde ist in den Statuten nicht bestimmt. Man fragt, ob das nicht sollte geändert werden. Die Meinung ist, daß es gut sein würde, diese Behörde gegen-wärtig in ihrem Bestande zu behalten, bis die Arbeit der Mission weiter ent-wickelt sein wird.

Beschlossen, über die Dauer der Dienst-zeit mit dem Lehrdienst der Vergthaler Gemeinde zu beraten.

5. Organisation. Als Beamte in der Behörde werden gewählt: Vorsitzender, Br. J. W. Schmidt; Gehilfsvorsitzender, Br. David S. Junk; Schreiber, Br. J. A. Höppner; Kassierer, Br. D. G. Friesen,

Beihilfschreiberin, Schw. Helen Wiebe; Nachrechner, Br. S. S. Hann und Br. W. J. Klippenstein.

Literatur- und Traktatkomitee: Theodore S. Gröning, S. J. Petkau, W. J. Klassen, George Gröning, Editor des Blattes, und die Schwestern L. Gröning und E. Petkau.

Komitee zur Prüfung der Missionskandidaten: Die Exekutive und die Brüder Alt. D. Schulz und Pred. J. M. Pauls.

6. Die weitere Arbeit für Geschw. S. J. Gerbrandt.

Nachdem die Sache allgemein besprochen ist, wird

Beschlossen, die Felder im Norden zu untersuchen, Möglichkeiten zu prüfen und festzustellen, ob wir einen Platz für Geschw. Gerbrandt im Norden finden können.

Beschlossen, Br. Gerbrandt während den Weihnachtsferien nach Mattheson Island zu schicken, wenn die Arbeit in der Bibelschule es erlaubt, mit Br. Unrau zu arbeiten und dann auch die Möglichkeiten für die Erweiterung der Mission zu untersuchen.

7. Kostenboranschlag.		
Gehalt für die Missionare ..	\$2,600.00	
Geschwister Unrau ..	\$1,200.00	
Geschw. Gerbrandt ..	1,400.00	
Arbeit auf dem Felde		
Bausond	500.00	
Reisen	300.00	
Literatur	100.00	
Medizin	80.00	
Unvorhergesehenes ..	150.00	1,130.00
Dahem		
Rente für Missionshaus	180.00	
Druckarbeit	200.00	
Wechsel, Briefmarken,		
u.s.w.	40.00	
Schreiberlohn	72.00	
Unvorhergesehenes ..	100.00	592.00

Total \$4,322.00

Beschlossen obigen Kostenboranschlag anzunehmen.

Diese Summe kommt aus Gaben. Auf der Bruderichast der Bergthaler Gemeinde wurde der Behörde das Recht eingeräumt, Missionssonntage anzuberaumen, wo der Mission besonders gedacht werden sollte

in der Predigt und auch mit Gaben für die Arbeit der Mennonite Pioneer Mission. Dort wurde auch beschlossen, daß damit im Januar begonnen werde.

Beschlossen folgende Missionssonntage für das Jahr 1949 zu bestimmen: Jeden zweiten Sonntag im Vierteljahr, beginnend den 9ten Januar und weiter den 10ten April; den 10ten Juli und den 9ten Oktober. (Sollte der Missionssonntag nahe an ein Missionsfest kommen, könnte beides vereinigt werden. Sollte es einer Ortsgemeinde nicht am zweiten Sonntag des Vierteljahres passen, so darf sie ihren eignen Tag bestimmen, jedoch sollte der betreffende Prediger darüber informiert werden).

Beschlossen, diesen Beschluß durch das Gemeindeblatt zu veröffentlichen und auch den Predigern auf der Predigerberatungen davon in Kenntniss setzen.

9. Nach der Schlussandacht, von. Alt. Schulz geleitet, vertagt die Versammlung.

—J. M. Göppner, Schreiber.

List of donations received by the Mennonite Pioneer Mission during 1948. Numbers represent receipts issued to individual donors.

Altona District	\$317.80
Winkler District	172.30
Morden District	109.42
Plum Coulee District	85.32
Rosenfeld District	69.20
Gretna District	82.35
Lowe Farm District	80.51
Morris District	17.60
Zion District	25.00
Homewood District	103.58
Grunthal District	35.60
Rosenbach District	25.00
Fifty per cent of receipts of Missionary Meetings in Altona	
Bergthaler Church during 1948 ..	265.92
Winkler Bergthaler Church Y.P. ..	10.73
Homewood Church Y.P.	10.00
Bloomfield Y.P.	30.00
Langevin Y.P.	9.10
Sommerfeld Sunday School	5.00
Rose Farm Sunday School	6.00

Altberghthal Sunday School	4.15
Edenburg Sunday School	25.00
Kleinstadt Sunday School	8.80
Tabaa Sewing Circle, Altona	10.00
Bethel Sewing Circle	25.00
Young Ladies' Sewing Circle, Altona	15.00
Bloomfield Sewing Circle	30.00
Rosenfeld Sewing Circle	25.00
Plum Coulee Sewing Circle	20.00
Morden Missionary Ladies' Society	35.00
Subscriptions, etc.	71.97
Receipt No. A13	40.75
A14	20.00
A15	5.00
A19	10.00
A25	12.00
A26	60.00
A28	25.00
A30	25.00
A32	20.00
A507	2.50
A510	45.00
A512	10.00
A963	5.00
A965	5.00
A966	20.00
A969	100.00
A971	4.20
A972	10.00

THE LORD WANTS YOU

"Nobody seems to want me," said the youngest girl of a large family. "I'm a cripple and in everybody's way." As she spoke she was passing a book shop and her eyes fell on the words, "The Lord hath need of him." She carefully remembered the place where those words were in the Bible and looked it up in her Bible at home. "Jesus once needed a donkey," she said, "and so perhaps He wants me—a cripple; I'll ask Him."

Forty years after that a lame Bible woman died loved by hundreds. That woman was once the crippled girl. It doesn't matter who or what you are, the Lord wants you, and if you will give your life to Him He will use you for His glory in just the place He has planned for you.

—Unknown.

Mathefon Island, Man.
Nov. 30, 1918.

Liebe Brüder im Herrn!

Einen herzlichen Gruß mit 1. Cor. 3:11. „Einen andern Grund kann niemand legen außer dem der gelegt ist, welcher ist Jesus Christus.“ Das sei unser Grund auf dem wir bauen, nur dann kann unser Werk vorwärts gehen. Es ist aber auch wichtig wie wir darauf bauen. Ja, möge es echtes Gold, Silber, und Edelm Stein sein.

Es ist jetzt beinahe einen Monat seit wir unsern letzten Brief geschrieben haben. In dieser Zeit haben wir alle Heime hier auf Mathefon Island besucht. Sehr verschieden haben wir es angetroffen. Jedoch sind sie sehr freundlich gegen uns und nahmen uns gut auf. Es ist hier nur eine katholische Familie die ihre Kinder nicht schicken wollen. Dann sind hier drei Familien in der, die Frau, oder der Mann katholisch ist. Es waren goldene Gelegenheiten für den Meister zu zeugen.

Von einer Frau möchte ich schreiben, um einen Einblick zu geben wie die Menschen hier leben. Sie lebt nicht mit ihrem Mann zusammen. Diese Frau ist eine freundliche Wäscherin die von einem Heim zum Andern geht, um ihr Brot zu verdienen. Ihr Haus ist nur klein 10'x14' Fuß. Sie hat drei Kinder die sehr menschenfeindlich sind vielleicht darum das sie nicht zur Schule gehen. In solchem Heim ist nur ein hartes Bretterbett, ein kleiner Tisch, eine Bank, ein paar Kisten und zwei kleine Blech Ofen. So ärmlich wie es von außen ist sind sie auch an der Seele. Wir bekommen sie auch nicht mal zu unserer Sonntag Schule, ihre Entschuldigung ist: „Wir haben keine Uhr, wir wissen nicht wann wir kommen sollen.“ Es gibt uns große Freude in ein solches Heim zu kommen, und ihnen die frohe Botschaft von Jesus zu erzählen und zu singen.

Berey Digg von Birch Point, ein Vater von 5 Kinder ladet sehr ein, wir sollen ihnen dort sobald wie möglich besuchen. Es sollen bei Birch Point auch so bei 20 Kinder sein die nicht mal Tagesschule haben. Hier ist noch gegenwärtig Gelegen-

Mennonite Pioneer Mission

Psalm 2:8

Ask of me and I shall give thee the heathen for thine inheritance
and the uttermost parts of the earth for thy possession.

Published Tri-monthly by the M.P.M., Altona, Man., Can.

Vol. V

APRIL, 1949

No. 2

"O Jesus Christ, grow Thou in me,
And all things else recede;
My heart be daily nearer Thee;
From sin be daily freed.

"Fill me with gladness from above,
Hold me by strength divine;
Lord, let the glow of Thy great love
Through my whole being shine.

"Make this poor self grow less and less,
Be Thou my life and aim;
O make me daily through Thy grace
More meet to bear Thy name."

—J. C. Lavater.

Burgfeldstrasse 11.
Kassel-Wilhelmshoehe.
January 30th, 1949.

Dear Friends at home:

"Greetings in the precious Name of our Lord and Saviour Jesus Christ." Hebrews 12:1-3.

It is some time since I wrote a letter to you all, and I have been asked to give you some news again, so I shall tell a little about the work that the Lord has called me to do for Him here in Germany. Truly the need is great and the hearts are hungry for the Word.

I have had many meetings in the three months that I have been here now, time has gone so very quickly. My work has mostly been with children and young people, but there are always some of the older folk who come too, as they want the simple gospel and many do not get this in the state churches, because Germany has so many theologians and they have made the Gospel a very difficult thing to understand, and when Christ made it so simple that a little child can understand it. This is a need and we must pray that their eyes will be opened so that they will give the people that which they need so much.

I had such a wonderful time in the D.P. camp of Lithuanians. There are many of these in the land and the Germans cannot go into these camps due to the hatred that exists between the Germans and the outsiders. First the Nazis suppressed them, then the Russians came and they fled, and so now their land is occupied by the Russian forces and they have no homes. Many have been in these camps for over three years and have no hope of ever getting out of this, and they have no place to make a living. Many go insane and commit suicide or end it all otherwise. This is a sad picture, but I have obtained permission to go into these camps and preach the gospel. Pray much for me that I may have the needed strength and knowledge how to give the word to them. In the first camp I had a Lithuanian Pastor who interpreted for me,

as some of them cannot understand the German. It was such a joy to minister to them and then so many came to accept Christ as their Saviour. The closing 19 stayed behind to be dealt with personally. Nothing could be greater joy than this. I was able to take Bibles to them that our mission has printed in Switzerland. How good our Lord is to give us all these things that we can work with. I am glad that I am here in the work.

I have received letters from some of you asking me about the Mennonite relief work here in Germany. So far I have not come across one of the centres but if someone will send me the addresses I will go and visit them. Perhaps it would be possible to get some food for some of these people that come across the border from the Russian Zone and are so hungry and needy. You will perhaps know by now that our work is mostly Evangelistic, though we try to help in the relief too, but we cannot do it all. We are willing to work with all those who preach Christ and make Him known. I visited one of the centres in France at Wissemburg, but I believe that that place was going to close down. As a whole this part of Germany is not starving any more, but in it are the individual families that need help.

Yesterday I visited a poor family. It was so pathetic to see the need out there, and I have gathered some of my own clothes together and sent a parcel to them so they can dress warm. Then too some of the food that was sent to me in the Christmas parcels I have been able to help a bit. The people take it so gratefully. The stories break one's heart.

At present I am translating a little booklet on the 23rd Psalm and am going to get it published for the young people; it is so simple and they need something where they can go on in the study of His Word. Pray that this will be a blessing and that the Lord will provide the necessary funds to get this published.

It is so wonderful the way the Lord has been providing for my every need. Truly He never fails us.

The Lord has given me good health and I am so thankful for this. Many times I am very tired, but then He gives rest. You will be glad to know that soon I shall have a little car to help in the work out here, to take the Bibles to the different places and also parcels of food and clothing. I am so thankful for the way the Lord has been providing the money for this. Some of you who read this have perhaps had a part in this. The work for the Master links us very close to one another, and I am glad that it is not me another, and I am glad that it is not who is doing the work but the Lord and hind in prayer and in giving. We give thanks unto God for His faithfulness.

Now I must come to a close once again, and may each one who reads this keep the vision before you of a lost and dying world without Christ as their Saviour. We must work while it is day; the night

cometh when no man can work.

Any of you wishing to send gifts to help in the work, make the money orders out to the European Evangelistic Crusade in Buffalo 9, New York, then put in a note for whom it is. This will save confusion. If the money order is made out to me it must be sent to Europe first so I can sign it, and then it goes back to our office in Buffalo. This causes long delay. I just tell this for the sake of some who do not know this. All currency must be handled through our main office. They always write me and send me the list of names who have sent gifts and I answer them personally.

May God bless you and keep you, till we meet again. If not here may we all be together at Jesus' feet.

Yours till He comes,

—TENE BLATZ.

Headquarters address:
European Evangelistic Crusade Inc.,
179 Delaware Ave.,
Buffalo 9, New York, U.S.A.

Little Bullhead,
March 6, 1949.

Dear Friends:

The Lord in His infinite Wisdom and Love has placed me in a northern school where I have the opportunity to serve Him and testify for Him. It is sometimes hard to understand why the Lord leads as He does, but if we allow ourselves to be led by His Spirit we find that His leading is best for us and for His cause.

The FIRST essential in the service of Christ is obedience. Not half-hearted but full complete, unselfish obedience to the commands of the Spirit who controls our life. How it pains our heart to read about Saul in 1 Samuel 15 that he did not **completely** obey God's command. Are you **completely** obeying the commands of God in your life? Perhaps God told you to become a public school teacher in the northern part of our province. You became a teacher but you did perhaps not go to the north. The fact that our north-

ern schools are so neglected is evidence enough that many are not in complete obedience to God's Word. Remember incomplete obedience is as bad as disobedience. Both bring rejection from the Almighty God. Remember Lot's wife!

When Philip received the command to go to the desert road we read that he ran to the Eunuch to talk to him about Christ. Oh that we today would hurry to tell others about Christ. The time is short and the signs of the times indicate that Christ could come today. Why then, dear fellow teacher, go after the transient things? Would you not rather be found in an isolated place shewing forth the praises of HIM? The trend today is towards taking a school where the salary is certain to be above average. Why must we always count everything in dollars and cents. Let us rather strive to be obedient and to renew our minds in order that we may prove the Will of God in our lives. The need for Christian teachers in the north here is appalling. So many of us are ignoring the command of Christ: Go ye into all the world (that includes north-

ern Manitoba). When Christ comes will He find you obedient?

To all the others that are so faithfully remembering us in your prayers: a hearty thank you. We feel your prayers backing us up daily and we cannot repay you. God will take care of that. Continue in prayer and please pray that God may make teachers willing to come up here and testify for Him.

If the Lord tarry I will endeavor to report with pictures and words more about the work that is being done here with the help and by the Grace of God. Till then He will take care of us all. AMEN!

I was over to see Mr. Unrau yesterday and I had a pleasant time of communion with him. I may be coming in soon to spend Easter as the ice condition will not allow me to spend Easter holidays at home at the time that the others will. If so I might be able to see you at that time. I cannot remember ever having the pleasure of meeting you. At any rate I am pleased at your verve for the north country and I hope that you are encouraging young teachers to come up here. It is a good place for a teacher with a definite testimony.

Allow me to close with James 4:8: "Draw nigh to God and He will draw nigh to you." How true that is but the opposite is also true. If we draw away from Him He cannot do any but that. May we always stay near to Him.

With brotherly love,

—BILL KLASSEN.

Everyday work requires everyday grace, and everyday grace requires everyday asking.

Whatever your work is, take it first to God. Before you begin, kneel down and implore His blessing. Ask Him for a spirit of patience and meekness in contending with all the little wearisome difficulties and annoyances connected with it. Ask Him to enable you not only to bear the daily cross, but to "take it up," denying yourself and following the footsteps of the Lord Jesus.

FLESH AND SPIRIT

The daily struggle between the flesh and the spirit, the hourly conflict between the Grace of God within us and our natural inclinations, is well illustrated by the reply of an aged man to his friend, who inquired, "What causes you so often to complain of pain and weariness in the evening?"

"Alas!" said he, "I have every day so much to do. I have two falcons to tame, two hares to keep from running away, two hawks to manage, a serpent to confine, a lion to chain, and a sick man to tend and wait upon."

"Impossible," said the friend, "no man can have all these to do."

"Yes," he replied, "it is only too true; it is exactly as I have said. The two falcons are my two eyes, which I must diligently guard; the two hares are my feet, which I must hold back lest they should run after evil and walk in the ways of sin; the two hawks are my two hands, which I must train and keep to work in order that I may be able to provide for myself, those who depend on me and my brethren in need; the serpent is my tongue, which I must always keep in with a bridle, lest it should speak anything unseemly; the lion is my heart, with which I have to maintain a continual fight in order that vanity and pride may not fill it, but that Grace of God may dwell and work therein; the sick man is my whole body, which is ever needing my watchfulness. All this is my daily fight, a constant struggle and requires much strength and watchfulness.

GRAND RAPIDS

When people talk about "missions" they think of dark Africa, the neglected South America, the millions in China or the many islands in the far seas, but little realize the thousands at their back door in the woodlands of northern Canada. When missionaries speak of terrible sinful practices such as idol worship, immorality, witchcraft, etc., we think that comes from Africa or India—but little realize that a



The new Mission home at Grand Rapids after 6 days of work

that is a daily matter in northern Canada, our so-called Christian country, or civilization.

Dear Christian friend, let us come down to earth and weigh the situation of mission work in northern Canada as Christ would see it. If we think that by giving a dollar here or a dollar there for missions we are

about those souls on the day of reckoning?

What would you say if you did not know who was your father? Or if you were not sure if you were the father over the children you have in your home? Or as the man told us the other day when he visited us, "she has no father." Or if you did not know where your husband

House formerly occupied at Grand Rapids



"pleasing in the sight of the Lord" we have much to learn. The north needs Christians to stand behind the message of God as never before. Sad to say that false religions are fast gaining ground. What will you say when you will be asked

(or wife) might be -were living with another man and called him your husband? That is everyday life at Grand Rapids, Manitoba. The people here are very superstitious, self-righteous, immoral, and above all in their own eyes, very religious.



Grand Rapid School

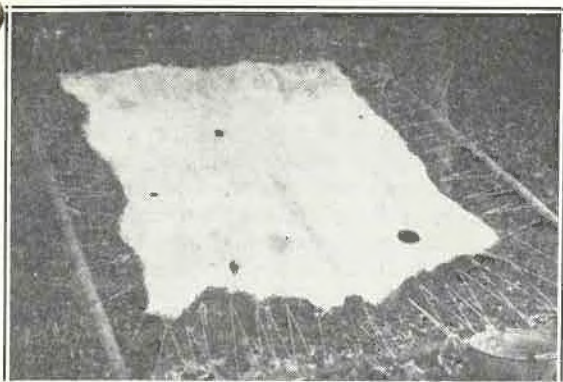
Site for new home which was
built in September, 148



So far we have been unable to have our own chapel for public services, thus have had them in various homes who have opened their doors to us. Every house so far has proven to be too small. Tell me why do these people, who live in sin, come to our services and outwardly seem to pay good attention? These people have NEVER heard the gospel story, the way of Salvation as given to us by God through His Holy Word, the Bible. Any religious teachings they have has been given to them in a language they could not understand. They have been taught a lot of dead-form which means little to them and does not satisfy the hunger God puts in the soul of men. If we now sing with them the good old gospel songs, read the Bible as it is, and speak to them in a simple form and language they can understand, holding

Christ before them as the Saviour of all mankind—are you wondering why they come to listen?

Unless every effort is made now, the blood of these souls shall forever be on our hands. People who have been so misled, mistreated, will be slow to change unless they see the gospel of Jesus Christ lived out before them. How many of you are behind the work as if this was your last chance or the year before the Lord's return? The three greatest NEEDS are— young people who are willing to come and help no matter what the cost; parents who will pray that people will fall on their knees before God and plead for mercy; and Christians who will promise God that they will stand behind those that can and will go with all that they have.



Moose-hide being stretched; a local project

A missionary from Africa whom we loved to listen to said, "I was attacked by lions and rhinoceroses many times. I was compassed about by savage men with poisoned arrows ready to strike me dead. For as long as fourteen months I never saw bread. For months I lived on beans and sour milk. For many weeks I had no salt. I had to eat anything, all the way

from ants to rhinoceros. But he said, 'Do not talk about sacrifice. When I think of the superlative joy of uttering that one word 'Saviour' and of proclaiming it to a great tribe who never heard it before, I never can think of those forty long years in the terms of sacrifice.' Let that speak for itself. Brethren will you pray!"

Happy in His service,

—Mr. and Mrs. Edwin Brandt.

WILL A GOD OF LOVE PUNISH ANY OF HIS CREATURES FOREVER?

The subject under discussion is a very serious one. It was not until I had been asked a number of times before I consented to write on it. If it was not for the fact that there is an eternity for everyone, either heaven or hell, and for the commandment of our Lord to teach sound doctrine, then we would gladly hold our peace and let everyone believe as he pleases. Men are bent on taking things away from the Word or adding to it. The idea originated in the garden of Eden. In finding an answer to the proposed question, I do not want you to accept my view or the view of any other man but the view of the Bible. You take your Bible and check up. If it agrees with it, accept it; if it does not, don't. This is fair enough. If a teaching is in harmony with the Bible in every way and you still maintain that it is not final, then there is no use continuing the discussion. By the Word of God, that cannot lie, you would not be

persuaded though one rose from the dead (Isa. 8:20; Luk. 16:31).

Strange as it may seem many of those who teach the doctrine that a God of love will not punish any of his creatures for ever expect to be with the righteous in glory. They believe that the unsaved will miss heaven's glory and will be punished by God but not for ever. The unfairness lies in gambling with another man's eternal destiny but trying to play safe themselves. If the unsaved get into this delusion we say they are "blinded" by the "god of this world" (II Cor. 4:4) and do not know what the Bible says. Such a mean and cowardly principle of teaching is not according to sound doctrine of the Bible.

Some think it unreasonable for a God of love to punish any of His creatures for ever. In the first place, how do you know He is a God of love? God has revealed Himself to man in two different ways, in nature and more fully in His Word. Do you get it from nature that He is a God of love? You don't. Nature is cursed

as far as this earth is concerned, and the evidences are so numerous that we don't need to mention any. Some beauty does remain but as far as God's love is concerned you don't get it there. You get it from God's Word, directly or indirectly. The same Word that informs us of the love of God also informs us of the wrath of God. Notice the mighty contrast. Very often in the same verse both sides are given, His love and His wrath. If you take one you must take the other, e.g. "forgiving iniquity, and transgression, and sin—that will by no means clear the guilty" (Ex. 34:7). "He that hath the Son hath life—he that hath not the Son shall not see life but the wrath of God abideth on him" (Jn. 3:36).

Now it is evident that the Lord God created angels before man. Man was later made a little lower than the angels (Ps. 8:4-5; Heb. 2:6-7). It is clear from Scripture that the angel which now is Satan fell from his original position (Isa. 14:12-15; Ezek. 28:13-15), and that other angels also fell (2 Pet. 2:4; Jude 6). They were bright and beautiful in their day. God has prepared an everlasting fire for them (Mt. 25:41). And if man who is made in the image of God, with greater opportunities, chooses rather to follow Satan and his angels he will end up in the same place. Turn to Mt. 25:31-46.—(Immediately after the great tribulation when the Son of man shall appear, be made manifest, be revealed (Mt. 24:29-30), not for the saints but with the saints (Col. 3:4; Jude 14b) to reign as king). That is when Christ shall come in His glory to judge the nations gathered before Him (Mt. 25:31). He will divide them to His right and left. To the righteous He says, "inherit the kingdom" (V. 34), and "(enter) into life eternal (aionios)." To the unrighteous He says, "depart from me ye cursed into everlasting (aionios) fire, prepared for the devil and his angels" (V. 46). "And these shall go away into everlasting punishment: but the righteous into life eternal" (V. 46). If the life of the righteous is forever, the punishment of the un-

righteous is also forever because the same word is used for both in describing the duration of their destiny. If the wicked at the judgment of the nations will receive everlasting punishment, why not any other groups or individuals that is not right with God? If the wicked angels are subject to punishment why not man who refuses free salvation in Christ? Both angels and man are His creatures.

In Rev. 20:10 it says the devil is cast "into the lake of fire," where the beast and the false prophet have been for a 1,000 years (Rev. 19:20), "and shall be tormented day and night for ever and ever (to the ages of the ages)." In Rev. 22:5 the same original words are used for the righteous who shall reign for ever and ever (to the ages of the ages). In at least three other places the same words are used to denote the extent of the punishment of the wicked and at fifteen places the state of the righteous or of God. The Greek word *aionios* (everlasting, eternal) mentioned before occurs more than forty times in connection with (eternal) life of the saved, and at least seven times in connection with the finally lost. I refer to the original not in order to take you into the unknown but to make it a little clearer. Almost any student can check up on this to make sure.

Another passage that is frequently brought up in connection with this subject is found in II Thes. 1:7-9, "the Lord . . . in flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting (aionios) destruction from the presence of the Lord . . ." It cannot mean that they will be destroyed and cease to exist forever because everlasting is an adjective telling how long the destruction will continue. Destroy means to undo, break up, dissolve, crush, lay waste, ruin. A thing may be destroyed and yet exist.

We have referred to certain portions of the Bible which definitely teach us that God will punish the unbelieving for ever. It may be that some honest Christians

are in doubt as to the meaning of certain other verses of the O.T. which seem to imply that they (ungodly) will cease to exist, e.g. "consume away," Ps. 37:20; "they shall be as though they had not been," Obad. 16; "shall burn them up . . . leave them neither root nor branch" . . . "they shall be ashes under your feet" (Mal. 4:1-3). In principle such passages refer to the removal of the ungodly from the earth by destroying their physical body. I am convinced this is the meaning of passages of scripture which speak in this manner. If you will carefully and prayerfully consider the entire portion in which such scriptures occur, I believe you will say the same.

Jesus said (Mt. 10:28), "Fear not them which kill the body but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." When we die we cease to exist in our earthly body but we do not cease to exist altogether. At sometime everyone shall be resurrected, though not all at the same time (Jn. 5:28-29). Some to everlasting life, and some to shame and everlasting contempt (Dan. 12:2). The unbeliever will receive a resurrection body in which he will appear before the white throne judgment, to be judged "according to his works" (Rev. 20:11-15) and "cast into the lake of fire." Fear him that is able to destroy soul and body in hell, (with everlasting destruction).

Each writer of the Bible added more of God's revelation to men until we come to the last book of the Bible. Nothing is said of hell in the Old Testament. It is a New Testament revelation. The word occurs only about twelve times in the New Testament and in nearly every instance used by our Lord. However, there are multitudes of references in the Old Testament to a place called Sheol in the Hebrew. In the Authorized Version this Hebrew word is translated "hell" or "grave" many times and a few times "pit." The Revised Version has retained the word Sheol, meaning the unseen state. The same place in the Revised Version New

Testament is called hades (Greek). That is the place all the departed of the Old Testament went. Jacob speaks of going there (Gen. 37:35). That is where Lazarus and the rich man went (Luk. 16:19-26). Notice it has two parts, a place of comfort and a place of torment. Christ opened the way to the holiest (heaven itself) by His own blood. When Christ died on the cross He descended in spirit to sheol or hades. When He ascended He took the spirits of the just with Him to heaven (Eph. 4:8-10). Those who die in Christ now go to be with the Lord in heaven (Phil. 1:23). Those who die without Christ, including the unrighteous of the Old Testament are and will be in sheol or hades in torment and will remain there until their resurrection after the kingdom age (Rev. 20:5). In the judgment in Rev. 20:13, hades itself is cast into the lake of fire.

The Lord will use righteous judgment taking into consideration what a man knew (Prov. 24:12) but there is no ray of hope for anyone to enter heaven's glory outside of Jesus Christ because, "except a man be born again" he cannot see or enter the kingdom of God (Jn. 3:3, 5, 36; 1 Cor. 3:11; Acts. 4:12). "All have sinned and come short of the glory of God" (Rom. 3:23). We may be "justified freely by grace through the redemption that is in Christ Jesus" (Rom. 3:24). One physical life in which to get right with God by being washed in the crimson flood of Calvary. It is appointed unto man once to die and after that the judgment (Heb. 9:27).

"I have no pleasure in the death of him that dieth, said the Lord God: wherefore turn yourselves, and live ye" (Ezek. 18:22). "God is not willing that any should perish but that all should come to repentance" (II Pet. 3:9b). "God will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. 2:4). These are some of the direct references which state very plainly that God wants no one to be lost but rather that He wants every one to be saved. His Word could not be clearer. God gave His Son a ransom for all. Christ

died for all sins. He arose for our justification. Christ is the righteousness. Receive Christ by faith and you have the righteousness acceptable with God. This is God's way of salvation. Our works do not have a single bit to do with our salvation. All the good works of all the people put together could not save you. You will not be lost for the many sins you have committed. They were nailed to the cross (Col. 2:14). You will be lost (and are lost even now) because you do not accept Jesus Christ. Let me add. Works have their place but not for salvation. After we are saved we should have good works (or fruits of the Spirit), as is plainly seen in such scriptures as e.g. II Tim. 2:19b; Tit. 3:8. The saved will also be judged according to their works (II Cor. 5:10; I Cor. 3:11-15). Would to God we could say with Paul, "Woe is unto me if I preach not the gospel" (I Cor. 9:16b), and rejoice in whatever way Christ is preached (Phil 1:15-18).

For further information I refer you to the Bible. I have a whole stack of books here on the shelf; more or less good, which have wearied me at times. It is then that I marvel at the very plain statements of the Bible. Whatever helps you may wish to use is a matter of your own choice but for finality use the Scriptures. "Heaven and earth shall pass away but my word shall not pass away" (Mt. 24:35).

Etwas über unsere Arbeit bei Lake Winnipeg

"Ihr werdet die Kraft des Heiligen Geistes empfangen, welcher auf euch kommen wird, und werdet meine Zeugen sein. . . ." Apg. 1:8. Wir preisen den Herrn, daß es die Kraft des Heiligen Geistes ist, die uns zu Zeugen für Jesus macht, und nicht unsere eigene Energie.

Wir möchten gerne berichten, wo wir geblieben sind, unter welchen Leuten wir arbeiten, wie die Arbeit geht, und welche Schwierigkeiten wir haben.

Der See Winnipeg ist der größte See in Manitoba, und ist bei dreihundert Meilen lang. Er liegt hundertfünfzig

Meilen gerade Nord von Winnipeg. Im Matheson Island; der letztere wird an der Mitte des Sees ist eine Insel, die zwei Namen trägt, Snake Island und meistens gebraucht. Diese Insel ist von ungefähr fünf Meilen lang und eine halbe bis eineinhalb breit. Das Land ist ziemlich mager. Die Erdschichte ist nur etwa ein Fuß tief und auf vielen Stellen weniger. Bäume, wie spruce, pine, balsam, poplar, birch und tamarack, wachsen aber reichlich. Die Insel hat gutes Heuland. Da ist auch ein kleiner See, woraus ein kleiner Strom fließt.

Die Zahl der Seelen auf dieser Insel, welche im Wechseln bleibt während der Fischterminen, ist so bei hundertzehn. Nach Bear Island, 2 Meilen von hier, hat vier Heime; Birch Point, 14 Meilen, fünf; Little Bull Head, 10 Meilen, wo Bruder Willie Klassen von Homewood als Lehrer arbeitet, hat etwa fünfzehn Heime; Loon Straits, 30 Meilen, etwa neunzehn; Rabbit Point, 8 Meilen, fünf Heime; Bloodvein Reserve, 12 Meilen ab, zwanzig Heime, und da sind auch viele zerstreute Fischerkabinen um den See.

Die Mennonite Pioneer Mission ist bemüht, evangelische Arbeit hier auf Matheson Island und andern Plätzen zu tun. Sie fragten uns im September, ob wir bereit wären, solche Arbeit zu übernehmen. Wir hatten schon oft an diese Arbeit im Norden gedacht und für dieselbe gebetet, so daß uns die Frage eigentlich gar nicht überraschend kam, sondern vielmehr als von Gott.

Unsere Sonntagsschule hat siebenundzwanzig Kinder, die gegenwärtig im Alter von vier bis sechzehn Jahren alt sind. Es sollten 32 Kinder zur Sonntagsschule kommen, aber 2 davon sind aus einer katholischen Familie, und die andern fehlen noch zu gewinnen. Diese gehen auch nicht zur Tagesschule. Sie kommen aber pünktlich zu den Abendversammlungen, die durchweg sehr gut besucht werden. Unsere Nachbarn sind freundliche Menschen. Es sind auf unserer Insel nur zwei „Creath“ Familien. Die andern nennen sich irgend etwas, nur nicht Witschling.



Sunday School class at Matheson Island; Mrs. J. M. Unrau is seen at the left in the back row

Im Durchschnitt haben die Menschen ein gutes Fortkommen mit dem Fischen. Sie arbeiten aber lange nicht alle gleich. Einer raubt Geld zusammen, weil der andere nur genug für das Leben sorgt. Essen, laube ich, tun sie mehr als unsere Farmer in Sünden, fünf, sechs, siebenmal den Tag, und noch mehr trinken sie Tee. Wir haben uns das Teetrinken auch angewöhnt.

Noch ein wichtiger Teil unserer Arbeit ist das Hausbesuchen, wo wir persönliche Arbeit tun können. Diese Arbeit ist hier grade so schwer, als unter unserm Volk; etliche sagen zu allem ja, andere nehmen es zu Herzen, und viele sind hart gegen das Evangelium. Die älteren Väter und Mitgesellen wollen uns eigentlich sagen: zeigt uns, daß es aufrichtige Christen gibt, und wir wollen eurem „Worte“ glauben. Die meisten Männer sind von dem Trint-laster gebunden, und viele machen diesen Stoff selber. Der Herr Jesus kann diese Fesseln lösen. Die Eltern gehören alle zur Kirche, und doch haben sie nie eine Erfahrung mit Christus gemacht. Weil die Eltern so ein gottloses Leben führen können die Kinder das, was wir sie aus der Bibel lehren, nicht damit zusammenbringen. Dieses sind Schwierigkeiten, die uns am meisten hindern.

Die katholische Kirche hier auf Matheson Island ist, soviel wir wissen, in diesem

Winter nicht gebraucht worden. Eine Ursache ist, daß der Pfarrer ziemlich alt ist, und sein Gefelle der Lehrer der Schule, ist krank, und darum kann er nicht seine Plätze bedienen. Gewöhnlich kommt der Pfarrer her und bedient diese Familien. Vielleicht ist es gottgewollt, daß sie diesen Winter nicht kommen können, darum daß Sein Wort Gestalt gewinnen soll.

Um mehr vollständige Arbeit tun zu können, sind wir unbedingt um zwei Tagesschullehrer benötigt. Vielleicht läßt sich jemand von unsern missionsgesinnten Lehrern werben. Matheson Island hatte letzte Woche ihre „Annual School Meeting“, und sie wurden sich einig, ein Schulhaus (Lehrerwohnung) für den zukünftigen Lehrer zu bauen, worin der Lehrer, wenn er ein Familie hat, wohnen kann. Wenn er ein vollberechtigter (qualifizierter, Ed.) Lehrer ist, soll sein Lohn \$1,500.00 sein. Das Haus soll im kommenden Sommer gebaut werden.

Ich glaube, daß unsere Kinder eine gute Bildung haben sollen, daß wir zu Hause neue Krankenhäuser haben müssen, und daß unsere Gemeinde neue Kirchen braucht, die Sonntagschule besser auszubauen. Aber, sollten wir als eine christliche Gemeinschaft nur an unser eigenes Wohl denken und unsere Hintertürkarnachbaren darben lassen? Nein, nein! Die Seelennot



It takes a strong man both physically and spritually to travel with dogs. Yet it is the ideal way of travelling.

ist viel zu groß! Wie können diese Leute mit einer Andacht pro Jahr bestehen? Der Apostel Paulus braucht das Wort „Ich bin“ dreimal in Römer, Kapitel 1, und wir sollten auch miteinstimmen:

1. „Ich bin ein Schuldner . . . der Weisen und Unweisen.“ 2. So viel an mir ist, bin ich geneigt . . . das Evangelium zu predigen.“

Die englische Übersetzung bringt meinen

Gedanken klarer hervor. „So, as much is in me is, I am ready to preach the Gospel.“ 3. „Ich schäme mich des Evangeliums von Christo nicht: denn es ist eine Kraft Gottes, die da selig macht, alle die daran glauben, die Juden vornehmlich und auch die Griechen.“

Gott helfe uns!

Ihr frohen Dienste,
Mr. und Mrs. J. M. Unrau.

The murderer and robber are considered about the vilest characters with which the rest of mankind has to contend. The one, however, who belittles his fellow-being or falsely accuses his innocent neighbors and thus robs them of their good name, repu-

tation and influence, is a much greater nuisance to society than either.

God cannot see the sins of men through the blood of Jesus. Men cannot see glory of God through a pair of eyes filled with visions of their own glory.

If you read this quarterly and wish to have it continued, please sign your name and address and forward to George Groening, Box 82, Lowe Farm, Man.

Name

Address

Mennonite Pioneer Mission

Psalm 2:8

Ask of me and I shall give thee the heathen for thine inheritance
and the uttermost parts of the earth for thy possession.

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Vol. VI

JANUARY, 1950

No. 1

Saving Souls

It was for this the Saviour came
Down to our earth;

It was for this He shed His blood
Of priceless worth!

To cleanse, and purchase for the
soul

A heavenly birth.

It was for this the Spirit came
At Pentecost,

With an effectual call to save
At countless host,

Who would, but for His influence,
For aye be lost

It was for this the Book was
given—

The Truth divine,
In which God's holiness and love
Do intertwine,—

The proof we have within the
Word,

His Holy Shrine.

It was for this disciples
preached—

Apostles wrote:
Both Word and work in power
divine

The conscience smote:
Of unbelief and godlessness
The antidote.

And, with this aim, the Lord
intends

His own to go,
To near and far, home and abroad,
To friend and foe:

That the Good News of saving
grace

All men might know.

Matheson Island, Man.,
Dec. 7, 1949.

Dear Mission Friends,

Greetings to you in Jesus Christ's Holy Name. It is indeed a great pleasure to visit you once more after such a lengthy absence. Although we could not write or see you, we still have continued to pray for you.

The Sunday School is very well attended and we have visitors off and on. The evening services on Sunday night fill the school, as many as 54 have attended. After service we say to ourselves "Well after hearing the 'Word of God' they will not come again." When next Sunday comes we again see a multitude of hungry souls. Pray that we might not fail to present them with the whole truth of the Bible. Even the Kirkness family has been in attendance for the last while bringing their whole family with them on the Bombardier. About nine young people come to our Wednesday Bible Study class. On Friday night from 20 to 30 children and other people gather for an hour of Gospel singing. On one occasion our house was packed.

Now for the practical work I have tried to get the boys to make a skating rink, but it seems a useless attempt. We decided on this just to keep the young people out of mischief. May the Lord direct us in this also. Our teachers has not a personal testimony for Christ but she tries to assist in our work.

I had plenty of exercise and joy while trying to train our four pups today. Today I began to believe that I was achieving something with them.

The Bombardiers have been making their rounds on the Island even though there is little snow. The lake is still dangerous. The weather is getting colder so that they will soon be able to make their trips to Riverton or Hodgson.

Rumors are that the bush road to Riverton will be a busy one this year. If this is correct possibilities would be greater to go to and fro with the busy

Bombardiers. We are about 40 miles close to Winnipeg by this route than by way of Hodgson.

We feel that the M.P.M. should make more progress in seeing souls saved if we want to call this a field of labour. We feel as though we are but of little service. But if we see the difficulty the Andres face we definitely believe we are witnessing unto the ones that will hear this Word. The Lord willing we shall go over some time with the Bombardiers to pay them a visit.

Please keep praying for the souls under conviction.

Jake M. and Trudie Unrau.
May the Lord bless you,

I NEGLECTED

I neglected to pray, thinking to find some convenient time and place during the busy day. Yes, there was work that I felt must first be done. This repeated itself day after day, until the joy of prayer and fellowship had vanished and I wondered why. In all my cares and all the work I would do for God I forgot that I should bear my Christian brother's burdens. My love for them and the unsaved waxed cold. No time to pray but still I wondered and criticized why is there so little burden for mission work. I laboured fervently for the Lord but with little success. Yet in all this I little realized it was all because I had forgotten to pray.

I neglected to read my Bible. The cares and labours which daily fell upon me were many and surely God will excuse me, I have so much work to do for God I really have no time for reading the Bible. Each day there were new Christian papers and new books that must be read if I am to keep up in my work. Then at night, tired and weary, my eyes heavy with sleep and a guilty conscience but I must read at least one chapter before I retire. Then I marvelled why God's Word was so dry and lifeless. Now I realize that if God's Word is to bless us we must put it first.

God called go to those who have not heard of Christ. Here at home are many who will labour for God, but who will go to the lost of other lands. I felt the call and said, "O Lord I will go but not just yet." The years passed but I neglected the call of God. The Lord being merciful gave work to be done at home. God has for each of us a work that we should do. If we fail, work will remain undone. Therefore let us not neglect the work God has commissioned us to do.

"O Lord of all I have I will give a tenth to thee." God blessed the labour of my hands. But I did not credit it to God but rather to my efficiency and hard labours. Then I marvelled why has God permitted me to have so many expenses, until it seemed that nothing would remain. Nor did I realize it was rightly this.

If I neglect to pray, to go, to read, to give, how shall I face my Saviour thus in judgment. If thus I continue I shall waste my life and face my Saviour empty handed. Oh, let it not be so! Let me rather in all things place God first. That the Saviour may greet me, "Thou good and faithful servant."

Anonymous.

Champa, C.P.,
India

October, 1949.

"Because the darkness is past, and the true light now shineth."—1. John 2:8.
Dear friends, both near and far,

Greetings in the name of the One who is truly, "The light of the world", our Lord Jesus Christ. No matter how great the darkness and it is great at times, God's "Light of the world" is able to penetrate that darkness. We praise the Lord for all who this past year have claimed the Lord Jesus Christ as their own personal Saviour from sin. We rejoice with them that "the darkness is past, and the true light now shineth" in their hearts.

The work at the hospital goes on as usual. Sometimes we are very busy and

then at other times we are slack. Right now is one of the latter times, because most of our patients have gone home to celebrate "dewali" the festival of the goddess of wealth. We are glad that the Bible women have taken up some of the evangelistic work at the hospital. One of them comes every morning and spends her time singing and talking to the patients — to some of them in groups as they come in for daily treatment and to others individually who are in — patients. We are glad for the Gospel message that goes forth, we are glad for those who hear and respond, and we pray that God will honor and richly bless His word. Here, as well as everywhere else, there are those who hear and receive the word of God gladly and there are also those who do not want to hear. Recently we had a rich land-owner in the hospital for some time. Whenever the Bible women came around to his ward to sing and read from God's Word, he turned his back on them and refused to listen. When they showed Bible pictures he did not look at them. We were praying for him especially for we felt that the Holy Spirit was working in his heart. The day before he left the hospital he asked that we have our staff devotions in his ward. Needless to say we were only too glad to do so. Although he made no profession of any kind, we know that he heard the Word, and we rejoice that God does work in the hearts and lives of men when they hear that Word. Then there was the Hindu Saddhu (holy man), who sat by the hour reading the New Testament, because he was anxious to learn more about Christianity. Different members of the staff take turns in leading our morning devotions. We have a short Scripture passage and prayer in the doctor's office and then we go to the patient's wards and sing a couple of hymns and read and speak and pray. It is a real challenge for we know that there are many who have never heard before of God's redeeming love, and of the One who is able to remove darkness

and bring spiritual light.

The Indian church conference and the missionary conference are again a thing of the past for another year. We thank God for His undertaking and His leading. We were conscious of His presence time and time again. Now it is almost time for the touring season. Those of use who are in institutional work miss out on most of this, but we hope that from the hospital here we will be able to work out something whereby we can do some touring too, not only for medical care, but for the spreading of the Word of God as well. Both are greatly needed here in the surrounding areas. Some of the Native States on the outskirts of our mission area, that have hitherto been closed to the Gospel of Christ, are now opening up and we pray that we may be ready to go in and possess the land for our Master. We pray that during this blessed Christmas time there may be many in this land of spiritual darkness who will be able to say that the "true light now shineth" because they have come into intimate contact with our Christ. As the glorious Christmas message peals forth anew from the lips of young and old alike, we pray that much of it may fall on hearts that are prepared by the Holy Spirit to receive it and thus bring forth fruit unto life eternal.

I want to add this personal note to my letter to those of you who have been so faithful in writing during the past year. Please forgive me where I have not been able to answer all of them personally. I have tried to do so, but one is not able to carry out one's intentions. I thank all of you who have given me the assurance of your intercession before the throne of grace. I also want to say a hearty "thank you" to all who have been so liberal in giving of your material means to help in the furtherance of the kingdom of God here in this land. May you have the assurance in your hearts that God knows and He will not forget. God has been very good to me during the past year and I enjoy my work. I long for a

new infilling of God's Holy Spirit, a new zeal for His Word and work, and a new love for the souls of those who are wandering in the darkness of heathenism. Pray that the true light might shine in the hearts of many and transform many lives.

For each one of you I pray God's richest blessing at this Christmas time. May you be very conscious of His abiding presence, making this season precious indeed.

Yours for India's millions,
Anne Penner.

A.I.M. Kangundo, Machakos,
Kenya Col.,
December 1, 1949.

Dear Friends:

"When there is nothing between, you can take food to your neighbor's house and expect to cook it there without first asking him." This, we are told, is a Kikamba custom. Accordingly, we found in our kitchen the other day a large par of eggs, four small bags of flour, two small tins of baking powder, and a small bag of sugar. Although we had been invited to a "tea party" by the trainees, we scarcely had time to give a thought to the why's and wherefore's of these "gifts", in our kitchen. When the night before the "party" four representatives of the pupils came to our door we were enlightened. "The girls want to bake something for our party. Would you help them?" In spite of other necessary work we could not decline, and as a result the closing day of Teacher Training was a very busy one. Showers were plentiful that day, so the trip from kitchen to Domestic Science room, and back, had to be carefully planned, with an eye on the sky, so as not to be caught in the rain. At four o'clock in the afternoon all were ready for "tea". The special guests were the pastor, five teachers and the white people. Numbers in song were brought by the boys and girls. Then some of the guests were asked to speak. The final number was touch-

ing; just a simple little chorus, but beautifully sung by the girls: "We'll never say good-bye up there."

At the end of this year's work we may pray as we read of our Lord in John 17:11: "Holy Father keep through Thine own name those whom Thou hast given me, that they may be one as we are." Once, in the things pertaining to the service of Christ our King. **Pray** with us for these young people as they go to teach in the schools of Ukambaland. **Pray** also for the Form II pupils of this year. Some of them are going on to further education next year; others to work in their own villages. Throughout the year they have shown great interest in the things of God. We believe they have an appetite for God's Word. **Pray** that they may not forget to feed on it. **Pray** that their faith may be strengthened, as they live and experience the things they have learned. **Pray** for yours truly as she goes to her big brother's village for the holidays. "What a lovely Christmas that will be," I can almost hear some of you say. Truly there are not many missionaries who have privileges such as these. **Pray** that in all our plans for the New Year we might please Him who has sent us here. Please forgive me for not having answered letters. I still plan to do so as soon as possible.

Best wishes to all of you for a happy Christmas and a New Year full of blessings.

Sincerely yours in Christ,
Agatha Schellenberg.

GERMANY

The land which once gave to the world such a great reformer as Martin Luther, has today become a land of darkness in spiritual life.

Miss Blatz has been faithfully labouring among these people. The field is white unto harvest. **Pray** for her that she may be instrumental in pointing many souls unto Christ.

These pictures show us some of the

work she is doing. We trust to have a letter from her in the next quarterly.



Food for the poor

"Lord, when we pray, Thy kingdom come!

Then fold our hands without a care
For souls whom thou hast died to save,

We do but mock Thee with our prayer.
"Thou couldst have sent an angel band

To call Thine erring children home;
And thus through heavenly ministries
On earth Thy kingdom might have
come.

"But since to human hands like ours
Thou hast committed work divine,
Shall not our eager hearts make haste
To join their feeble power with thine?"

—Author unknown.

"And other sheep I have, which are not
of this fold: them also I must bring."

—Jesus.



Bibles for Germany



Personal work was done with this woman and a Bible given to her.

IN CHRIST I HAVE—

1. Love that can never be fathomed.
2. Life that can never die.
3. Righteousness that can never be tarnished.
4. Peace that cannot be understood.
5. Rest that can never be disturbed.
6. Joy that can never be diminished.
7. Hope that can never be disappointed.
8. Glory that can never be clouded.
9. Happiness that can never be disrupted.
10. Strength that can never be enfeebled.
11. Purity that can never be defiled.
12. Beauty that can never be marred.
13. Wisdom that can never be baffled.
14. Resources that can never be exhausted.

—The Brethren Missionary Herald.

SUKLU

"O child, what has happened to you?" But he did not answer. He stared at the ground before him. His clothes were torn to shreds. On his arms, his shoulders and legs were bruised patches, traces of blood all over his body. His feet were still bleeding.

"But, my dear boy, tell me what has happened to you." He would not tell. My whole heart went out for him. I loved him! He was a boy—and I had once been a boy.

"Anyway, you will tell me your name, won't you?"

After a long pause, and not once looking up, he said "Suklu." A big book was brought and his name was entered. He was admitted.

From the office he was taken to the

hospital. His sores were washed and bandaged, and finally he landed in the Lepër Boy's Home. The next day the tailor came to make him a shirt and a pair of trousers. A week later he began to go to school! And, with the other boys, he went to Sunday School and church. But in church, too, he would only stare before him for the longest time. He did not dare to look up. But finally he did! And when he did, he smiled!

* * *

"Teacher, how about sending me Suklu and two other little boys from school at ten?" I wanted to see Suklu only, but feared he would be afraid to come alone.

* * *

"Suklu, can you tell me where your home is?"

"I have none."

"I mean, where did you come from when you came here, where did you live?"

"At Sañangarh."

"How far is this?"

"About ten miles from here."

"Are your parents living there?"

"No,—only my mother."

"And your father?"

"He is dead."

"When did he die?"

"About three years ago, when I was four years old."

"What work did he do?"

"He was a fisherman."

"Did you ever catch fish, Suklu?"

"Oh, yes!" and he brightened up and smiled: "Lots of them!"

"That's fine." How proud he was when I told him he must be a clever boy to have caught so many fish, as I never had much luck.

"Suklu, how long have you been sick?" (Always a humiliating question to ask.)

His head sank again and he said: "Since my father died."

"Did he have the same disease?" (Leprosy).

"No, but my big brother did, and I ate off the same plate with him."

"What does your mother do?"

"She,—She now works as a sweeper for the landlord." (Outcast of outcasts, scavengers).

"And how did you get all those sores that day when you came?"

There was no answer. He again cast his eyes down and stared. Finally he said: "They are all gone now."

"Suklu, have you heard about Jesus since you are here?"

"Yes,—I—I—I love him."

"And now, when you get all well again, will you go back to your home?"

"No, never,"—and he trembled when he said it, and he had a far, far look in his eye.

"Tell me, are you happy here?"

"Yes, Sahib, I want to stay here a long time." He probably will as he is a far advanced case already.

"Now is there anything I can do for you?" He thought a little and then said: "A box, in which I can put my clothes." How I should have liked to promise him one, but our funds hardly permit is to feed him.

"Suklu has added to our burden. But, should we have told him to 'go on'?"

* * *

Over a year has passed since the above was written. It is another year which Suklu will never forget. Pain and suffering is written over many of its pages:

* * *

All seemed well With Suklu a year ago. In the mornings he went to school, and in the afternoons he took our two goats for grazing. He loved to be out in the open.

One day an insignificant little sore appeared on his left hand. It was properly dressed and Suklu went to bed with a smile. Before morning he was a very sick boy. His arm hurt him terribly. Off to the hospital he went—and the doctor told him that his whole arm would have to come off and—this,—at once! Suklu didn't murmur. He was brave. There was not a whimper. I saw him again a few hours after the operation. He couldn't

talk—but he smiled: I believed his safe.

What a shock I had when a day later the nurse told me that Suklu was very ill and was hardly expected to live. A chest infection had set in and another operation would be necessary. The doctor hesitated. He would be too weak. But it was the one risk left to save him, and Suklu had his second major operation in three days' time.

For weeks his condition was extremely serious. Then,—he began to pick up. But it took so long,—yet all along he would smile! I often wondered how he could. One day he asked me how his "goats" were, and when I told him that the one one had died, he was very sad.

"But how did it happen?"

"Oh, some naughty dogs got after it and tore it to pieces."

This made him think, and then gazing at his covers he said to himself: "They had no shepherd."

After a pause,—deep in thought,—he slowly said: "I too once had no shepherd."

* * * *

The other happening of the year which Suklu will never forget, is his baptism. For him it was a glorious day. He was all eagerness and yet so profoundly in earnest. I asked him: "Do you really love Jesus?" Looking at me, his face breaking into a smile, he said: "Oh, I do,—I love Him dearly."

Not so long ago, one afternoon, I saw him under a big tree among the scouts. He was all attention. He had become a recruit. He of his own accord joined a scout class and next month he will be enrolled. That will be another day he shall never forget.

* * * *

Every Sunday I see him leading a blind man to church. In his one hand he carries his song book and under the stub of his other arm he holds the cane by which he leads blind old Joseph. And he does it well.

And today, who should come to my office? No one else than Suklu!

"Well, Suklu, how is everything?"

"Oh, very well,"—and he smiled.

"Is there anything I could do for you?"

"Yes, Sahib, could I perhaps have a note book?"

"And what do you want to us that for?"

"Oh, you know, I'm learning to be a scout—and I want to learn how to draw the Union Jack."

So I looked high and low for a note book in my small and crowded office. But there was none. Finally, I went to see how many tablets I had. Was I glad that there was a few left and the one (a 5 cent tablet) had a picture of a big Canadian grizzly bear on! To make it complete, I also gave him a pencil with a rubber on. Was Suklu happy? The picture of the bear—the pencil with the rubber on,—and soon the Union Jack! And Suklu's face!—it was just all smiles and happiness.

I for one am glad that I didn't "sentence him to death" when he came to me first. And the friends who give for the lepers are the ones who saved him. They were the jury.

Towards evening I often see him on the playgrounds, tumbling around with the other boys,—full of life and as rough as any of them.

And there is another place where I often see him. It is on top of the "athletic ladder,"—near the boy's home. There he will sit looking up into the sky and sing at the top of his voice, giving vent to the joy in his heart, singing of the King of Love,—his Shepherd.

J. H. SCHULTZ,

Leper Home, Chandkuri, India.

To the readers of the M.P.M.:

"Is Canada going back to heathenism?" This term may sound rather ridiculous and extra-vagant to many who read this essay, but as we look at it from different angles and points of views there may be a truth in it after all. Every sound thinking Christian will have to admit the fact

that his or her life isn't what it was, when they were first saved. Gal. 3:3, 4:15. The real joy of the Lord in many has completely vanished away. There is no victory over sin, no real love for the unregenerated soul, no burden for a deeper life with God and devotion for Him. Prayers are said in a great hurry if said at all.

There are many churches scattered throughout this country of ours today, whose doors at one time were far open for the preaching of the gospel, but not any more now. The reader may ask why not any more now. The answer may be found in Jer. 23:21-22. This scripture is primarily Jewish, but "whatsoever things were written aforetime were written for our learning," Rom. 15:4. There are in our days as well as in the days of the prophets, pastors and teachers who have never been divinely called of God to the ministry. Many should be in a different vocation. If God was fully considered in the appointing of ministers, choices would sometimes be different to what they are. Many are appointed because of their great eloquency, others again are coveting another man's calling as the case is in Numbers 16: "The gainsaying of Korah." Little however, is the spiritual aspect of the candidate considered and as a result of that much preaching is corrupt and stale and without divine dynamo. If on the other hand the minister would derive his sermons from the right source what a blessing such a ministry would be.

We have churches in this part of the country where they permit almost anything only not the preaching of the real gospel. Its members are card playing, smoking, drinking, theatre-going members. It's not only the members doing that but the ministers as well which is all the worse. At Christmas I did my utmost to gain entrance to a church of that description with a Christmas message. I was kept going from one man to another until finally I was sent to one of their deacons, an old man 86 years old. I told

him my reason for coming and that I had been contacting a number of men before him about it so he said, "They only didn't have the courage to say no, so I'll tell you straight, we don't want you." We don't like the way you evangelicals preach. In other words Jesus is expelled from them. He is outside at the door knocking, Rev. 3:20. So I took my golden opportunity and asked the old deacon, if he was ready to meet God if He should call for him now or any other hour of the day. "We can never know," said he, "if we are ready or not. We'll find out at the Judgment if we'll be accepted or rejected. I am doing my best I can, and if God will cast me into hell with my good works I'll be satisfied with whatever portion God has allotted to me." What blindness. What uncertainty.

The reason so very many churches nowadays are powerless (including the Mennonites) is because the yare taking the Laodicean church as example, maybe unknowingly. What was wrong with her may be asked? Let the Scripture answer here: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knoweth not that thou art wretched, and miserable, and poor, and blind, and naked. The result for this great apostasy can be summed up in one word. "Worldliness" or unconverted church members. Any church hovering unregenerated members doesn't have any spiritual power, as the case was with Israel in Joshua 7. Achan's story.

Another reason why I think Canada is going back to heathenism is the rapid progress of the Catholic church. Canada's last census showed about 48 per cent Catholic. What will become when she gets the majority? We know what the outcome of that will be from other countries.

What is Europe today? Didn't she have all the gospel preached to her during the times of the Apostles, and the following centuries? Did they maintain their spiritual standard? We say no. Through the rise of Papacy, Catholicism predominated,

the real gospel was ignored and by force the people were brought under the Roman rule. Today Europe is considered just as much a heathen country as India, China or Africa. We in turn are sending the gospel back to them now. And who knows if they want to have to bring it back to us if the Lord tarries.

Does Christ occupy the pre-eminent place in our lives, in our church life, in our prayer life as well as in our every day walk. Should we realize that we have drifted away from the truth, let's go back to Bethel to the place of the Altar. God help us.

In His joyous Service,
Mr. and Mrs. H. W. Giesbrecht.

Mennonite Pioneer Mission,
Little Bullhead, Man.,
Lake Winnipeg.

Dear Mission Friends,

Greetings with Math. 2:10 "When they saw the star, they rejoiced with exceeding great joy." Indeed truly wise men have at all times rejoiced when the true light from heaven shone upon them and penetrated to the very soul. On the other hand we are living in an age where men love darkness rather than light because their deeds are evil. Neither will they come to the light lest their deeds should be exploded. These passages of Scripture are becoming clearer to us every day. Study the heathen in their uninterrupted sin, and lust and pleasure, then study the Word of God written about them, about two thousand years ago, and you find the Bible describes them exactly. Children of disobedience, fulfilling the lusts of the flesh and mind, children of wrath. Eph. 2:2, 3; without Christ, aliens, strangers from the covenants of promise, having no hope, and without God in the world. Eph. 2:12. Oh, how our heart goes out to them. Pray with us more earnestly that these people may turn to Christ for deliverance. That is their only hope. Would to God that they might realize it.

Since the last of October we have been

cut off from communication. No mail has either come in or gone out. So we do expect a huge pile of letters when the next mail comes in, probably some time in the beginning of December if you have faithfully written. In order to make our work better known to our friends, relatives and faithful prayer supporters we find it necessary to adapt time-saving methods in our correspondence work. Thus by making duplicates on the typewriter we can make it possible to send you a letter from time to time. We need your prayers, fellowship, and your letters, as we are working on a hard field; and Satan has placed his servants in iniquity on every corner seeking to destroy us. We are learning a little of what Christ meant when he said to his disciples **Watch and Pray**. These people are not satisfied to practice every vilest sin and ungodliness themselves, but seek the most cunning methods of dragging us into the mire with them. Sometimes when they are most friendly we can be almost sure the next attack is just around the corner. If they fail to deceive us they're angry. They'll go and work up a big story and it blazes fast like a wild fire. It blazes fast and it blazes far. Then we know the Spirit of God is working because the enemy of our souls is wrathful. Then what do we do? We grieve a little and sorrow a little over their souls. We rejoice a little that we are counted worthy to suffer a little for Christ's name. We have a little talk with Jesus and then we go right on.

We haven't seen our co-workers Jake Unruh's since they came back from furlough. We regret that we haven't been able to see Susie Friesen at all much though we've sought opportunity. I have however been able to see Henry Froese and several families at Loon Straits at a few different occasions. Agatha could not go as she was teaching. The fellowship we can have with some of the devoted christians at Loon Straits is very encouraging. One of the families, Garfield

Monkmans, invited us to spend Christmas with them. Mr. and Mrs. Monkman had decided between themselves if we stayed at our home here we would see so much sin that it would be hard for us around Christmas. We might follow the invitation unless the Lord provides us with a visiting singing group and perhaps a guest speaker. Wouldn't it be a wonderful help to our work if the Lord laid it on someone's heart to make this possible.

Besides direct mission work and teaching naturally much of our time is taken up with household duties, preparing for the winter, cutting and hauling firewood, etc. We have enough wood home and cut now to last until about sometime in January. We bought a horse today and so I'll try to get as much more wood before Christmas as possible.

The mission work here is very difficult, about every other home is a broken home where adultery is practiced openly. Many children are illegally born. This has gone on for years and years. No law or anybody else has raised a hand to prevent it. Genuine christianity is too pure for them. They don't want to separate from their lusts and pleasures. If their children are saved they drag them down, practically and some altogether by force, and prevent them from having anything to do with us. One young man who sometime ago came to us with a burdened heart and accepted salvation was mocked and teased by the other boys until he became discouraged and wilfully asked God to leave him. Several of the children who were saved at summer camps have backslidden. Yes, they wanted to be saved alright but to take up the cross and follow and bear the reproach of Christ is quite another thing. Men today want a religion where they can walk hand in hand with the world and not a step behind.

Mid'st all the discouragements God remembers his servants and sends dew drops of refreshments, to show his servant that his promises are as bright as the morning star. A few Sundays ago a poor man in the

forties (age) humbly knelt in prayer with us and asked God to forgive him his sins. Even before he was saved he said, they laughed at him for coming to Sunday School but he came anyway. Oh, pray that he may not become discouraged. Last Sunday I spoke on "Missions in Foreign Lands". Several were deeply touched. One man told us after the service he wanted to become a Christian one of these days. He said the only thing that was keeping him back was the tobacco. He wasn't ready to give it up yet.

We praise the Lord for good health and enough strength for each day. We do need it.

Oh, that our churches might open their eyes and look upon the white harvest fields and that young people might become willing to sacrifice their lives to rescue the perishing. We need to lay down one life to reap many lives. Will you pray the Lord of the harvest and write and tell us you are praying?

Sincerely yours for the lost,

George and Agatha Andres.

The days on the mission often bring homesick feelings. Will there be a letter from you? —Editor.

TRYING THE DOORS

You say, "But I have already embraced God's general will for my life. The cause of Missions is the centre and circumference of my life. I am a missionary at heart. I felt called to Africa. But I have tried the door to Africa and the door remains closed. God does not want me in the foreign field. I give up."

Ah, young person, do not give up so easily. Never give up. Keep trying. Keep on trying. Try another door. Someone has said, "The way to get an open door is to lean against a closed door and push." That's it—push upon that closed door. Try—push. Keep trying different doors until one opens. Keep moving. Remember it is easier to guide a moving object than one which is stationary. A ship in motion is not difficult to steer.

The missionary Paul was one who believed in trying all the doors of service. Rea. Acts 16:6-11. "Now when they were gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia. After they were come to Mysia, they assayed to go into Bithynia; but the Spirit suffered them not. And they passing by Mysia came Paul in the night; There stood a man of down to Troas. And a vision appeared to Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them. Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis."

It was easy for God to guide Paul because he was constantly "on the move" in relation to the work of the Lord. He did not lose heart after trying one door, or two doors, or even more than two. Once he had embraced God's general will for his life he was certain that he would be guided into a definite service.

Take my own case as an example. There came a time in my Christian experience when I felt a deep sense of the Lord's call upon my life for missionary service. Then I began to try the doors to a number of foreign fields. Although no longer young in years I was determined to try every door until one opened. I was turned down by a number of societies. Finally, the door opened for the West Indies, after first being thrust into South America. Yes, I believe that the West Indies is His particular will for me. It is His place for me—His perfect will for me.

And so my advice to you (from experience) is to keep trying the doors. Do not become discouraged. Let each one of us earnestly seek a place in His vineyard. "Where, Lord, where?" "Lord, what wilt Thou have me to do?" God grant that we may not be unwise, but understanding what His will is.

"My hands were filled with many things
That I did precious hold,
As any treasure of a king's—
Silver, or gems, or gold.
The Master came and touched my hands,
(The scars were in His own)
And at His feet my treasures sweet
Fell shattered, one by one.
'I must have empty hands,' said He,
'Wherewith to work My works through thee.'

"My hands were stained with marks of
toil
Defiled with dust of earth;
And I my work did oft times soil,
And render little worth.
The Master came and touched my hands,
(And crimson were his own)
But when, amazed, on mine I gazed,
Lo! every stain was gone.
'I must have cleansed hands,' said He,
'Wherewith to work My works through thee.'

"My hands were growing feverish
And cumbered with much care!
Trembling with haste and eagerness,
nor folded oft in prayer.
The Master came and touched my hands,
(With healing in His own)
And calm and still to do His will
They grew—the fever gone.
'I must have quiet hands,' said He,
'Wherewith to work My works for Me.'

"My hands were strong in fancied
strength
But not in power divine,
And bold to take up tasks at length,
That were not His but mine.
The Master came and touched my hands,
(And might was in His own!)
But mine since then have powerless been,
Save His are laid thereon.
'And it is only thus,' said He,
'That I can work My works through thee.'"

—Evangelical Missionary World

Mennonite Pioneer Mission

Psalm 2:8

Ask of me and I shall give thee the heathen for thine inheritance
and the uttermost parts of the earth for thy possession.

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*"Whom shall I send, and
who will go for us?
Then said I, "Here am I,
send me."*

Isa 6:8

THE GREATEST OF FIELDS

Mission is the barometer of the home church. How low does our labour register with the Lord of harvest? The heathen world is today crying for help. Yes, calling for us to come or send someone else. Their despairing cry is, "Come and help us, why have you waited so long." Let us not wait any longer. Souls are hourly perishing. What are we doing to rescue the perishing?

Foreign lands as India and China who have for years had open doors are today slowly closing their doors. New doors are opening. Ethiopia and Japan are calling for missionaries to come. What have we answered to this call or is this nothing to us? Awake! O Christian to the world's greatest need. Has the Lord's command to go meant nothing to us?

We have been selfish, with holding the bread of heaven from the heathen and in so doing have withheld it from our children. Our country is turning from God to heathendom. Why is this? Neglect of missions and failing to teach our children the fear of the Lord. How long will God be merciful to us? Parents, Sunday school teachers and teachers, will we fail in our duty to God with the children he has entrusted with us?

Our children are the only hope of future missions. Let us be faithful to our trust. They are the most fruitful of all fields. If we neglect them we shall reap in them thorns and thistles. Let us be diligent to bring them to the Saviour and God will through them provide us with the missionaries of tomorrow.

—George Groening.

We regret to announce the death of Rev. J. N. Hoepfner. He went to be with the Lord April 16. Rev. Hoepfner has served as secretary of the M.P.M. We extend our heartfelt sympathy to Mrs. Hoepfner and family. May the Lord comfort you in this time of bereavement.

G.G.

STRAPPING

Winnipeg parents are protesting the strapping of students. Twenty signatures have appeared on a three-page brief in which was recommended a probe into various schools.

One of the criticisms was that youngsters were being strapped "at too early an age," viz., from eight to fifteen years. Would these sentimental parents recommend that strapping not begin until fifteen years of age? Solomon, the wise man, said, "He that spareth the rod hateth his son: but he that loveth him chasteneth him betimes," i.e., early, diligently, painstakingly, whilst the boy is yet tender; as soon as, or before, the corruption begins to sprout up. The tree is to be bent whilst young. The punishment is to follow the sin so soon as to prevent the habit of sin being formed (J.F.B.).

The softness of these parents, however, is revealed when they asked the trustees to consider the "nervous, mental and physical feelings of the children." It is the old question of the unspanked parents who were themselves never conquered. Now they regard "feelings" as of more importance than righteousness.

Two conditions develop side by side and they stand related as cause and effect. Parents, and the public in general, insist on laxity in the punishment of crime. The counterpart of this tendency is the growing lawlessness among the young. Were it not for the wilful blindness and perversity of human nature we would be beside ourselves to account for such insistence, especially in the face of facts and figures regarding the mounting crime wave. Is there no connection?

PARENTS!

In one of our American exchanges the other day we came across this story of an eighteen-year-old lad who had committed a horrible murder, and died in the electric chair a few weeks ago. Just before he was led to his death he said, "I never had any guidance. I'm sorry I killed

that guy. I want his family to know that I'm sorry." Then he grew philosophical and said: "The reason guys like me go wrong is because of the way they are brought up. I made myself. I went to the movies. I read dirty books. I didn't have any religion. I thought the only way to live was to outsmart the other fellow."

There is something inexpressibly sad in this, and who are we to condemn the perpetrators of such crimes, and forget the story that may be behind them. We know the Judge of all the earth shall deal justly, and, when He sits to judge and the sentence is pronounced, we may find many a parent standing in the place of condemnation for the crimes their children have been guilty of. It is time that multitudes of parents awakened to a sense of their responsibilities to their children.

DISCIPLINE

The Mennonites have some of the best-trained children in this country. We have many of them in P.B.I. One of them tells me that when a member of her family was to be flogged at school her parents attended. This was custom among parents. Then they went home and gave the child another. Lawless parents and teachers of this age resent this method of handling children, but it produces the results.

--The Prairie Overcomer.

THE RAGGED SCHOOL OF ROBERT RAIKES

The Man Who Created a "Social Invention" of Far-Reaching Consequences, Known Today as the "Sunday School"

O. K. Armstrong

On a dark evening in 1780, Robert Raikes, a wealthy printer and editor of the "Journal" in Gloucester, England, gingerly picked his way along Sooty Alley, a muddy street in the slum district of his city. A servant walked ahead with a lantern. The dirty, ragged children who filled the street shouted obscene remarks at this upper-

class intruder, and one hit him squarely in the back with a fistful of mud.

Seeking shelter in a doorway, Raikes roundly reproached a thin, tired woman who came to see what the commotion was about. He told her the parents of those children should feel ashamed of their conduct. She answered:

"Yes, sir. But the children work all day. At night they have nowhere to go, nowhere to play, nothing to do. And you should see how it is on Sundays!"

Raikes went back to Sooty Alley the next Sunday afternoon. What he saw appalled him. Older boys were cursing and fighting among themselves, and setting little boys against one another. Younger girls and boys were standing about watching, or lolling listlessly on the mud-caked earth. A half-clad man, club in hand, was chasing some boys who had broken a window.

These children were put into the factories and apprentice shops at six years of age. Most of them worked 12 hours a day. Eight out of ten of the boys were in jail before they were 21. The hangman got about one in four.

Raikes was the leader of a committee to aid men sent to prison, and was proud to be known as "the man who helps the poor." But he saw that it would take more than gifts of money really to help these children. They needed, particularly, something to do on Sunday—the one day of the week that they were permitted to spend in "idleness."

A pious churchman, Raikes decided to bring some of them together for religious instruction. He went about the poverty-stricken neighborhood, hunting (he later wrote) "any decent well-disposed women." Mrs. King, of St. Catherine Street, became his first helper. Tactfully he won the consent of several other parents. By offering candy and coins, he rounded up a dozen boys one Sunday morning and led them to Mrs. King's house. There he read the Scriptures and told a story with a simple moral.

Sunday by Sunday the crowd of ragged children grew, as word spread that there were sweets and pennies to be had just to sit and listen. Girls begged to come, and Raikes defied the taboo against "mixing the sexes," and welcomed them. His business associates thought he had gone mad, for every Sunday morning his tall form could be seen, immaculately dressed in velvet coat, silver-buckle shoes and high hat, leading a small mob of rowdy children to Raikes' Sunday School. Some one derisively called it "Raikes' Ragged School."

From that Ragged School there developed the modern Sunday School, an institution that now covers the world. Today millions of young people and adults regularly receive religious instruction from volunteer teachers, in churches of almost every cred—perhaps the mightiest force on earth for moral training and character building outside the home.

During the first year of his experiment, Raikes added three other teachers, paying them a shilling a Sunday. Also he began teaching reading and writing. Since slum children could not go to school, he would bring the school to them on Sunday. He printed small booklets with the alphabet and Bible verses—the first Sunday school literature.

The children came at ten on Sunday mornings and were instructed until noon. They went home for lunch, returned at one o'clock for church. After church they came back to classes and repeated the catechism until half past five. They were rewarded with small cakes and pennies. Then Raikes dismissed them "with an injunction to go home without making a noise, and by no means to play on the streets."

The Ragged School man laid down the rule that the children must come with hands and faces washed and hair combed. To the many who had no comb or brush he supplied combs and showed them how to use them. He visited many of the homes, often having to arouse fathers and

mothers from drunken stupors; he broke through the crust of suspicion and distrust with friendly words and gifts of clothing for the children.

Raikes induced several of his business associates to set up Ragged Schools in Gloucester and London. They appealed to churchmen to conduct Sabbath teaching for children in the churches. But vigorous opposition developed. Ministers argued that it was beneath the dignity of the clergy to instruct off-spring of the lower classes. They complained that children were noisy and dirty.

The principal objection sprang from the belief that no work of any kind should be done on the Sabbath. One bishop wrote a heated letter, warning ministers that teaching children on Sunday was heresy since "it is sinful to use the mind or body on the Sabbath Day."

In reply Raikes quoted the great Teacher's words, "The Sabbath was made for man, and not man for the Sabbath." He compromised by excluding subjects requiring manual exertion, such as writing and arithmetic, and won some clerical support.

Gloucester's editor could not have foreseen that his would become a world-wide movement, but he did see immediate results among the children. They proudly showed him their clean hands. The classes became quiet and orderly. Painstakingly Raikes corrected their speech, demonstrated common courtesies and good manners. The boys who showed promise of leadership he made monitors, on their honor to help the others at all times.

Parents of these overworked, underfed children began telling Raikes of the transformation in their children. There were words of gratitude such as a grimy laborer spoke: "Guv'nor, we don't have to beat our Tom so mooch now." A factory owner wrote Raikes a glowing letter of appreciation. His workers—mostly six to 12 years old—who attended the Ragged School were more obedient, less quarrelsome.

After November, 1784, when the "Gen-

"Mennan's Magazine" presented a full discussion of Raikes' project, the movement spread rapidly. John Wesley, founder of Methodism, supported it vigorously, declaring, "The Sunday School is one of the noblest institutions which has been seen in Europe for some centuries." Wesley introduced singing in the Sabbath schools, set up classes by ages, shortened the hours of attendance and made the services more attractive.

Some of Raikes' teachers went to Bradford, center of the woollen-mill industry, which boasted of employing more children than any other English town, and organized Sunday schools in the poorest districts. Churchmen in Leeds and Bolton followed this example. At Stockport in 1784, churches of various denominations buried their differences to erect the first building especially for Sunday school teaching. More than 1,000 children attended in relays throughout each Sunday.

By 1785, Raikes estimated from reports that 250,000 children were attending Sunday schools all over England and Scotland. London had 50 schools; Edinburgh, 34.

William Wilberforce, Member of Parliament, became a patron of the Sunday school movement and won the support of numerous important men. He spent funds liberally to print and distribute Bibles for the children. Wilberforce also interested Queen Charlotte, who invited Raikes to Court. It was a proud day for Robert Raikes as he stood before King George and the Queen, declaring that children with schooling and moral training make better subjects.

Robert Raikes' Sunday schools helped advance two movements of tremendous effect upon society: general education for all and the decline of child labor. The great-hearted Gloucester editor began to champion the idea that every child, however poor, should have some schooling. To have schooling, there must be time free from work. He denounced the smug dictum that education for the masses was danger-

ous. "I know from men in prison," he wrote, "that in their unlettered state they early fall prey to criminal influences. Learning goes with morality, and these will save the child to useful life."

Manufacturers and apprentice masters stubbornly resisted any move to reduce the working hours of children, but Raikes set up classes on week nights to teach reading, writing and ciphering. He paid for the teachers. In his "Journal" he crusaded for night schools and for advancing the age of apprenticeships to ten and 12. Untiringly, he argued with business leaders and Members of Parliament, telling them: "The future strength of our country depends upon what we make of our children."

Before Robert Raikes passed away in 1811 in his 76th year, he saw the hours of labor shortened for children so they might attend school. Later the Sunday School Union, formed in 1803, helped to bring about the Education Act of 1870 which compelled local authorities to provide day schools for all children in the British Isles.

Other far-reaching effects stemmed from Raikes' project. He invited a noted Gloucester jurist to visit his Ragged School. This stern and harsh judge had often sentenced children to be whipped for petty offences. But when he saw a hundred slum children kneeling in prayer, his eyes filled with tears. He became one of Raikes' teachers and, instead of ordering cruel punishments, began to induce friends to help wayward youths.

The first formally organized Sunday schools in America appeared in 1790. Soon they spread all over the young nation. Daniel Webster characterized the Sunday school as the most effective means for moral instruction. General William Henry Harrison taught a Sunday school class in a small church near the banks of the Ohio until his election as President.

Countless thousands of lay persons, obscure citizens and noted leaders, have formed the mighty volunteer band of workers in Sunday schools. John Wana-

maker, Philadelphia merchant, while postmaster general, commuted each Sunday from Washington to teach his Sunday school class. William Jennings Bryan was a regular teacher. Russell Colgate, James L. Kraft and H. J. Heinz are typical of Sunday school teachers and leaders among businessmen of America. J. Edgar Hoover, Director of the Federal Bureau of Investigation, declares: "The Sunday school is undoubtedly the most effective means in our country for fighting juvenile delinquency and crime."

It is estimated that there is a world total Protestant Sunday school membership of 60,000,000. So the influence of Robert Raikes' Ragged School grows. As he himself hopefully wrote, "Perhaps what we have started will some day far exceed our first expectations."

- B.C. Shantyman.

NEWS FROM AFRICA

A.I.M., Mbooni, P.O. Machakos, Kenya,

December 9, 1949.

Dear Friends in the Homeland:

At last the happy moment has come to write you our first and our Christmas letter from Africa. Thinking of Christmas brings to our minds a thought from Isa. 53: "He shall grow up—as a root out of a dry ground," a precious reference to the virgin birth of our blessed Lord Jesus. Our prayer is that we too may take deep root here and bear precious fruit for Him.

How good the Lord was on the trip. Excepting for swells the ocean was very calm and the weather was pleasant. When we arrived in England there was almost immediate connection with a sea plane for Kenya. Once on the plane we made excellent time. Only three stops were made. Augusta, Alexandria and Khartoum. The last part of the trip was quite "bumpy" and we nearly were air sick. The children slept through it all.

Once arrived, no grass has grown under our feet. We have notice that the truck and our household goods are to arrive at

Mombassa on the 17th. We moved a goodly part of the stuff from Mulango to Mbooni, so that we have a "home" once more.

Mbooni is not as large an area as Kitui but it has as much work. There are thirty churches and twelve schools. This means much work. We had the Common Entrance Examinations today with over 160 candidates sitting. The people are happy to receive us, and we are glad to be where the Lord of the harvest would have us be. A special source of joy to the Christians here is the prospect of a truck for evangelistic work. Please pray for a trip being planned for May, Lord willing, which may take us right up to the equator.

The rains are lovely just now, and around the lamp while I am writing, many white ants are flying. Christmas is nearly here. We have invited sister Agatha to spend the holidays with us and are looking forward to a happy time in the Lord.

We pray for all you dear ones at home and rejoice at the work we have together with Him. We move with the feet, you move with the knees. What a blessing to see the conversion of a soul. Now the Lord bless you all. Yours, in that blessed hope,

For the uttermost part,
—John, Alice and the Children.

LETTER FROM INDIA

* Champa, C.P. India,
February, 1950.

My dear friends,

In this evening's hour the words of the old familiar hymn come to mind,
"Great is Thy faithfulness, great is Thy faithfulness,

Morning by morning new mercies I see;
All I have needed Thy hand hath provided,
Great is Thy faithfulness Lord, unto me."

He has proved Himself faithful again during this past Christmas season as well as during the whole of the past year. I cannot help but hum these words repeatedly. This has been a very busy, but nevertheless, blessed time, as we heard

again from different age groups of people and in different ways the old, yet never new, Christmas story. I want to express my thanks to all of you who have contributed in one way or another to making this a joyous Christmas season for me. Many of you sent letters; many sent greeting cards; many sent gifts of money and otherwise. To each one of you I say a hearty "thank you and may God bless you abundantly for it."

Now we have entered a New Year! The Lord has been gracious and faithful in the past year and because "He is the same yesterday, and today and forever", we expect His graciousness and faithfulness to continue. The verse that the Lord gave me as mine for the new year is Colossians 1:18. "... that in all things the Lord might have the pre-eminence." Pray that this might truly be manifested in my daily life. We know not what this year might bring. With frequent political changes here, the present and future conditions of missions seems rather unstable. We hear much of visas being refused to returning missionaries; of evangelism and Bible school work and the like as being non-essential to India's welfare, and other similarly disturbing rumors and reverberations. I have learned to love dearly this country and its people and the work; and, one tends to allow things like that to mar one's peaceful trust in God. But with rejoicing hearts we remember that "the battle is not ours but God's," and we may rest assured that He will open and close doors in accordance with His will, if we but "trust and obey."

Some one has said, "Attempt great things for God; expect things from God." This is our Golden Jubilee year and we are indeed expecting Him to do great and mighty things amidst a people that need our Christ and His salvation. May we not fail in attempting great things for Him. For this and in this we count on your continued prayer support.

I pray God's blessing upon you in the year that lies ahead. May you know the

joy of victory over sin, of answered prayer, and of souls won for the kingdom of God.

Yours for Christ in India,

Anne Penner.

PRAYER REQUESTS

Matheson Island

The Lord has blessed His work at Matheson Island. A number of souls have been saved. The services are well attended and work is growing. Pray for Unrau's and for the people with whom they labour. Especially for the newly born souls.

Pine Docks

The offence of the cross has not ceased. Remember Mr. and Mrs. George Andres. They labour in the face of great difficulties and opposition. Pray that God may help them in the hour of need by strengthening and encouraging them.

Grand Rapids

Mr. and Mrs. Edwin Brandt are home on furlough. They are staying with Mrs. Brandt's parents at Winkler. Anyone desiring to have them visit their church and give a report on their work please contact them at Winkler.

Pray for all the workers in the service of God. The time is short, what we would do for God we must do now.

ROME'S FORWARD DRIVE

Roused by her loss of power over Catholics in Soviet satellite countries and roused, too, by a growing inertia among European Catholics in general, Rome is strengthening her missionary cause. High officials now order the priests to practice Protestant methods—to preach on the street corners and to visit from house to house.

Consider the following illuminating comment bearing upon Rome's missionary program: "We are illuminating much," writes a missionary of the European Christian Mission in northern Holland, "concerning the activities here of the Roman Church.

She is building large schools and hospitals in Friesland, the traditionally Protestant stronghold of the North. These are a bridgehead for the advance of the Roman Catholic Church as it presses northward. There is little resistance to this infiltration; most of the Protestant churches are modernistic. If things go on like this in Holland, the country will be in a decade or two overwhelmingly Roman Catholic."

THE SECRET OF THE CROSS

By Cecil R. Findley

No more shall we reproach the Lord
For all our bitter loss,
When once, in silent trust, we learn
To touch the Master's cross.

For naught can come of bitterness
More bitter than He bore;
And life has not with which to hurt,
More than it hurt Him sore;
And yet the gloom He entered on
Could hear Him bravely sing;
He took His cross and fashioned it;
A blessed, saving thing.

So, in the cross we learn anew
The Master's secret old:
The fiercer flame we tread with Him
But makes the purer gold.

FALSE SECTS

And what about the increase of false sects in Europe? From France a missionary writes: "We were told last week that the Mormons have just sent another twelve missionaries for the Bordeaux area. Jehovah's Witnesses, Christian Scientists, and many divine healing groups are also coming to Europe in force."

There are one hundred Mormon missionaries in France alone, and they are winning converts. In Holland, too, Mormon missionaries are active. One of our workers from that country writes: "A brother of one of our believers has been won over to Mormonism. He has gone to Salt Lake City, Utah, to be baptized and remarried by the Mormons there."

Jehovah's Witnesses abound in Europe.

Full of zeal, they knock on door after door, selling their literature and inviting people of their special meetings. Christian Scientists, Spiritists and devotees of astrology are also numerous. Christian Science works largely through its literature and appeals mostly to the intellectuals of Europe. Spiritism offers to broken-hearted men and women some contact with their dead; and who does not have some one dead as a result of the ghastly war? Astrology, the pseudo science of the stars, claims to offer a glimpse into the future; and who in Europe, suffering in the present, is not eager to know whether future days will be brighter?

YOUR HABITS

Are you bound or free?

A preacher one day spoke to a large gathering of boys and girls. He warned them against bad habits, and told them the time to get rid of bad habits is before they have taken a firm hold.

"Here," he said, "is a thin thread. See how weak it is. With just one little jerk I can break it."

Then, calling a big boy to the platform, he showed him the thread and asked him to break it. The boy laughed, and without any effort, broke the thread.

Turning to the children he said, "You have seen how easy it is to break the thread, and yet I assure you that I can wind it around this big husky boy so that he will be powerless."

"I'd like to see you do it," the boy said. "I'll show you I can break that thread, no matter how often you wind it around me. Go ahead."

While the children were watching attentively, the preacher went ahead. He wound it around the boy until he had wound it fifty times. Then he asked, "Do you think you can get free?"

"Sure," said the boy, "that's easy." But it wasn't so easy. He tried his very best. He jerked and moved in all possible directions, but, do what he would, he did not

succeed. He couldn't move his arms or hands. The only result of his attempts was that the thread went deeper into his flesh and began to hurt him.

The children were surprised. They had never thought that a thread could be wound around a person so many times that it would be impossible for him to get free without help.

The preacher first freed the boy, and then said, "Children, I have tried to teach you a lesson. The thread I have used represents bad habits. You do a certain thing once, and you know it is wrong. Be sure and never do it again. Do not think you can do it again without harming yourself. Maybe you are tempted to do it just once more. If you yield to that temptation, you will find it a little harder the third time to resist it. Your sin is like the thread I used. The oftener you do it, the harder it will be to break with it. After a while the sin will have taken such a hold on you that it will be impossible for you to resist the temptation. Remember what happened to the strong boy when the thread was wound around his body many times. Remember that he was unable to help himself any more.

"Sinners are in that condition; they cannot help themselves. God is willing to hear the prayers of those who will earnestly ask Him. He will free them from their sin, and will give them strength to resist the devil."

—Selected.

"I HAVE GIVEN YOU AN EXAMPLE"

Prayer has a large place in Jesus' program for saving the world. A study of the prayer life of Jesus would be time well spent, for in this, as well as in all phases of Christian service, Jesus has set us an example. Study the prayer which He gave the disciples at their request,—Matthew 6:1-15; Luke 11:1-13. Study His prayer in the seventeenth chapter of St. John. Jesus practiced what He taught. He withdrew from the crowd, He took time to pray even if it meant a whole

night's rest. He was submissive in prayer. In all things He showed us by His example what He meant. Pentecost was the result of the disciples' obedience to His plan that they tarry in prayer until they should receive power. He asked that we pray the Lord of the harvest that he thrust forth laborers into the harvest. Many of God's most wonderful promises hinge upon our praying as Jesus has commanded us. We can hasten or hinder the promotion of God's Kingdom on earth as we heed or ignore the example which Jesus has left us for prayer. Dare we fail Him in this part of His program for saving the world?

FOR BOYS AND GIRLS

"All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on Him the iniquity of us all."—Isa. 53:6.

Why is it that boys and girls can be saved as well as grownups? It is because God in His wonderful love for us made the way of salvation so simple and so easy that even very little children can be saved. Let us say our memory verse over slowly while we think just what it means. "All we like sheep have gone astray." That means every one of us has taken the wrong path. We have not turned to God to go in His way, but we have gone in our own sinful way just as the next part of the verse tells us. "We have turned everyone to his own way." Yes, we have all sinned. We do not deserve anything from God. He sent His Son to die for us. When Jesus hung on the cross, "the Lord laid on Him the iniquity (sins) of us all."

Dear boys and girls, oh, how I hope you will truly understand what I am going to tell you now. It is this: When Jesus died for your sins, **He took your place.** He died in your place and in your stead in order that you might be saved. Grownups have a big word to explain this wonderful thing. They call it **substitution.** A substitute is one who takes the place of another. We are the ones who had sinned, so we are the ones who should have

been punished for our sins. But Jesus took our place.

Jesus not only took our place, but He gives us His wonderful place if we but receive Him. God made Jesus to be sin for us—He who had never sinned—that we might be given His righteousness! Isn't it just wonderful that He could so love us? You remember the story of mother hen who died that her chicks might be saved? You may have heard the story of the bee who stung mother instead of Timmy. The bee left the stinger in her arm, so it could not then sting Timmie. These are both just tiny pictures of how Jesus the Son of God gave Himself for us, in our place and in our stead, that we might be saved.

Not long ago, boys and girls, right near where we live, a grandfather gave his life for his little grandson. He was taking the boy home when four-year-old David stepped off the sidewalk into the path of the bus. The grandfather dashed into the street and pushed the boy out of the path of the bus, but grandfather was killed instantly. He died in order to save David. Do you know what I thought of when I read that? Yes, of how the Lord Jesus gave His life to save us!

Watch carefully now while I put a big red cross on the board. In the center of it I will put the word ME, while each of you boys and girls think of how that word stands for YOU. Now I want to read you a verse from the Bible in Galatians 2:20, "The Son of God, who loved ME and gave himself for ME." Now I am going to put the names of you boys and girls present today, on the cross. This will make it seem more real to you as you see your own name here. Jesus gave Himself for you—James, Bill, Agnes, Rose, and all the rest. He took your place. Think of it a moment. You are the one who sinned and deserved to be punished, but Jesus loved you and took your place.

I told you a while ago, boys and girls, that God's way of salvation is simple and easy. Not simple and easy for God, for

it cost Him the best and dearest He had. But simple and easy for us. Why is it simple and easy? Because it is all done for us. It is finished. God planned it, Jesus did it. Now all we need to do is receive it. That is our past. It does not become our own until we do our part.

Do you believe? Do you believe that it was for YOU Jesus died? There are different words in the Bible that tell us how to be saved once we see that we are sinners and cannot save ourselves. One word is believe in the Lord Jesus, another is receive the Lord Jesus, another is look to the Lord Jesus. They all mean the same thing. Have you done this? If not, will you do so today? Will you do so just now? Remember, "He gave Himself for ME. Not me if I am good, but just as I am—a sinner in God's sight, who needs to be saved. Men's idea about how to be saved is to try to do things. God's way—the Bible way of salvation tells us that this wonderful salvation is a free gift and you must take it that way. You cannot work for it. God asks you but to receive what has already been done for you.

I am sure there are some boys and girls what has already been done for you. Saviour. Will you do so just now and pray: "Into my heart, into my heart, come in today, come in to stay, come into my heart Lord Jesus."

(Taken from CHILD EVANGELISM Magazine to be used by teachers.)

THE OCTOPUS

Cape Town harbour was the scene of intense excitement and anxiety as the S.S. Dunvegan Castle battled with the fierce gale that beat against her, in sight of the many anxious people on shore, who awaited her safe arrival there.

With one desperate effort she gained the harbour in safety, but not without great damage, both to herself and to the pier with which she collided, and it was evident to all that great damage had been done.

After the storm, the divers had to reckon

up the damage, and so as Palmer, the strong, powerful, bulky figure stood ready for the descent, his final instructions were to Jack, the man operating above, to look alive, and keep the signal-cord in order as his life depended upon that.

His work was speedily accomplished. He had just inspected the huge blocks of fallen concrete, when to his horror and surprise, something suddenly darted towards him from under a crevice in the rocks, and with its long tentacles fastened itself around his body, and held him there as in a vice of iron. In that moment of appalling horror Palmer realized that he was helpless, and unable to deliver himself, for he was now in the grip of an octopus.

His only help and resource was from above. With all the energy of despair he pulled the signal cord. Would Jack be quick and deliver him from the klastly death that stared him in the face with diabolical eyes, in what seemed to him an eternity crammed with horrors.

Yes, thanks be to God, Jack's strong hand was on the lifter, and Palmer found that he was rising, but so was his enemy. There was no loosening of that awful clutch. The approaching light, and the decreasing pressure, awoke hope's bright ray in his breast as the surface of the water was reached, and the glad light of day shone on his dripping helmet, and there was Jack filled with awe and terror as he watched Palmer and his close-clinging enemy rise from the waters.

What a sight! What a tragedy! Unless he can manage to cut these tentacles, lined with hundreds of tiny suckers, from Palmer's body. It was no easy task. With knife and axe he hacked and hewed and bit by bit the twelve feet long clinging arms were finally cut away, and the powerful diver, once under pain and terror of approaching death, down there in the depths of darkness, stood free, unchackled in God's bright sunshine.

Even so is the tragedy of the human soul. That great arch-enemy Satan, with

his paralysing power and deadly grip upon the soul, would clutch and grip us with his deadly tentacles, until at last he precipitated us into the depths of hell, where he is destined to be for all eternity. For sin when it is finished bringeth forth death, and the soul that sinneth, it shall die.

But God has devised a plan whereby His banished be not expelled from Him forever. Praise God, there is a Man above who can lift the soul that is grappling with the strong one. Pull the signal cord. Help will be there immediately from His throne, for the Man Christ Jesus lives in the power of an endless life, and He is able to save to the uttermost all who come unto God by Him.

He has been in conflict with your deadly enemy, and has conquered. At Calvary He made a show of him openly, with all his hosts, and on the third, the appointed day He rose again, and led captivity captive. He has power to deliver from darkness, and death, and hell, for He is now alive for evermore, and has the keys of death and of hell at His girdle. He waits for your signal. He hears the faintest cry. Will you trust Him to deliver you from sin's appalling horrors, and step up into the glorious light and liberty of the Gospel? For whom the Son makes free, is free indeed.

—The B.C. Shantyman.

Mathejon Siland, Man.
Februar 21, 1950.

Liebe Geschwister im Herrn!

Einen Gruß mit Jesaja 40:8, „Das Heu verdorrt, die Blume verwelkt, aber das Wort unseres Gottes bleibt ewiglich.“ Welch süßes Wort! Alles was wir um uns sehen ist vergänglich nur Sein Wort unvergänglich, würden wir diese Tatsache mehr beherzigen so hätten wir mehr Mut und Freudigkeit für den Herrn zu arbeiten wenn auch der böse Feind noch so robust gegenarbeit leistet.

Wenn wir uns recht erinnern dann ist es

Schon ein Jahr seitdem wir unsern letzten Brief an dieses Blatt schrieben. Auf Bruder Grönings Anfrage wollen wir es wieder tun. Wie schnell sind doch die Unterlassungen doch gemacht, und wie lange nimmt es manchmal sie wieder zurecht zu stellen. Haben wir uns mit diesem gegen Gott verschuldet so wollen wir nach 1. Johannes 1:9 handeln.

„So wir unsere Sünden bekennen so ist Er treu und gerecht uns von aller Untugend zu reinigen.“

Ein mancher von euch würde uns wohl in der plattdeutschen Sprache fragen: „Wo gäht et noch emma?“ Wir wollen diese Frage versuchen zu beantworten. Anfangs Januar hatten wir selige Erfahrungen, da drei weiblichen Seelen den Herrn Jesus bekannten. Dieses machte andern und nicht weniger uns recht froh, und wir dankten dem Herrn daß Er sich zu seinem Wort bekennt, und daß diese Seelen sich bis heute bewähren haben lassen. Sie leiden zuzeiten Verfolgung von ihren alten Freunden. Betet für die neu Bekehrten!

Auf spezielle Einladung fuhr ich mit unsern Hunden nach Bloodvein, wo ich bei Bensens übernacht blieb. Schon im September hatten die Schwestern von der Altona Nähverein etwas Kleider für diese Familie geschickt und noch immer hatten sie die Sachen nicht gebraucht. Sie bedankten sich sehr für die neue Kleider und die weiße Unterwäsche aber schienen unzufrieden zu sein mit dem Gebrauchten. Sie meinten jemand hatte unterwegs die neuen Sachen genommen und die alten hinein gesteckt; dieses gefällt uns nicht. Wir sagen uns wenn sie so wollen dann werden wir es ihnen das nächste mal abjagen, und die Kleider dahin geben wo sie nötiger fehlen. Es macht sich schwer zu einer Gruppe zu sprechen die nicht hordhen, aber noch schlechter wenn die Leute es nur teilweise verstehen. Sie können nur wenig Englisch in der Reserve.

Auf Matheson Island wird die Sonntag Schule gut besucht, die Singstunde am

Freitag u. Sonntag Abendversammlungen auch. Zur Bibelstunde kommen so 9. Der Herr hat schon oft gesegnet.

Höchst wahrscheinlich werdet ihr diesen Brief in der Zeit lesen wo wir keine Post Verkehr haben können. Dieses ist wegen das schwache Eis, und gewöhnlich vom 15. April-20. Mai. Möchte der Herr uns allen bewahren, und in dieser Zeit nötige Gesundheit geben.

Eure Geschwister im Herrn,

—Erudie u. Jacob M. Unrau.

MISSIONARY SURVEY

For two years a survey of world Protestant missions has been carried on by the World Dominion Press in London.

The survey does not record any of the missionary work being carried on in the United States, Canada, Europe, Australia or New Zealand. In all of the other countries there are approximately 27,314 missionaries in 102 various mission fields responsible for approximately 1,775,000,000 people.

Southern Rhodesia has approximately one missionary for every 4,000 persons; Northern Rhodesia, one for every 5,000; Nigeria, one for every 25,000; Colombia, one for every 31,000; Haiti, one for every 54,000; India, one for every 93,000; China, one for every 117,000; Japan, one for every 186,000; French Indo-China, one for every 308,000; and Formosa, one for every 580,000.

It is easy to see that the mission fields are still woefully neglected. Let us continue to pray and give in order that the labourers may be thrust out into the fields, which are white unto harvest. For some of us the call will come to "go."

Mennonite Pioneer Mission

Psalm 2:8

Ask of me and I shall give thee the heathen for thine inheritance
and the uttermost parts of the earth for thy possession.

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JESUS CHRIST

"Neither is there salvation in any other; for
there is none other name under heaven given
among men, whereby we must be saved."—
Acts 4:12.

Bekanntmachungen

Wir machen bekannt, so der Herr will, sollen die Geschwister Jacob M. Unrau, den 8ten Oktober, 2 Uhr nachmittags, in Verbindung mit einem äußern Missionsfeste in Altona, ordiniert werden. Alle Freunde der Missionsarbeit wie auch der Geschwister sind herzlich eingeladen. Wollen alle der ganzen Sache fürbittend gedenken.

In Verbindung mit der Ordinationsfeier soll ein weiterer Aufruf gemacht werden für den Baufund. Wir haben schon schöne Gaben für diesen Zweck erhalten, doch, um das Haus zu bauen brauchen wir noch mehr Unterstützung. Dürfen wir uns an die wenden die mithelfen wollen, und bitten es so schnell wie eben möglich zutun. Bis zum 8ten Oktober sollten wir schon wissen auf wie viel Geld wir rechnen können. Wenn dann genug da ist um das Haus von außen fertig zu machen, soll noch in diesem Herbst angefangen werden.

Wir schauen uns um nach Brüdern die willig sind eine oder zwei Wochen der Mission im Norden zu widmen um das Haus zu bauen. Es geht bis zum Lake Winnipeg mit dem Auto zu fahren. Br. Unrau kann dann mit unserm neuen Missionsboot diejenigen abholen die mit dem Auto bis Fisher River kommen. Es würde dieses nicht nur eine Gelegenheit sein einen Dienst für den Herrn zu tun, sondern es bietet auch eine Möglichkeit schöne Erfahrungen in unserm imponierenden Norden zu machen.

Altona, Man., Sept. 25, 1950.
Werte Geschwister:

Schon lange habe ich etwas schreiben wollen über unsere Missionsarbeit im Norden. Ehe ich das aber jetzt tue will ich eine Erklärung geben. Viele werte Geschwister stellen mit recht die Frage warum wir nicht zurück ins äußere Missionsfeld gegangen sind. Das war auch unser Plan als unser Mexiko Feld aufgegeben wurde, und das ist auch heute noch unser Gedanke. Im vorigen Herbst meldeten wir uns bei der Grace Bible Institute. In Verbindung mit unserm Studium in der Schule wollten wir die Spanische Sprache in der Universität von Nebraska aufnehmen. Unser Sehnen war zurück nach Mexiko, und wir dachten dieses könnte uns vielleicht einen Weg finden. Doch wir durften nicht nach den Staaten gehen. Uns wurde das Arbeitsvisa nicht zugesagt und ohne Arbeit konnten wir dort nicht sein. Unser Weg

öffnete sich nach dem Canadian Mennonite Bible College. Dann im Frühling kam der Ruf zur Bibelschule. Wir haben uns lange geweigert und wollten eigentlich nicht zusagen. Doch schließlich sahen wir daß dieses der nächste Schritt für uns sei. Als ich meine Antwort an die Behörde der Bibelschule schrieb, sagte ich unter andrem Folgendes: Wir wollen versuchen durch die Bibelschule junge Arbeiter vorzubereiten für die Missionsarbeit. Mitzuhelfen mit der Arbeit auf unserm Missionsfeld auf Lake Winnipeg; Interesse zu wecken für die Missionsarbeit der Konferenz. Sie haben große Felder und bieten viel Gelegenheit zu arbeiten. Ich glaube es würde nach vielen Seiten zum Guten dienen. Bis der Herr uns ein anderes Feld zeigt wollen wir auch hier Arbeiten nach unserm Vermögen. Bitte betet auch weiter für uns.

Es ist unser Vorrecht gewesen sechs Wochen auf unserm Missionsfeld im Nor-

den zu sein. Geschwister Unrau waren auf Urlaub. Wir waren froh die Gelegenheit zu haben zu sehen was der Herr getan hat. Und wenn wir jetzt von Erfolg schreiben können, so wollen wir aber nicht das Gefühl geben daß unsere Arbeiter dort auf Rosen gehen. Der Brief in diesem Blatt von Br. Andres läßt uns die dunklere Seite beschauen. Es ist schwer und es sind viele Segner im Felde.

Wir kamen Anfangs August nach Matheson Island. In den folgende Wochen haben wir Pine Dock öfters besucht und mit Geschwister Andres zusammen gearbeitet. Hier hatten wir die Gelegenheit ein Begräbniß zu haben. Die ganze Ansiedlung kam um dieses Begräbniß beizuwohnen. Auch kamen die Leute alle des Abends um das Wort zu hören. Br. Andres und ich sind auch zwei mal nach der Jack Head Indian Reserve gefahren. Wir fanden hier offene Herzen und hatten viel Freude sie ihnen vom Weg des Heils zu sagen. Wir hegen den Gedanken eine Station auf Jack Head zu öffnen. Bitte Betet für dieses und

auch für Geschwister Andres. Wir glauben der Herr wird sie vielleicht nach Jack Head führen. Die Erlaubnis, eine Arbeit auf Jack Head anzufangen muß von der Regierung kommen. Wir wollen hier um Weisheit bitten. Geschwister Andres werden für diesen Winter wohl auf Pine Dock bleiben. Auch auf der Bloodvein Indian Reserve ist ein Verlangen vorhanden Gottes Wort zu hören. Noch können wir keinen Weg sehen auf diese Reserve zugehen. Wir empfehlen auch dieses der Fürbitte der Kinder Gottes an.

Auf Matheson Island haben wir etliche Christen. Die müssen jetzt gepflegt und geleitet werden. Auch müssen wir an ihre Zukunft denken. Das Ziel der Mission ist selbstständige Christen oder Gemeinden zu bilden die die Arbeit dann weiter führen. Dieses wird viel Weisheit und Gnade brauchen. Auch hier wollen wir mit unsern Gebeten hinter den Geschwistern auf dem Felde und der Behörde daheim stehen.

Im Dienste des Meisters,

—Henry und Susan Gerbrandt.



"S.S. Kenora" at our new government dock at Matheson Island.

Matheson Island, Man.

Juni 7, 1950.

Liebe Geschwister im Herrn!

Wir möchten euch grüßen mit den Worten unseres Heilandes wenn er sagt: „Wahrlich, wahrlich, ich sage euch: Wer an mich glaubt der wird die Werke auch tun, die ich tue, und wird größere denn

diese tun; denn ich gehe zum Vater. Und was ihr bitten werdet in meinem Namen das will ich tun, auf daß der Vater geehrt werde in dem Sohne.“ John 14:12, 13. Möchte dieser Brief nicht nur Neuigkeiten bringen sondern uns zusammen anspornen im Gebet anzuhalten, für dieses bis jetzt unterlassenes Feld. Wollen so bitten, daß



The calm bay at Pine Dock where Mr. and Mrs. George Andres labour.

der Vater im Himmel geehrt wird, so haben wir die Verheißung des Herrn auf unserer Seite.

Gestern erlebten wir ein großer Tag hier bei Matheson Island. Wenn immer das große Boot die „S.S. Menora“ kommt ist zuzagen jedermann da. Jetzt hatten wir sie aber vom 29. Oktober, 1949, nicht gesehen. Diese sieben lange Wintermonate waren sehr lang für manche. Aber Gott sei dank für uns waren sie eine Zeit des Segens. Uhr 11.30 Vormittag kam der ersehnte Schall, das grobe, gemütseregendes, lautes Pfeifen. Dieses brachte ein Jubeln von seiten der Kinder aber nicht viel weniger der Erwachsenen. Der Lehrer lies die Kinder aus der Schule. Es war das das einzige was er tun konnte. Denn vom Lernen gab es jetzt nichts. Ich glaube ihr könnt euch das Laufen und Jubelieren gut vorstellen. Ich wurde damit an die Wiederkunft des Herrn er-

innert. Wie viel von ihnen werden so dem Herrn entgegen jauchzen wenn er seine Botschaft schallen wird. Wir können zu Gottes Ehre sagen, erliche ja. Bist du lieber Leier so fertig auf sein Wiederkommen?

Wir haben das Mennonite Pioneer Mission Blatt noch nicht erhalten und hab vergessen was ich das letzte mal schrieb. Doch sagen wir der Herr hat gebete erhört und unsere jungen Christen erhalten. Eine Schwester hat sich gemeldet getauft zu werden, wofür wir Gott dankbar sind. Wir möchten auch eure Fürbitte haben daß dieses möchte geregelt werden. Eine Gruppe junger Leute wollen nach der Youth Camps fahren, möchte der Herr auch da sein Wohlgefallen haben. Am 2. April bekehrte sich ein Jüngling. Er ist jetzt aber nicht zuhause und wir bedauern ihn. Wir haben ihm schon über einen



A typical dwelling around the island during fishing season.

Monat nicht gesehen. Möchte der Herr es jemand besonders auf's Herz legen für ihn zu beten. Jakobus 5:16. Wir hatten kürzlich einen Wiener Noast für die, die zur Singstunde und Bibelstunde kommen. Wir durften nicht andere einladen sonst hatten wir nicht genug Wiener. Wir sangen Chorus und auch andere Lieder um das Feuer, und wir glauben daß alle gesegnet nach Hause gingen.

Zum Schluß möchten wir eure Gebete haben für die Arbeit die im Sommer getan werden soll. So der Herr will sollen alle umliegenden Plätze mehr mit dem Wort bedient werden. Geschwister Verbrandts wollen dazu kommen. Galtet auch an für die Fahrgelegenheiten zu beten. Wir haben das Boot noch nicht und doch muß der Herr das Schiffelein lenken. Jakobus 4:2 b. „Ihr habt nicht darum daß ihr nicht bittet.“

Eure Geschwister im Herrn,

Trudie u. Jacob M. Unrau,
Mathejon Island, Man.

Zu Beidem bereit.

Paulus aber antwortete: „Was macht ihr, daß ihr weinet und brechet mir mein Herz? Denn ich bin bereit, nicht allein mich binden zu lassen, sondern auch zu sterben zu Jerusalem um des Namens willen des Herrn Jesu.“ Apost. 21. 13.

Wir wollen uns dieses Bild einmal anschauen. Paulus war auf dem Wege nach Jerusalem. Er wurde gewarnt daß feindliche Juden ihn überfallen und binden würden. Seine Gefährten, als sie dieses hörten, baten ihn er solle nicht reisen. Darauf gab Paulus obige Antwort. Er war bereit, entweder ein Gefangener zu sein oder auch zu sterben.

Wie erklären wir uns Paulus seine Stellung? Warum fürchtete er sich nicht vor dem Tode? Wie konnte er diesen Erzfeind der Menschen, den Tod, mit solchen Mut entgegen gehen? Paulus war des Lebens doch nicht müde geworden. Es war nicht daß er sterben wollte. Es war nicht daß er sich Mutwillens seinen Feinden Preis gab um den Martyrtod zu sterben. Er war irgendeine Zeit bereit, wenn es Gottes Wille sei, Rechenschaft abzugeben:

Seine Rechnung war eben in Ordnung. Seine Stellung war: „Aber ich achte der keines, ich halte mein Leben auch nicht selbst teuer, auf daß ich vollende meinen Lauf mit Freuden und das Amt, daß ich empfangen habe von dem Herrn Jesus, zu bezeugen das Evangelium von der Gnade Gottes.“ Apost. 20:24.

Nein, Paulus wollte nicht sterben. Er wollte für dem Herrn leben. Er wollte seinen Lauf vollenden, er wollte seinen Dienst dem Herrn zu bezeugen treu ausrichten.

Für viele von uns würde es vielleicht leichter sein für dem Herrn zu sterben als für Ihm zu leben. Paulus hat sein Leben oft für dem auf dem Spiel gesetzt. Warum? Paulus konnte seinen Herrn, er stand mit ihm in Lebensgemeinschaft. Er konnte den Tod ins Angesicht schauen.

Es wird erzählt als Paul Nader auf Sterben lag, eine Gruppe um sein Bett standen und weinten. Mit einmal richtete der Sterbende sich auf und sagte: „Was weint ihr? Wer ist der Sterbende hier?“ Beide Paulus' wußten daß der Sieg Christi ihnen durch daß Grab hindurch trage.

Um Paulus seine Stellung verstehen zu können wollen wir uns sein Leben anschauen. Erstens Paulus und sein Erlöser. Ehe er dem Herrn Jesus als Erlöser annahm war er sein Gegner. Er verfolgte und überantwortete die Gemeinde, die Christen. Apost. 8:3. Als Stephanus die Predigt hält ist Paulus wohl auch dabei gewesen. Als Stephanus dann zu ihnen sagte: „Ihr Halsstarrigen und Unbeschnittene an Herzen und Ohren, ihr widerstretet allezeit dem Heiligen Geist, wie eure Väter also auch ihr. Welchen Propheten haben eure Väter nicht verfolgt? Und sie haben getötet, die da zuvor verkündigten die Zukunft dieses Gerechten, dessen Verräter und Mörder ihr nun geworden seid.“ Apost. 7:51-52. Dieses war zu viel. Stephanus wurde gesteinigt. Saulus (Paulus) hatte Wohlgefallen an seinem Tode.

Viele andre Christen wurden so oder auf ähnlicher Weise getötet. Kein Zweifel

Paulus seine Schuld war groß als er sich als Sünder erkannte. Aber wir wollen nicht Steine werfen. Die Bibel sagt alle Menschen sind Sünder, „Aus dem Herzen kommen arge Gedanken Mord, Ehebruch,“ u.s.w. Matth. 15:19. Paulus mußte sich bekehren um ein Kind Gottes und ein Diener Christi zu werden. Diesen Weg muß jeder Mensch gehen um selig zu werden. Paulus war ein Mann den Gott eines Tages entgegen trat. „Saul, Saul was verfolgst du Mich.“ Als Paulus gesagt wird es ist Jesus den er verfolgt bricht er zusammen. Was willst Du, daß ich tun soll? Dann triumphiert die Gnade. Das ist der Sieg von Golgatha.

Paulus und sein Dienst.

Es ist etwas großes im Leben eines Christen dem Herrn Jesus als unseren Herrn zu erkennen. Paulus tat das und übergab sein Leben dem Herrn. „Daher war ich der himmlischen Erscheinung nicht ungläubig (ungehorsam).“ Apost. 26:19. Bist du in seinem Dienst getreten?

John und Mary Gaston, ein junges Ehepaar, gingen als Missionare nach China. Der Herr segnete ihre Arbeit. Viele bekehrten sich. Ganze Dörfer wurden verwandelt. Eines Tages erkrankte Mary. Der Arzt war 600 Meilen entfernt. Sie machten sich auf der Reise dorthin. Sie fuhren den Fluß hinunter. Eines Tages ruhten sie unter dem Schatten eines Baumes. Sie sprachen davon wie froh sie waren daß sie in China sein konnten. Mit einmal sagte Mary: „John, ich reise nicht weiter. Ich geh Heim, um bei Christi zu sein.“ Sie sprach von einigen Dörfern wo der Herr besonders gesegnet hatte. „John, ich bin so froh daß wir gekommen sind; wenn ich auch nicht weiter kann.“ Mary starb und wurde dort unter einen Baum begraben. Es war niemand da um mit John zu trauern und Trost in Gott zu suchen. Er war allein. Sie hatten den Weg der Gabe gewählt. Die Chinesen die mit ihm waren wollten nun den Fluß weiter hinunter fahren. Aber John sagte: „Nein, nein nicht hinunter, sondern hinauf wollen wir fahren.“ Marys letzte Worte waren „John, gehe zurück zu den Leuten

bis ans Ende.“ Diese jungen Leute hatten ihr Leben dem Herrn geweiht. Wie steht es in meinem und deinem Leben? Der Herr hat uns als Christen zum dienen berufen. Wir sollen unsere Kräfte und unsere Mittel dem Herrn weihen, zum Dienst.

Paulus Erhöhung.

Paulus ist ein alter Mann geworden. Seine Gesichtszüge, sein Körper zeigen von viele Strapazen auf seine Missionsreisen. Er ist im Gefängnis zu Rom. An seinem Körper trägt er Narben die er um Christi Willen bekommen hat. Die Zelle ist kalt und dunkel. Er zittert vor Frost: „Ich habe einen guten Kampf gekämpft; ich habe den Lauf vollendet, ich habe Glauben gehalten, hinfort ist mir beigelegt die Krone der Gerechtigkeit, welche mir der Herr an jenem Tage, der gerechte Richter, geben wird, nicht mir aber allein, sondern auch allen, die seine Erscheinung liebhaben.“ 2. Tim. 4:7-8.

So hatte Paulus einst geschrieben. Dieses Wort sollte nun an ihm in Erfüllung gehen. Bald kam sein letzter Tag hier auf Erden. Er hatte den Lauf vollendet. Paulus ist nicht mehr hier. Er ist daheim beim Herrn. Doch sein Beispiel, seine vom Geist inspirierte Gottesworte haben wir vor uns. Sein Beispiel sollte uns anspornen, seine Briefe, das Wort Gottes, ist unsere Waffe, der Herr Jesus unsere Kraft.

Nun komme ich noch mit einen Aufruf zu euch. Der Herr hat uns etliche Arbeiter gegeben für seinen Dienst. Für den Ausbau dieser Arbeit sind wir verantwortlich so auch für den Unterhalt dieser Geschwister. Nun fehlen dort im Norden Manitobas Wohnungen auch etwas zum reisen. Das Missionskomitee der M.P.M. hat beschlossen in diesem Jahr, wenn der Herr uns die Mittel schenkt, ein Boot zu kaufen und auch ein Wohnhaus zu bauen. Wer möchte mithelfen? Wollen wir die Geschwister doch beweisen daß wir mit ihnen gehen, im Gebet unterstützen und auch mit Gaben. Alle Gaben sind an unseren Kassierer S. H. Braun, Altona, Man., zu

schicken. Es wird euch dann eine Quittung
zugefandt werden. Euer im Dienste des
Herrn,

—J. W. Schmidt.

MATHESON ISLAND

"And the sons of the prophets said unto Elisha, Behold now the place where we dwell is too straight for us. Let us go, we pray thee, unto Jordan, and take thence every man a beam and let us make us a place there, where we may dwell. And he answered, 'Go ye.'" 2 Kings 6:1-2.

When the mission station at Matheson Island started we received permission from the Department of Education to use an old school (no longer fit for school purposes). This was temporarily repaired and has been used by the Unrau's as their home. It is very cold and is unfit as a home, especially when there are little children. We feel led to provide a better home for them. Let us also as the prophets take each man his beam and help. This is our opportunity to help in our mission.

Send all gifts for this purpose to Mr. N. Braun, Altona, Man.

—Editor.

MISSION REVIEW

Grand Rapids

Mr. and Mrs. Edwin Brandt are steadfastly working and witnessing for God. They report that souls are being saved. Satan is working hard to hinder their work. Pray for them and the native Christian. Write to them and support them in every way possible.

Matheson Island

The work on Matheson Island is progressing very favorably. Mr. and Mrs. Jake Unrau are at present on furlough. Their place is being taken by Mr. and Mrs. Henry Gerbrand. They request urgent prayer for the young converts that they may remain steadfast.

Matheson Island has received their long awaited boat. May it be used to God's glory. We are thankful to all who contributed to this cause.

Loon Straits

Henry Froese is returning as teacher to Loon Straits. Opposition to Christian instruction in school is strong. Pray that God may keep the doors open to the Gospel in school.

Mennonite Pioneer Mission,
Little Bullhead, Man.,
Lake Winnipeg, Can.
June 14, 1950.

To all who love our God from our neglected northland.

Dear friends:

If the voice of this letter sounds a note of sadness similar to the voice of Jeremiah, who is regarded as the weeping prophet, weigh it not heavily against us. Causes of sorrow are often identical. So ours is identical to Jeremiah's. Hear his words, "But they hearkened not, nor inclined their ear, but walked in the counsels and in the imaginations of their evil heart, and went backward and not forward." Jer. 7:24. The echo of these words still ring the truth of this present age and generation.

Our spirits have been sad and our hearts sometimes well-nigh broken to see how man tramples underfoot the Son of God. We have preached and taught the unadulterated Word of God, but men love darkness rather than light; neither will they come to the light lest their deeds should be exposed. In previous letters we have reported some souls saved, and mentioned how some took a stand for Christ. Each of these has badly backslidden. Some of them appear to be seven times worse than before. Where lies the cause? And where the remedy?

Bear with us as we relate some of the sights we see and experiences we have. We see atheism at work. What does it do for a community? It gathers a district meeting of parents together before a government officer and votes all religious exercises out of the public school. What else does atheism do? It gets its twelve-year-old children drunk and sends them to school drunk rather than with a Bible in hand. How does atheism regard the

holy marriage vow? I quote the words of a resident atheist, "Marriage is like a team of horses, if they don't pull together evenly, let your wife or husband go and get another one." These words were the instructions of a grandfather to a young man in vital need of sound information. What else does atheism do? Send a complaint in to the Department of Education because the teacher strapped a boy for swearing and an accumulated amount of other misbehaviour in school. Parents here largely leave their children unrestrained to follow every imagination of their lustful heart. They grow up being taught to believe you've got to swear, smoke and drink to be a man. They claim you're not a man if you can't take a drink. The attitude the children grow up with is, if the teacher and minister doesn't do these things they're no good. They are not their friends. Thus the children are kept away from the Gospel both by outward influence and inner lust. Christianity is so unpopular that one lady here, with tears in her eyes, said, "They don't give a person half a chance here."

At the sick bedside of a drunkard past seventy recently I sought an opening for the Gospel. I hoped and prayed that in the face of death he might consider his soul. He listened to the truth but resented it. He allowed me to read the Bible. I read my name in John 3:16 and suggested we could read it with his name in it. He replied, "I don't suppose my name will ever be there." When I left him I saw no signs of a penitent heart. Soon after this he was taken by boat to Norway House. From there he was taken to a hospital in Winnipeg by plane.

Recently I conducted two services at Loon Straits. Both were well attended. I visited several homes and enjoyed fellowship with the believers. Some of them we trust were revived.

On my return trip I hired a small man like Zaccheus to take me home. Four of us went in a small skiff. The waters were rolling with huge waves. Twice we sailed into small harbors of safety. I enjoyed the trip because it was rich in experience. I

could see why Peter began to sink when he saw a towering wave. I saw the disciples in turmoil while the master slept in the back of the boat. Having entered the small harbors along the shore, all was still and quiet because huge walls of rock sheltered us from either side. In the harbor we couldn't see the raging sea just behind us. What a haven of rest! I thought of the cities of refugees and of heaven's eternal rest. With a deep settled peace in my soul, I felt near to God. My heart was joyous. The four of us cooked tea and sat on the shore. There I testified of my Lord, starting from the lessons just learned from the sea. My heart was thrilled: they were a fine congregation. Two of them had not attended the services at Loon Straits. I gained the little man's confidence. Soon he told me how drink had taken his money, and how sorry he was about it. Is this a forerunner of repentance? We got home safely that day, but our lessons were not yet ended. In the highest seas the spark plugs got wet and the motor stopped. The waves rolled about six feet high and many of them had a whitecap crust. The boat was small and old; each time waves pounded the sides they trembled. In it all I was happy; somehow I felt God was teaching me lessons out of His Word that day and I was happy to learn them.

Recently we paid a visit to Bloodvein Indian Reserve and the Catholic mission there. We handed out some tracts and had the joy of handing out our first Cree tract to a Cree Indian. We also visited Rabbit Point and Matheson Island. I tried to get permission to serve the people at Rabbit Point with the Gospel, but doors there are still closed.

Amid many discouragements of disinterest here at Pine Dock we still rejoice over slight sparks of favor to the Gospel among some. We constantly need men and women who can pray to lift up our arms so that God may prevail. Pray that the backsliders might be restored, and that the unsaved might come to repentance, and for us that we might have joy in service. Will you who read this pray and let us

know you are praying? Thank you and God bless you.

Yours to make Him known,
—George and Agatha Andres.

Grand Rapids, Man.
July 1, 1950.

Dear Christian Friend:

It was our desire to visit many of you personally as well as your churches. We trust it was God keeping us during the time of snowstorm and floods with impassable roads. Let us remind you dear friends to continue to pray for us. We often think of you and wish you would write us for our encouragement.

Let us praise Him for bringing us safely back to Grand Rapids after several days enroute waiting for plane connections at The Pas, where we stayed with Rev. and Mrs. R. Smith and family. They are missionaries there. Pray for them.

Let us praise Him for granting us a healthy baby boy. Also the successful leg operations Margie underwent just before coming out.

Let us praise Him for the nine souls who confessed their desire to follow the Lord Jesus Christ.

Pray for the two young women who held the "fort" for us. They have done a splendid work. May the Spirit of the Lord continue to convict souls. There seems to be so little conviction of sin. Put yourselves in the place of one of these who have accepted Jesus Christ. They have never been taught to value the Bible, let alone read it. Your mother being the chief among home-brew makers, you having an illegitimate child and being one yourself, you having a husband who runs around



Old-timers of the Grand Rapids Reservation. The woman who thought she had forgotten her pipe and tobacco in the Gospel Tabernacle.



A typical Indian "out-camp" for the muskrat trapping season.



Preparing moose-hides for beaded Indian moccasins, hair bands, mitts, belts, etc.

with other men's wives, your mother being a Catholic and the father very indifferent, not mentioning endless temptations of worldly lust and pleasures, being laughed at, teased and made fun of. Remember, these young people grow up in an atmosphere of immorality. Would you be willing to stand up for Jesus unashamed in all the above? Christians—awake and pray!

Please continue to pray for the good attended Sunday evening services. Fear keeps them away and from stepping out to confess Him. For the regular Sunday school now, children's classes at 11 a.m. and young people's classes at 2 p.m., Sundays. Also for children's meetings, Friday afternoons.

Pray for our language study and visitation work. Also for the completion of the Gospel Tabernacle, putting on the siding and inside papering. Pray that the Lord will bring up two young people willing to aid in D.V.B.S. work for at least two weeks or longer in our Tabernacle. We have asked for permission for the Indian Day School on the Reserve—God grant it. We are in great need for a Christian teacher for the public school here, and a registered nurse, willing to preach Christ with the good works of medical aid. Closing with Ephesians 6:18 and 19.

Edwin and Margie Brandt,

Lorne, Loretta and Leslie David.

Grand Rapids, Man.

Sept. 6, 1950.

When it comes to fishing and filleting, they have got us beat.



THE NORTHLAND CALL

The time is seven-thirty in the morning; the priest just rang the church bell. We see a few followers of Rome hurriedly walk past our house answering the call of the bell. Why are those "faithful few" daily walking over a mile in "Sunday best" to answer that call? Is it a devotion to their church or religion? Are they always so faithful to the call to prayer? My dear friends, I say NO. These poor souls are under a fear which you and I cannot sympathize with unless we have been one of them. If people who are so bound with "fear" and still in darkness are so faithful—why are we, who have the true God to answer us, so easily wearied in prayer?

Those who call themselves the followers of Rome fear to attend any services or Sunday school. These children at times watch other children running to join the hearty singing. With longing eyes they watch others going to hear Gospel stories with pictures. Will you pray for those who attend the Gospel meetings at such times when the priest is away!

For two years the Gospel of Jesus Christ has gone out in Grand Rapids. Has the Gospel still the power of God to change lives? We believe so. God has spoken to hearts and moved some to the realization that they are sinners in God's sight. A few have confessed their sin and have taken Jesus as their Saviour. These too, like so many Christians out south, find it hard to "separate themselves unto the Lord." They are bound to the things of this world—pleasures, lust, and sin hold them in their grip. Did not Christ Himself say in Luke 19:10 that He "come to seek and to save that which was lost." The need up north is great, the door is wide open, hearts are seeking something better and more sure to stand upon—but where are the labourers to reap the harvest? Where are God's stewards who will stand behind those who go? God says, "Now is the day of salvation." What will you do about it? Can you spare a moment in prayer for this urgent matter?

—Mr. and Mrs. Edwin C. Brandt.

Loon Straits, Man.

Dear Reader:

Since I have been teaching at Loon Straits for one year, I would like to give a brief report on the district and the work.

Loon Straits is over 100 miles north of Winnipeg, on the eastern shore of Lake Winnipeg. Pine Dock and Matheson Island are the nearest stations, which are 12 and 25 miles northeast of Loon Straits respectively.

The settlement is not so small. During the winter months there were nearly one hundred people, but on the average there are less.

The school is quite new and after the annex has been built this summer it will be an attractive one-room school. There were 31 pupils and next year there will probably be a few more.

The children showed great interest when the Bible story was taken up every morning. They were especially interested when they were fortunate enough to hear ministers or missionaries from other places.

Every Friday evening the girls meet for their sewing circle. Mrs. Garfield Monkman instructs them. They have made many articles of clothing, sold them, and the proceeds went for missionary purposes. On the same evening the boys meet at the school to make different articles and toys made from plaster of paris or wood. I was amazed at their interest and ambition to work, especially when they knew the money was going to be used for the Lord.

For a number of years morning meetings have been held on Sundays and led by Mr. Garfield Monkman. He and his wife are a wonderful sincere Christian couple.

When I came Mr. Monkman asked me whether I could help him in the morning meetings. With the help of God I gave him all the assistance I could. There are a number of believers there already and I do marvel how sincere they are once they become Christians.

Mrs. Garfield Monkman teaches Sunday School in the afternoon and once again the interest of the children can be clearly seen. Quite often there will be an attendance

from 35 to 40.

I often think of the verse, "Remember now thy Creator in the days of thy youth," Ecc. 12:1.

I will close with 1 Tim. 1, 14, And the Grace of our Lord was exceedingly abundant with faith and love which is in Christ Jesus. May I ask you not to cease to pray for this work. —Henry Froese.

A.I.M. Mbooni,

P.O. Machakos, Kenya, Africa,

Dear Prayer Helpers: August, 1950.

We think much these days on the words of our Lord Jesus—"Occupy till I come." Though this command may be contested when obedience to it is in question, yet it is well to remember that "God's commandments are His enablings." How wonderful in a time such as this, to rest in Him. In all the busy activities we are conscious of prayer on our behalf. The Lord is blessing us daily at the family altar, when we have great delight in naming many of you by name.

Our Lois girl was quite ill for a while, so that we had to take her to Nairobi to the hospital. We thank our Lord that He answered prayer and she is better again. At this time we are all well and busy as usual. We do have many blessings to report. I cannot remember in my ministry ever seeing conversions and professions being so numerous. On Sunday I went out to a new church, recently begun, comparatively speaking. There was a wonderful response in the first service; all told there were thirteen professions of conversion from among the heathen in the audience. The message was on "The wages of sin is death." The second service was for believers. I was astonished at the response from them. I spoke to them on how a Christian must deal with sin, and there must have been at least thirty who stayed behind for prayer. Some of these young believers are quite sensitive about sin. All were carefully dealt with, each one of those responding for the first time personally. The services finished around four o'clock, and you can imagine I was plenty tired and plenty happy. It was quite a

climb up from the church, but who cares after such a day. Sunday before this I had five wonderful conversions here on the station after teaching from Hebrews, Chap. 7. My, is it ever wonderful to hear these people thank God for Christ's death for them on Calvary. It's the greatest thrill in the world, coming from the lips of an unkempt heathen.

Much time these days has to be given to our schools; specially the administrative duties are many. On Wednesday I was to have weddings at an out church called Nzeveni. They were to be at ten o'clock in the morning, but I couldn't get there until three in the afternoon. I was forgiven; no one seemed to mind. We had five weddings; it was five o'clock when they were finished. Then the people wanted me to come and eat with them, which I did. There was a little service before the meal at the village, at which two evangelists acted out the way a heathen young man takes a wife, a pretty rough time for the girl, it looked to me. Christianity does bring rest.

It had been announced that I would show pictures in the evening, at which time the heathen turn out real well as a rule. They did so on this occasion. I have slides on the resurrection story, given us by a kind friend. My, but the interest seemed great. When the pictures were finished, the pastor made the appeal. It was wonderful to see the response, as the heathen, great and small, followed him into the school building for follow-up work. There were forty-one that evening. Yes, even next morning, I was still repeating "forty-one." Often I think the rapture must be very near. One man of God has translated it the "departure." When a boat gets ready for departure, towards the final end, there is a great deal of hurry-up. So it seems to be here. So may it be that our Lord Jesus come quickly.

Alice is holding her own well. Whenever she is able to find time to go out with the girls or the married women there are reports of blessing and conversions. We are planning a conference for the very old

men next week. Their leader says they need refreshing. Some of them are real drophies of grace. Beside the regular work there are two Bible conferences this month, and the work of building a new church to be overseen. We are burning over ten thousand bricks on the station here for a new school building.

Please, continue to pray for the Tawa church, and for wisdom in dealing with the problem there. Some of the problems are difficult to analyze, but they savour of communistic technique. Having done all to stand, we need to stand. I do enjoy the fellowship with the church leaders. A season of prayer always quiets us down to deal with sometimes most difficult problems. Please, pray about the printing of a Kikamba tract, a simple equivalent of "Four Things God Wants You to Know."

Much love and many greetings in Christ from us. We rejoice in the prayer fellowship with you, and in the waiting fellowship for the King.

In His glad service, —The Schellenbergs.

May 3, 1950.

REPORT FOR MARCH AND APRIL

"But they that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint," Isa. 40:31.

Once again I must take you back two months, and just link together the work that God has enabled me to do for Him. First I must say what a joy and privilege it is to be on the front lines for the Master. But the front lines can only be held up, if those who are holding the ropes at home are on the alert, and ready to do all that He asks you to do. Only then can we run and not be weary, and only then can we walk and not faint. Remember, friends, if we are defeated on the field, you are just as much to be blamed as those on the front lines. Let us truly be faithful to Him, and go on with this service for Him. When we look at how the men of this world are getting ready to defeat the enemy that is standing in wait to attack the world forces, how much more should we, as Christians,

be ready to attack the enemy that is taking the souls and lives of so many young people these days.

As I am sitting and writing this report, I hear the planes overhead, one after the other, and I wonder why all of a sudden so many. But then again my heart lifts itself in prayer to God, and this gives me the assuring word, "Lo, I am with you always," my motto that hangs over my desk.

The month of March I spent in and around Kassel, with meetings in places where I had held meetings before. The first week, Marie Hassett, the new worker for Germany, arrived. To her all things were new, but she started in her language study very soon after she arrived. We tried to arrange the study hours so that she could come along to as many meetings as possible, even if the person cannot speak and help that way in the meetings, but just to have someone there whom one knows is praying during the time of the message, means so much. We work together in this great work for Him. One day we went to the border of the Russian Zone, and there we met with groups of boys, ages ranging from 10 to 17. They listened so attentively to the simple Gospel story. This place is being served by a young man who has just finished his studies in a Bible school, and who is really out to win the boys for Christ. Pray for this young man. I shall be visiting this village again in the fall.

Then I visited some Baptist groups, where, of course, the gospel is given in a clear way, and where there are many believers. It is good to get into these live groups after having worked so much in churches where it is not so. Of course one must remember that the State church calls all these evangelical free group sects—they believe only the State church is true. We, of course, know different. But the best thing is to just preach the gospel, and these arguments fall away. The Word of God is the only power that can overcome these problems.

I had the opportunity of ministering to a group of workers from the German

Y.M.C.A. Here I presented the aid of Flannelgraph, and how much it helped to present the Gospel in a simple way. Some offered criticism, that it was an American way; others took up the idea and made comments on the method of preaching the word, so one always finds the different groups. There have always been those who have taken up some words that are worthwhile, and where they show a certain amount of co-operation. Sometimes one gets discouraged, but then one must remember we are not here to start a new thing but to co-operate with the workers here. But the feeling must be mutual, that we both come half way. I have found some loyal workers here in Germany and with whom I love to work and who are doing their utmost to present the Word to the young people. This past week-end it was my privilege to meet with a group of workers to plan the work among children and young people. Some of these young people I have had in conference before and presented to them the use of the Flannelgraph. There were three young men who have all gotten started in the work. One of them has ordered the lessons from America and is copying them for the other workers, and doing a very good job of it. They had their home-made easles up and demonstrated the lessons. It was a joy to see how zealous they are. Pray for these young fellows. They will be with me at the camp for the children who have or are memorizing the verses for camp. These fellows work and do their work among the boys after their work hours. I found this group really on the job and ready to get new ideas and how they can more simply present the Word of Life to their young people.

This is getting to be a lengthy report, but God is working and saving precious souls from destruction. Pray for them.

Yesterday I began some meetings with children in the afternoon and young people in the evening in one of the villages near Kassel. There were young people in the meeting that had never been inside the church. The Pharrer was astonished how

they sat and listened so quietly to the message given, "The conversion of Saul of Tarsus." I expect many more tonight. God grant that souls will be saved.

I must say that this month it will be two years since I left the shores of America, and as I look back I can only say "The Lord hath done great things for me, of which I am glad." As I look forward I would say, "Lord, send a revival and let it begin in me."

Yours till He comes,

—Tina Blatz.

Warum werden nicht mehr Leute in Indien Christen?

Von John Thieszen

Diese Frage haben sich ernstgesinnte Christen, beides nationale und ausländische, schon viele Jahre gestellt. Ehe wir versuchen Antworten anzudeuten auf diese Frage, laßt uns daran denken, daß da immerhin sechs Millionen Leute in Indien heute wohnen, welche Christen sind. Wenn wir aber diese Zahl vergleichen mit der Zahl die sich jetzt vier hundert Millionen nähert, dann ist da Raum für die Frage warum nicht mehr Christum annehmen.

Einer von unseren Nachbarmissionaren, Rev. M. B. Davis, hat diese Frage sorgfältig studiert, und bei seinem Studium und seiner Beobachtung hat er fünf Antworten auf die obige Frage gefunden; und ich möchte diese Antworten weiter leiten an unsere Freunde und Gemeinden in Amerika, in sehr verkürzter Form. Mein Zweck, wenn ich dieses tue, in den Lesern und allen, die sich für Indien interessieren zu helfen für Indien Fürbitte einzulegen vor dem Throne der Gnade mit mehr Verständnis für die Probleme, die damit in Verbindung stehen. Die angedeuteten Antworten sind wie folgt:

1.

Im allgemeinen fühlen alle Leute, die sich für Indien interessieren, daß das Kastensystem das größte Hindernis in Indien ist. Daß es ein furchtbares Hindernis ist, ist gewiß wahr. Doch da sind Hindernisse, die noch feiner und grundlegender sind als sogar das Kastensystem. Eines von diesen entfräsenden Quellen der

Schwachheit oder Hindernissen Nachfolger Christi zu werden ist der fast vollständige Mangel an Charakterbildung bei dem Kinde, besonders bei dem Sohne und ganz besonders bei dem ältesten Sohne. Als Säugling wird des Kindes Wille nie gezügelt oder angeleitet. Wenn er Speise haben will von der Mutterbrust, dann muß man es ihm nie abschlagen, obgleich er vier Jahre alt ist. Wenn er irgend etwas haben will von älteren Kindern oder Erwachsenen dann muß es gegeben werden wenn es irgend physisch möglich ist. Doch sehr frühe in seinem Leben schwingt sich der Pendel für ihn in das andere Extrem. Wenn das Kind das Alter erreicht, wo es sollte anfangen intelligente Wahlen zu treffen, da wird ihm absolut alle Freiheit verneint. Der ganze Haushalt, der gewöhnlich die Eltern und viele Verwandte einschließt, zwingt ihn sich ganz dem zu fügen, was Sitte oder was ihr Wille ist. Es wird ihm nicht erlaubt zur Rechten oder zur Linken abzuweichen ohne die Zustimmung derjenigen, die über ihm stehen; und das auch, wenn er selber schon ein Mann mit grauen Haaren ist. Was bewirkt diese Sachlage bei der Gesinnung der Person? Er getraut sich nicht für sich selber zu denken. Er lernt es nie eine unabhängige Entscheidung zu treffen. Er ist nicht eine Einzelperson. Er ist nur ein untergeordnetes Teil einer Maschine. Wenn man ihm eine Frage stellt, dann blickt er sich um um zu sehen ob eine ältere Person in der Nähe ist um ihm einen Wink zu geben oder für ihn zu antworten. Wird nun solch ein Sinn die Kraft haben sich zu entscheiden Christum anzunehmen und Ihm nachzufolgen wenn seine ganze Umgebung in die entgegengesetzte Richtung zieht? Kann er sich losmachen von den Krallen der Gleichförmigkeit in denen er aufgewachsen ist? Es ist fast unmöglich.

Mit den Mädchen und Frauen ist es noch schlimmer. Die Vorschrift ist: Als ein Kind ist sie unter der Aufsicht des Vaters. Als eine verheiratete Frau ist sie unter der Aufsicht ihres Mannes. Als eine Mutter ist sie unter der Aufsicht ihres Sohnes. Dennoch hat sie ungeheuer große Macht. Doch diese Macht wird in fast vollkommener

Weise dazu gebraucht den „status queante“ aufrecht zu erhalten. Wenn in irgend einer Frauenversammlung, vielleicht von einer Missionarin geleitet, irgend eine junge Frau ein wenig frei wird darauf zu reagieren was gesagt wird, so blicken die älteren Frauen nur auf zu ihr mit erhobenen Augenbrauen, und die Knoche der Freiheit ist damit vernichtet. Es ist nichts weniger als ein Wunder, wenn solche Personen, deren Fähigkeit aus eigenem Antriebe zu handeln vernichtet und deren Persönlichkeit gezügelt ist, den Weg Christi annehmen.

2.

Ein zweites großes Hindernis, welches die Leute davon abhält Christen zu werden, ist die Wichtigkeit eines Sohnes. „Durch einen Sohn überwindet man Welten. Durch eines Sohnes Sohn erhält man Unsterblichkeit. Und durch eines Sohnes Großsohn erreicht man die Sonnenwelt.“ So sagt der große hindi Gesetzgeber, Manu. Der Sohn hat im Leben zwei Zwecke zu erfüllen. Der eine ist, die Begräbniszereemonie seines Vaters zu verrichten, um den Geist seines Vaters aus der Hölle zu halten, damit er in einem anderen Körper kann wieder geboren werden. Und der andere Zweck ist, einen eigenen Sohn zu haben. Wenn die Frau nicht die Mutter eines Sohnes wird, dann soll der Mann eine andere Frau nehmen, damit ihm vielleicht ein Sohn mag geboren werden. Das herzerreißende Schluchzen und Wehklagen eines Vaters zu hören, dessen Sohn gestorben ist, besonders wenn es ein einziger Sohn ist, ist wirklich traurig. „Wer wird mich begraben; wer wird mich begraben?“ ist die Klage. Und wenn ein Sohn seine religiöse Ergebenheit ändert, und ein Mohammedaner wird oder ein Christ, dann sehen seine Eltern ihn für tot an, und die Trauer ist äußerst groß. Dieser Glaube an die maßlose Wichtigkeit eines Sohnes ist 2500 Jahre lang fortgepflanzt worden, und ist ein Teil von der Seele Indiens geworden. Ist es ein Wunder, wenn ein Sohn lange zögert ehe er ein Christ wird, wo er weiß, daß er nur „einer der Brüder“ sein wird? „Laß mich zuerst gehen und meinen Vater begraben.“ (Fortsetzung folgt)

The Mennonite Pioneer Mission

Founded in 1945

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Altona, Manitoba, Canada

BIBLICAL - EVANGELICAL
MISSIONARY and PRACTICAL

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Mennonite Pioneer Mission

Psalm 2:8

Ask of me and I shall give thee the heathen for thine inheritance
and the uttermost parts of the earth for thy possession.

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JESUS CHRIST

"Neither is there salvation in any other: for
there is none other name under heaven given
among men, whereby we must be saved."—
Acts 4:12.

WHAT TIME IS IT?

This seems to be a foremost question in the minds of Christians. We doubt it not at all that we are living in the latter times. How close are we to the mid-night hour? All prophesies concerning our Lord's return have been fulfilled. Do you not hear the watchword "Awake and Watch?" Let us slumber no longer. We must work now to spread the Gospel that Jesus Christ can save.

What efforts does the world exert in instruments of destruction. No cost is spared. They cry we must sacrifice till it hurts. Why we ask? The time is short. Shall we who bear responsibilities of eternal values do less than they?

We cast our eyes over seas and see the heathen who once cried to us to come and help them. Yes, they cried but we did not go nor send others. Today millions have fallen to the godless atheistic teachings of Communism. Where these teachings spread the Gospel, doors close to foreign missions. Let us send help to those lands who are still open to us and pray that God will keep them open. The Lord Jesus Christ alone can save and he alone through His Gospel is able to check this godless teaching.

Can it really be the hour of mid-night? Do we sincerely believe it? If so, then let us labor more fervently. O would that God would shake us out of our self-satisfaction and place before our eyes the vision that souls are perishing and that their only hope lies in hearing and believing on the Lord Jesus Christ.

Frequently we have spoken of opening a new foreign field. It has been said our mission is too small but is it not much more our zeal and faith that is lacking? Pray for an opening, so that we may be led to greatly expand our mission for Christ at home and abroad.

George Groening, Editor.

Mathejon Island, Man.
December 20, 1950.

Liebe Geschwister im Herrn:

"Seid fröhlich in Hoffnung, geduldig in Trübsal, haltet an am Gebet." Dieser Vers ist in allen Lagen des christlichen Lebens anwendbar. Es ist nicht zu schwer fröhlich zu sein auf Hoffnung. Geduldig zu sein wenn allerlei Trübsal treffen ist schwerer. Beständig zu sein im Gebet ist am schwersten. "Herr schenke mir rechten Beter-sinn, das ist mein Gesh'n." Sängerbote Nr. 2.

Wir sind dem Herrn dankbar für dich als Freund der Mission. Ja wir sind euch allen viel Dank schuldig; einmal für die freundliche Aufnahme letzten Herbst; und für die vielen Gaben und Gebete die ihr für uns gegeben habt. Möge der Herr, der Geber aller guten Gaben, der uns in dieser Weihnachtszeit entgegen kommt euch segnend nahe sein.

Jemand fragte ob wir dachten daß Mathejon Island wachsen würde so daß es sich lohnte ein Haus zu bauen. Ich gab zur Antwort daß wir Hoffnung haben, daß sie geistlich wachsen würde. Wir sind froh daß wir noch einen Winter hier wohnen können. Etliche von euch haben angefragt, ob es ziemlich kalt sei in unserm Hause. Es ist noch nicht sehr kalt gewesen, und haben es noch gut warm halten können.

Dieser Brief wäre nicht fertig wenn wir nicht etwas von unserer Hauptarbeit schreiben. Im Okt. fuhr eine Schwester nach Saskatoon, wo sie jetzt zur Bibelschule geht. Schon oft hatte sie uns gefragt: "Where should I attend Bible school?" Unsere Bibelschulen waren ausgeschlossen, denn sie kann nicht Deutsch. Was wir raten konnten, war nach der Winnipeg Bible Institute zu gehen. Wir machten ihr bekannt mit der Schule und dennoch entschloß sie anders. Die Ursache liegt an die Arbeit die von Außen getan wird. Die Pentecostal Brüder sagen sie wollen die jungen Christen nur mithelfen, dennoch suchen sie sie für sich zu gewinnen. Und was wir als Bibellehre heilig halten, schlugen sie in den Wind mit Briefe und persönliche Unterhaltungen. Durch Blätter informieren sie ganz Mathe-

in Island mit ihrem Vorhaben und ihre Lehre. Im Sommer kommen sie und versuchen die junge Menschen nach ihre Kampfs zu holen. Das sind die die vor Augen sagen Friede, Friede aber hinterwärts Verwirrungen im Sinn haben. Der junge Mann den wir früher nannten, ist nicht mehr auf der Insel. Er stellt sich ganz fremd wenn er mal zurück kommt. Doch wissen wir daß der Herr noch Herzen überführt, und die andere Christen in seiner Hand hat. Dieses gibt uns große Freude, ermahnt uns Geduld zu üben und anzuhalten am Gebet.

Zum Schluß die Frage: Sind wir im Geringsten treu gewesen? Haben wir das einfache Evangelium von Jesus klar genug dargestellt durch Wort und Wandel? Uns bleibt nichts übrig denn zu sagen wie Paulus: „Wir sind schuldig.“ Es gilt uns allen lieber Leser, oder glaubst du, den oben erwähnten Vers gilt dir nicht? Darum seid fröhlich in Hoffnung, geduldig in Trübsal, haltet an am Gebet.

Im frohen Dienste,
 Trudie u. Sate Unrau.

Little Bullhead,
 Lake Winnipeg, Manitoba,
 January 2, 1951.

Dear friends,

Greetings at the beginning of this New Year with the Words of Joshua, "And if it seem evil unto you to serve the Lord, choose you this day who ye will serve; whether the Gods which your fathers served which were on the other side of the flood, or the Gods of the Amorites in whose land ye dwell; but as for me and my house we will serve the Lord." Joshua 24:15.

Joshua in the foregoing verses has glanced over the past and meditated on God's doings and man's doings. With keen insight he counts the blessings of the Lord, and the failures of man and their consequences. As a wise leader he calls his people together and pleads with them to make the Lord their choice. Failure to do

so leads to disaster. God help us to begin the New Year choosing the Lord as our guide.

Once again we have commemorated the coming of the Christ child. Our hearts lift up in thanks to God for the gift of salvation. While Christians proclaim and glorify his name, the world celebrates in drunkenness, dancing and revelry. We need more who are able to pray with the small sewing class of children in Winnipeg, "Lord bless the missionaries up north and build a tabernacle and a house for them and make those people believe their word." My how this prayer uplifted us when a kind letter from a friend came and told us of it. God bless these children.

We wish to thank the many friends heartily who have remembered us at Christmas with letters, greetings and gifts, especially for the many who have showered our baby Esther Agatha with so many lovely gifts. We're sure if you could see her you'd feel well repaid.

Agatha and the baby arrived here on the field by airplane the day before Christmas after being away since November 3rd. Our Christmas joy was complete in all being together again with Christ as the centre of the home. All of us are enjoying good health and happiness.

Now we should like to tell you of some of the work up north. One night I visited a neighbors house, we spent a pleasant evening and had lunch together. After lunch I read several Scripture portions and encouraged them to come to services. Soon the mother of the house began to pour out her heart about her broken home, her actual husband and how she found shelter and support with the man with whom she now lives. The story was pathetic, she cried as she related it, and tears started rolling down my face. God give us a heart of sympathy for the fallen ones and wisdom to make Christ their only hope desirable. He alone can untangle their lives. This is the story of one home, we could tell of many that are similar. What

about their children? It can be said of many of them as of many of the kings in the book of Kings, and they walked after the wickedness of their fathers.

Recently I visited Loon Straits by dog train. I visited a few Christian homes and my soul received a new fill of spiritual wealth from fellow labourers and sufferers for His name's sake. A Christian here has bought an airplane and wants to assist missionaries in their travels to new fields.

There is one young woman who has in a letter to Agatha expressed her desire to be saved. Pray with us that we may win her and her young husband to Christ. Remember when someone here becomes saved they immediately become social outcasts.

Pray for our Sunday School children who come irregularly and have little interest. Pray for the adults, when there's a dance on, the church is almost empty. Church seems to be fairly well attended only when there's nothing else to do in the way of pleasure. Pray for us that the Lord may direct us, whether to stay on the field where we are, or whether he would have us seek a people who will want to hear the Gospel; and pray that utterance may be given us to speak the mysteries of God.

Yours for the lost,
Geo., Agatha and Esther Andres.

NEWS FROM OUR WORKERS LOON STRAITS

A newcomer came into the home of our workers Mr. and Mrs. George H. Andres. It is a baby girl, Esther Agatha, born at the Altona Hospital on December 7, 1950. For the return of mother and baby to Pine Dock arrangements were made with a privately-owned plane from Loon Straits. On December 23, at 10:30 a.m. they left Winnipeg. Owing to storm clouds coming up they landed at Selkirk and stayed overnight. The next day they again took to

the air and arrived safely home. We praise God for His protection and the well being of mother and baby. May Esther Agatha be a blessing to the parents and grow up to be a testimony for the Lord Jesus Christ.

As we believe the stay of the Andres at Pine Dock is only temporary we should be much in prayer for the leading of the Lord in locating a new station.

MATHESON ISLAND

The Unrau's are all well and labouring for the Lord. They patched up the old school building and are again using it for living quarters. The Lord willing, building a new home will be started next spring.

The teachers up North are doing a splendid work in the school. They also co-operate with the Missionaries in spreading the Gospel. We praise God for this.
J.S.

INDIA

Champa,
Madhya Pradesh,
India.
Christmas, 1950.

"... and thou shalt call His name Jesus: for He shall save His people from their sins." -Matthew 1:21.

Dear friends across the seas,

As we look out across the world today, what a bleak and dismal picture we see. Everywhere humanity is crying out for a deliverer as the Jewish people of old did. We cry out for deliverance from want and suffering, and deliverance from oppression and hatred. Now, as of old, we long for a Messiah who will establish peace on earth, good-will toward men. How we long for a new fulfillment of the old, old Christmas story in the hearts and lives of individuals as well as nations. It is sad to see one man or one nation oppressed by another as we see it so often in these days, but how much sadder to see men oppressed by sin.

We rejoice that the Babe of Bethlehem, of whom it was prophesied nearly two thousand years ago "... thou shalt call His name Jesus: for He shall save His people from their sins," is the Saviour of men today. Jesus Christ is able to loose the bonds of sin and set men free. We live and work in a land where men are not free. This is Satan's territory and he will not yield one foot of ground without a struggle. He holds men and women bound by customs and habits and traditions and sins of every kind, and yet our Jesus is able to save His people from their sins. For some time we had a rich land-owner as a patient in our hospital. He was very kind and friendly to us, but he wanted nothing to do with our Christianity. When our Bible women went around to the different wards showing pictures and speaking of Christ, he turned his back on them so he would not see. But we are praying for him and the Holy Spirit was working and before he left the hospital he asked that we have our staff devotions in his ward. Needless to say, we were only too glad to do so. Although he made no profession of any kind, yet we know that he heard the Word and we pray that it may even now work in his heart to the salvation of his soul.

I am thinking tonight of a woman whom we had in the hospital for several months. She and her husband heard the message of salvation many times. One evening when we were making our rounds, the husband said to us, "A few nights ago I prayed to Jesus and gave my wife into His hands, and since then she has improved steadily." One of our Christian young men was loosed from the habit of smoking while he was in the hospital due to a very severe burn. It took him a long time to come to that place, but finally he claimed the victory there is in Christ and found that Jesus does indeed save His people from their sins.

God has been very good to me during this past year. I have experienced His love

and care in many, many ways. I thank Him for all you dear friends who pray and give for the support of His work here. I thank all of you for writing, for it is a great encouragement to receive letters from interested friends. May each one of you know the joy of deliverance from sin in your own lives and give you the joy of pointing others to the Lord Jesus Christ for He is ready and willing and waiting to save people from their sins. May God grant you a Christmas season filled with the joy and peace that our blessed Lord alone can give.

Yours to know and make Him known,
Anne Penner.

I SAW REVIVAL IN KOREA

By Bob Finley

(Staff Member Inter-Varsity Christian Fellowship in the Far East)

(Copied from *Christian Life*, Aug., 1950)

Revival has come to Korea. I saw it. I saw more than 25,000 persons profess to accept Christ as Saviour within six weeks. I saw more than four thousand persons daily at five a.m. prayer meetings. I saw hundreds continue all night in prayer for days on end. I saw crowds up to 75,000 come together to hear the gospel.

I saw the Holy Spirit at work on the eve of the war that today has engulfed Korea. The conflict has come, but not before the entire nation of Southern Korea was shaken by mighty revival.

When Bob Pierce, Gil Dodds and I were invited to Korea the first of April, we discovered that our Lord had brought us into the midst of a revival that might well have been lifted out of the pages of the book of Acts.

Pierce and I are of the opinion that this is the greatest single evangelistic campaign we have ever witnessed. Korean pastors and missionaries agreed it was the greatest demonstration of the work of the Holy Spirit in the history of Korea. He moved the people to pray. I shall never

forget the sight of more than 1,000 people continuing in prayer out of doors for three successive days and nights. They refused to seek shelter from several drenching rainstorms.

The Holy Spirit brought conviction of sin. At meetings in Inchun the people burst into tears and rose to their feet to confess their sins. The pastors had to stop the confessions in order that there be opportunity to preach the Gospel.

In city after city I saw men and women fall on their faces in tears of repentance, beseeching God to have mercy on their guilty souls.

The Holy Spirit wrought miraculous conversions. I distinctly remember a young communist in Seoul. God transformed his life instantaneously, giving him faith for fear, love for cruelty and beauty for ashes. Then he stood up before 10,000 people and gave a public confession of a murder he had committed a few days before.

God wiped our organizational differences and united Korea's four denominations with a vision to win their nation to Christ. It thrilled me to see saints from the Presbyterian, Methodist, Holiness and Salvation Army churches praying and working together for revival in the National Christian Council with no mention of their separate affiliations.

The revival was accompanied by apostolic miracles. At a daybreak prayer meeting of Presbyterians and Methodists, a paralytic boy leaped to his feet and walked for the first time in his life. He reminded me of the man who sat at the gate of the temple in Acts 3.

Before he was healed, I noticed that this Korean's right foot and arm were wrinkled and shriveled and helplessly twisted. He had been carried thirty miles to the meeting on the back of another. Heads were bowed while prayer was made for the sick. When I opened my eyes and saw him standing, I could hardly believe it. I had thought that such miracles were only for the early church. Just to make

sure I went up to him and examined his right hand and foot. I felt the new, solid flesh with my fingers. It was as warm and whole as my own. Then I believed.

At the same time I noticed a small crowd gathered around a middle-aged man. I went over to see what had happened. The man had been dumb but now was talking for the first time in forty years.

Then I noticed another crowd gathered around a young man who was continually flexing his fingers and picking up objects with his right hand. His mother stood weeping for joy. He had had a withered hand, but the Lord had healed it just as He did the one in the synagogue at Capernaum.

I know that a great many miracles occurred in Korea, because I saw them, but the Koreans do not place undue emphasis upon them. They are more or less taken for granted as a part of the revival. The chief concern of the church is evangelism, and the whole revival is geared to that end.

Church women go from house to house preaching the gospel. Christian students parade the streets with band music and hort the people to turn to God. Many hymn singing to distribute tracts and ex-churches require candidates for membership to win a soul to Christ before admission will be granted. Every church is a center of evangelism.

In such a movement of the Holy Spirit, our part was incidental. Korea did more for us than we did for Korea.

I was first aware of the Holy Spirit leading me to Korea last October. At that time knew nothing of the revival that was then in progress. As I left Los Angeles in February, I saw Pierce and told him where I was going.

He said, "I'm going to Korea too. When do you plan to be there?"

"Around the first of April."

Pierce almost shouted, "That's when I'm going. Why don't you go with me?"

Then he told me how he had been in

ited to Korea by the National Christian Council to have part in a "Save the Nation" evangelistic campaign, sponsored jointly by all the churches. On our knees we received assurance that our Lord had called us to go together. Later, Pierce was able to get Gil Dodds to go along also for the first two weeks of the campaign.

What went on in Korea is difficult to describe. There was no set pattern. Every city was different, but in general there were five types of meetings.

Most spectacular were great outdoor rallies where Gil Dodds would run an exhibition race and give his testimony after which Bob Pierce or I would preach the gospel.

Dodds came to Korea at an opportune moment. Their marathon team had just left for Boston, so the entire nation was foot-race conscious. Thus God used the world's champion miler to capture the imagination of the press and start all the nation talking about the evangelistic team from America.

After opening ceremonies in Taegu, Gil ran a thrilling half mile to set a new track record. Then the large crowd gathered round to hear his testimony, and the gospel message to follow.

It humbled me that I should be privileged to preach to such an audience. As I surveyed that tremendous crowd, conservatively estimated to number over 75,000, I realized that but for the grace of God these people would be listening to some atheist. Only two years before the public school students in Taegu had been over 75 per cent Communist. Now every student in the city was sitting before me to hear the gospel of Jesus Christ. While heads were bowed for prayer at the close of the message, well over 2,000 raised their hands to signify their decision to accept Christ.

Veteran Presbyterian missionary William Lyon, after thirty years in this land of great revivals, said it was the greatest

single evangelistic meeting he had ever seen.

The newspaper account the next day also carried a personal testimony. An employee had been converted and had confessed having stolen funds from the paper. He wanted to take cuts in his salary to pay back what he had stolen.

In addition to the big rallies, Bob Pierce and I were requested to preach daily in the public schools.

The Taegu technical high school for boys is a typical example. One afternoon I went to speak at the regular assembly period. Two thousand boys aged 16 to 22 sat in military order on the ground in the schoolyard, brought there to hear about Christ.

They never stirred as I preached the gospel for nearly an hour. At the conclusion they bowed their heads reverently for prayer. Then in response to my invitation over 700 boys arose from their seats and came forward to acknowledge their decision to accept Christ.

I begged them to count the cost, warned them of the difficulties of the Christian life and pled with them not to come forward unless they were completely sincere. But they kept coming, their faces set with hope and determination. Leaders of this group quickly enrolled the new additions in their prayer and Bible study groups and took them to church.

The nightly city-wide evangelistic meetings were a third type of meeting. Pastors and missionaries unanimously agreed that they were the largest in Korea's history.

In Inchun, third largest city, we held the first meeting on a Sunday night in a large school yard with a high board fence around it. The 8,000 who came and sat on the ground filled the yard completely. On Monday night there was an overflow who sat on a high bank overlooking the schoolyard. By Wednesday night the meetings had to be moved to a large square in front of the railroad station to accommodate the 15,000 who came. Before the

meetings closed on Sunday night the attendance had grown to 20,000. In every meeting there were hundreds seeking salvation.

The same thing happened in Seoul. We began there in a long rectangular board and bamboo church building seating 4,000. The first night it was packed out with another 2,000 standing outside listening through the open windows. The second night boards had to be pulled off the rear wall so the standees could see inside. Next night a pulpit was set up just outside the rear of the building. Then with the aid of loudspeakers we preached to the 4,000 inside and 10,000 outside in the churchyard. The crowds continued to grow until nearly 20,000 were crowded into the churchyard for the final meetings. Every night hundreds responded publicly to the gospel invitation.

All of us attributed the success of the nightly evangelistic meetings to prolonged prayer in the early mornings.

My first experience with a Korean prayer meeting was staggering. When I awakened in the darkness at 5 a.m. a slow drizzle of rain was dripping from the roof. It seemed useless to be getting up so early.

While my missionary host splashed us along through a maze of puddles, I kept looking out of the jeep window down deserted alleys, wondering if anyone would be out to a prayer meeting at that hour on such a cold damp morning. Even as we walked into the building I expected to see perhaps 25 or 30 old ladies and half a dozen men. But there to my utter amazement I saw over 4,000 people sitting on the floor and lifting their hearts to God in fervent prayer. At least half were men, including several hundred high school and university students in their black uniforms.

All 4,000 were praying aloud at the same time. Every few minutes they would break out in spontaneous song. It reminded me of stories I had read of the great Welsh

revival. The Koreans are great singers—much like the Welsh.

Rev. Chi Syun Kim, pastor of this church, said that they had not failed to have a daybreak prayer service for 1,700 mornings—since the liberation from Japan. He had arisen every morning at 3 in order to get to church on time. His home is seven miles away. He also said that more than 200 people had been praying all night.

Daytime preaching services were the fifth type of meeting Bob Pierce and I had in Korea. At the church mentioned above, these meetings were phenomenal. Attendance averaged 6,000 in the mornings and 8,000 in the afternoons. And even though these meetings were specifically designed for Christmas, there were dozens seeking salvation at every meeting.

These meetings in which we participated were only a small part of the great revival in Korea. All the while there were other meetings being held by Korean pastors and evangelists. So naturally the revival is still going on uninterrupted after we have left.

Surely there can be no doubt that what is going on in Korea is a revival of apostolic proportions. It is a demonstration of the awful reality of the Person of the Holy Spirit. Behind the scenes there has been much hard work, especially by the Korean pastors, the Presbyterian missionaries and Ed and Elmer Kilbourne of the Oriental Missionary Society. But all of these devoted servants of our Lord would be quick to say that He has done it all—that the glory should be laid at His feet.

The international significance of the Korean revival is two-fold.

In the first place, the revival has stopped communism in Southern Korea. Two or three years ago it seemed inevitable that Southern Korea, like China, would go communist. But since God has visited the land with revival, there is hardly a communist to be found anywhere.

If a similar revival should come to

other countries of East Asia, it might well be God's instrument to turn the tide and save millions of souls from totalitarian atheism.

Secondly, if God has so blessed the nation of Korea with revival, then surely He can bless America as well. There are some who say that the days of revival are over, but in Korea God has proved that such is not the case. Revival has come to Korea. If we are as sincere as they in our desire for it, revival will come to America.

AFRICA

A.I.M. Mbooni,
Machakos, Kenya, E. Africa,
December, 1950.

Dear Friends,

Christmas season brings anew to our hearts the perfection and wonders of the love of our great God and Saviour Jesus Christ. We greet you in His precious Name, praying that He may bless you. We have been wanting to tell you of the blessing of the past several months, in which we know you have had a part by prayer. Evangelistic trips have kept us very busy until the rainy season began. The Lord blessed all the trips we asked you to pray about. We would say that the past year has been without doubt the happiest of our lives and in our ministry.

The Northern Kitui-Garissa-Pakoma safari covered over 1200 miles and took two weeks, during which we contacted people of two tribes and a total of ninety-seven professed salvation and were dealt with. There are five other tribes in the areas passed through where no contact was possible because of lack of time. The Moslems in the Pakoma area were attentive toward the preaching of the Gospel. At Garissa, among the Somali Moslems, we could not obtain permission from the authorities to give our tracts, to speak the Word personally or in public. However, even here we were able to sell some

New Testaments and Hymn books to Akamba soldiers, to which there was no objection. Thus we felt we did leave some blessing in this most needy place. We would ask prayer for the tribes living on the Tana river toward the coast. There are also one hundred thousand Waduruma people on the coast, whom the District Commissioner described as the most backward people in Kenya. From what we could see they have no Gospel testimony. Others called the Waita and the Wasanya tribes, just to see them leaves an impression of need which cannot be erased from the mind. These people are difficult to work with, and there was no sign of missionary work among them. The Wasanya are a nomadic tribe. In Northern Kitui we passed through Endou location, where it was our privilege in 1946 to lead the chief to Christ. He showed signs of spiritual growth, and was going on in the things of the Lord. A missionary, whom the Machakos churches sent to this area, became mentally deranged. It is a difficult field. Please pray for some one to take over the shepherding of the believers there. We praise the Lord for the fifteen young people of the local Mbooni church, who when given a report of the above trip and faced with the challenge of the need presented their lives to the Lord to meet the need as He leads. One of these was the pastor's oldest son, a lad of thirteen.

Since the rains have begun we have been concentrating on the market places closer to Mbooni. One is only four miles away, where in eight meetings there were around two hundred professions of faith. The after meetings for personal work are sometimes longer than the actual service. The interest shows no sign of diminishing. At another market place which was mentioned in other letters, called Tawa, large crowds have come forward. We are still waiting for the complete answer to prayer for the problems at the Tawa church.

Another ministry we would request special prayer for is the ministry of tracts.

The first edition of 5,000 copies of the Kikamba version of "Four Things God Wants You To Know" is nearly finished. Now we are prayerfully preparing a second one for the press to be entitled, "Prepare To Meet Thy God." On the trip to the coast we passed a sentry one day, to whom, being a Mukamba, we gave a tract. When returning that way the next day he volunteered the information that he had believed the Gospel through reading the tract, and requested to buy a New Testament and a Hymn book. Ukamba land is a tract workers paradise. Pray that we may have sufficient good tracts and literature to meet the need while the interest is so great.

The past few days we have been working on the school playground of the station school, as there has been no adequate place for so many children to play. It was possible to borrow a plow and a scoop from the Public Works Department and the truck was the tractor. Alice was the tractor operator and John was chief engineer. After a total of about eight hours running we are right pleased with the results, for the hill has been lowered and the valley filled considerably.

We have been kept in good health, excepting Lois. The Chloramycetin seemed to help her at first, but the last examination was not altogether clear. Please keep remembering her in prayer. The children are all growing fast. Their play conversation is mostly in Kikamba. Stevie makes out better in Kikamba than in English. He always gets a word of approval when he puts out his wee hand and gives the native greeting to those whom he meets.

With warmest greetings to you all and our prayers for a blessed New Year, we are yours,

To occupy till He comes,

John and Alice Schellenberg.

FINANCIAL STATEMENT OF THE MENNONITE PIONEER MISSION

NOV. 1, 1949 — NOV. 30, 1950

Cash on Hand \$ 510.41

Receipts

Church Donations \$2,100.32
Personal Donations 1,614.64
Young Peoples Ass. and S.C. .. 687.68
M.P.M. Quarterly Subscriptions .. 7.50
Sundry Receipts 196.43
Shortage in Bookkeeping 4.79

Total Receipts \$5,121.77

Disbursements

Missionary Allowances \$2,200.00
Secretary 36.00
Travelling 96.05
Field 735.50
M.P.M. Quarterly 291.72
Postage, Telephone and Exchange 43.48
Sundry Expenses 284.96

Total Expenses \$3,687.71

Cash in Bank 1,434.06

Total \$5,121.77

Total Special Fund Receipts \$2,128.76

Expenses

Boat \$ 589.35
House on lot purchased 75.00
Payment on land 10.00
Payment on cement 10.00
Printing periodical 162.38
Travelling 6.00

\$ 852.73

Cash in Bank 1,276.03

Total \$2,128.76

Signed, J. N. Braun.

The following was written by one of Germany's own Gospel workers, who is working with Miss Blatz. —Ed.

Trübsalsträger-Zeit 1950

„Was bedeuten wohl die roten Bändchen, die so viele Kinder tragen?“ fragt mich ein neugieriger Lagergaft.

„Das sind die Fackelträger!“ gebe ich zur Antwort.

„Fackelträger? Was ist das wieder für ein Verein?“

„Sie irren sich. Ein Verein ist das nicht, sondern einfach Jungen und Mädchen aus der westfälischen Jungschargruppen, die im Laufe dieses Jahres 300 Bibelverse auswendig lernten und jetzt als Belohnung für ihre Ausdauer umsonst an dieser Freizeit teilnehmen.“

„Das ist wirklich allerhand! 300 Bibelverse! Ist ihnen das Lernen nicht ein wenig jauer geworden?“

„Nun, einfach war es natürlich nicht. Von den 102 Kindern, die bis Weihnachten die ersten 100 Verse lernten und dafür auch eine Bibel bekamen, sind 73 auf der Strecke geblieben und nur diese 29 haben das Ziel erreicht. Aber das sie auch darüber froh sind, daß sehen sie wohl ihnen an. Kein Wunder, sie sind zugleich die erste Fackelträgergruppe in Deutschland!“

„Da kann man sich wirklich mitfreuen. Aber wer unterstützt eigentlich diese Arbeit? Haben sie irgendeine Sammelaktion durchgeführt?“

„Nein, wir führen keine Kollektenseldzüge durch. Als wir vor einem Jahr mit einigen Jungschalteltern diese Arbeit besprachen, da war es uns klar, daß wir die Finanzierungsfrage zu einem Gebetsanliegen machen müssen. So beteten wir um die Mittel und der Herr machte Freunde willig, uns die nötigen Gelder zu schenken. Es ist uns allen eine große Glaubensstärkung, daß bereits 4 Monate vor Beginn dieser Freizeit das Lager gesichert war.“

„Das ist ja sehr ermutigend. Würden sie mir jetzt vielleicht das Lager zeigen wollen?“

„Über gernel! Die zwei gr. Zelte, 'Sonnenschein' und 'Frohsinn,' die sie hier sehen, gehören den Mädchen. Rund 25 Mädchen können wir in jedem dieser Zelte unterbringen. Sie schlafen auf amerikanischen Feldbetten, die noch mit gut gefüllten Strohfäcken versehen sind. Da wir auch elektrisches Licht in den Zelten haben, fühlen sich die Mädchen darin recht wohl.“

„Was bedeutet der Name 'Home Sweet home' auf diesem Rundzelt?“

„Das bedeutet auf deutsch: 'Heim süßes Heim.' Unsere lieben Mitarbeiter aus Canada und Amerika, die dieses Zelt bewohnen, haben so ihre Unterkunft genannt. Es wird sie auch interessieren, daß die canadische Missionarin Miss Lena Blaz unser erster Fackelträger ist. Sie lernte schon vor Jahren sogar 500 Bibelverse auswendig und brachte uns diese Anregung nach Deutschland. Wir sind ihr für diese Idee recht dankbar.“

„Wer bewohnt denn die vielen kleinen Zelte?“

„Da schlafen unsere Jungen. Natürlich passen in die kl. Zelte keine Betten rein und darum schlafen sie auf Stroh. Aber sie brauchen deswegen gar nicht zu frieren. Ihre Zelte tragen übrigens recht kämpferische Namen: 'Der springende Wolf,' 'Sturm Vogel,' 'Löwenhöhle,' u.ä.w.“

„Und wo kochen sie für die 90 Kinder, die sie jetzt betreuen?“

„Das besorgt unsere 'Bratmurst,' die lange Küchenbaracke, in der alle nötigen Kochgeräte vorhanden sind. Hr. Landsiedel, der für dieses ganze Lager verantwortlich ist, sorgt immer dafür, daß wir pünktlich und gut versorgt werden.“

„Nach welchem Plan gestalten sie den Tag?“

„Schon um 6 Uhr werden die Mitarbeiter geweckt, die dann kurz vor 7 Uhr zu einer Gebetsgemeinschaft sich einsinden. Punkt 7 Uhr wecken wir die Kinder. Die Mädchen waschen sich in dem Gehöft im Tale und die Jungen haben ihren 'Silberquell.' Um 8 Uhr frühstücken wir und eine Stunde später gehen wir zur Bibelarbeit. Die amerikanischen Missionarinnen Miss Marie Hasselt und Miss Barbara Phipps erzählen uns eine kurze Flannellgraphgesch. Dann singen wir einige Lieder und beginnen mit Gebet die eigentliche Bibelarbeit. Missionssekretär Helmut Simoleit, Miss Lena Blaz und ich halten abwechselnd die Stunden. Unsere Themen lauten: Die Bibel, Satan und Sünde, Buße, Glaube, Neues Leben, Mission. Unser Hauptan-

(Fortsetzung folgt)

The Mennonite Pioneer Mission

Founded in 1945

HOME OFFICE:

Altona, Manitoba, Canada

BIBLICAL - EVANGELICAL
MISSIONARY and PRACTICAL

THE PURPOSE

"To Preach the Gospel to Every Creature"

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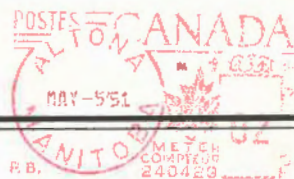
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Quarterly Editor: MR. GEORGE GROENING

P.O. Box 82, Lowe Farm, Man., Canada



Mennonite Pioneer Mission

Psalm 2:8

Ask of me and I shall give thee the heathen for thine inheritance
and the uttermost parts of the earth for thy possession.

Published Tri-monthly by the M.P.M., Altona, Man., Can.

Vol. VII

JUNE, 1951

No. 2

"For there is one God, and one
mediator between God and men,
the man Christ Jesus."—1. Tim. 2:5.

Groening, George
Lowe Farm, Man.
50

NOTE!

The letters in this quarterly written by our missionaries are written to keep you informed of the work in the field. They would be pleased to hear from you personally.

G.G.

Little Bullhead, Man.,
Lake Winnipeg, Feb. 5, 1951.

Dear Mission Friends,

Greetings with Romans 5:1-5.

Jake Unrau phoned us last week inviting us to the Island for Sunday. So Agatha and I went with Lea's horse and caboose. At little Bullhead we put the horse in the barn and got Hanneson's Ferguson tractor. This way we could go faster and get back for the evening service. George Hildebrand went alone on a dog train. Wanted a little adventure. We were greatly blessed in the fellowship of communion with the Unrau's and the local Christians.

Last Saturday and Sunday I visited three homes at Washaw Bay. Had a very blessed time. Had Bible study in a Hungarian home Saturday night. Had two S.S. classes Sunday morning. In the first home I had two children and the mother and father. In the second home I gathered the children from two homes. This later class of eight children and a mother was just the finest class I've ever had. At first the father of the house did not want to permit me to have it in their home, but after we had a lunch together and got more familiar with each other he seemed quite willing to let me have it.

These children between three and 14 did not know any choruses or hymns, not even "What a Friend we have in Jesus," but they certainly were eager to learn. One of the choruses I taught them was, "Jesus Loves the Little Children." In the second verse we sang "Jesus loves . . ." English, Irish, German and Jew and the little Hungarian too. Each time we sang Hungarian their faces just beamed and the mother's face lit up. Before I left

I gave each child a primary S.S. paper with the front picture. My it was a thrill to see them surround me asking me to explain the picture to them!

In Christian love,
George, Agatha and Esther.

Liebe Missionsgeschwister:

In dieser schönen Osterzeit, grüßen wir euch im Namen unseres gekreuzigten Heilandes.

Wir werden von Zeit zu Zeit durch eure Briefe angespornt. Wir danken euch von Herzen für eure Mühe. Sie werden sehr viel geschätzt. Auf den letzten Brief in dem Missionsblatt haben wir nur zwei Antworten bekommen. Doch waren sie gut! Ein Bruder ermahnte uns nicht müßlos zu werden. Danke für deinen Brief. Etliche von euch glauben daß wir schon in dem neuen Hause wohnen. Nun, so Gott will soll es im Sommer gebaut werden. Ihr alten Freunde, wir hören gerne von euch. Und euch neuen Freunde möchten wir viel Mut zu sprechen wieder zu Gast zu kommen durch einen Brief.

Viele Segnungen bekommen wir durch das Radio. Wenn wir auch nicht andere Gottesdienste besuchen können, so suchen wir die besten auf in der Luft. Gerade jetzt weil ich hier schreibe singt jemand "Yes I know Jesus sets the vilest sinner free." Solche Lieder erheben Herz und Gemüt. Ja, ohne das Radio würden wir wohl denken, ginge es nicht.

In diesem Winter haben wir ziemlich Besuch bekommen. Durch spezielle Einladung kam Bruder N. Armitage von der Canadian Sunday School Mission her, und zeigte etliche Bilder von ihrer Arbeit. Unser Ziel war etliche für den Camp zu gewinnen. Etliche Kinder haben angefangen Bibelverse zu lernen. Seelen wurden erweckt und zu Christus gewiesen. Der Herr gab seinen Segen auf diese Arbeit.

Vater C. W. Giesbrecht und Geschwister Peter Brauns von Homewood waren hier einen Sonnabend und Sonntag. Das Spazieren ging sehr gut. Die vielen Fragen hörten scheinbar nicht auf. Als sie zurück

fahren wollten fing es an sehr zu Stürmen. Dieses wollte uns alle Freude nehmen. Jedoch kam es gut aus, und der Herr lenkte den Sturm mit seiner Hand. Prediger M. M. Friesen von Winkler ist etliche Tage bei Pine Dock gewesen und hat evangelische Versammlungen gehalten; etliche haben sich bekehrt. Einige Neubekehrten waren bei uns zu Ostern und haben ein gutes Zeugnis hinterlassen. Wir hatten etliche Besuche von Jackhead Indian Reserve, und auch ein Indianer Bruder von Berens River. Letzter war ein lieber Christ und wir lernten ihn gleich lieben.

Eure Gebete haben wir verspührt.

stunde; Freitag abends, Singstunde. Mittwoch ist auch Posttag. Die Hausbesuche müssen wir irgendwo hinein bringen. Ich durfte auch folgende Plätze besuchen in diesem Winter. Bloodvein, Jackhead, Dauphin River und Black Bear Island. Der Herr segnete wenn auch nur die Einzelnen besucht werden konnten.

Es ist aber nicht alles Gold was da glänzt. Wir haben doch recht viele Seelen die einmal sehr interessiert waren für das Wort aber gegenwärtig gleichgültig geworden sind. Anderen ist es „Komme ich, so komme ich; wenn ich nicht Zeit habe, so geht das erst.“ Etliche hören



The house and lot purchased by Mennonite Pioneer Mission.

haltet an; der Herr will, daß wir ihn bitten um die Sache des Herrn. Die Christen von hier bestellen euch zu danken für die Liebe die ihr zeigt und daß ihr für sie betet. Möge der Herr uns innerlich mit ihnen verbinden. Ja liebe Leser wir sind dankbar für eure Mithilfe, 1. Durch eure Briefe; 2. Das ihr es möglich macht die evangelische Andachten in der Luft zu halten; 3. Durch eure Besuche; 4. Durch eure Gebete.

Die Arbeit die wir versuchen zu tun ist noch immer dieselbe: Sonntag morgen, Sonntag Schule; Sonntag abends, Gottesdienst. Montag abends, Holzarbeit mit etlichen Knaben. Mittwoch abends, Bibel-

und tun das Wort doch nicht. Entschuldigungen sind viele: „Ich war krank.“ „Ich hatte Besuch.“ „Die kleinen Kinder halten uns zuhause.“ „Ich habe mein Bein gefroren.“ „Ich gehöre zu einer andern Kirche.“ „Ich glaube die Schrift anders.“ „Heute will ich nicht.“ „Ja, ja, ich werde mich mal bekehren.“

Krankheits halber sind wir Gott sei dank noch sehr verschont geblieben. Wenn wir auch ein paar Tage das Bett hütten mußten so war das nur wegen Erkältungen. Möge der Herr uns auch wieder im Frühling helfend nahe stehen, weil wir in der Zeit keine ärztliche Hilfe bekommen können. Dieses sind, wenn ich so sagen darf

Hindernisse, die Ihr auch mit uns vor den Thron der Gnade bringen könnt.

Die Arbeit im Sommer wird ziemlich viel sein. Wir warten schon sehr auf die Zeit wo das Eis uns wieder verlassen wird. Wir wollen unser Boot „Ambassador“ „Der Botschafter“ noch einmal färben ehe wir es ins Wasser schieben. Wollen den Herrn der Ernte bitten daß „Der Botschafter“ seine Dienste für den Herrn tun möchte. Die Sommer Bibelschularbeit soll geregelt werden. Ein Bruder hat sich schon angeboten. Möge der Herr noch jemand finden.

Gottbefohlen,
Gertrude u. Jacob M. Unrau.

Werte Missionsfreunde:

Dieses Blatt giebt uns wieder einen Einblick in verschiedenen Missionsfelder. Wir freuen uns daß der Herr uns diese Gelegenheit gibt. Möchten wir diese und andere Missionsarbeiter immerwieder betend gedenken. Sie brauchen diese Unterstützung. Wollen auch mal einen Brief schreiben. Dieses wird auch sehr geschätzt.

Im vorigen Sommer wurden Gaben und Versprechungen entgegengenommen für ein Haus auf Matheson Island. Das Haus soll jetzt gebaut werden. Das meint daß wir jetzt die Versprechungen, die noch nicht eingetroffen sind, gerne haben möchten. Dann müssen wir euch auch berichten daß wir noch nicht genug Gaben für das Haus haben. Wir sagen euch dieses um euch die Gelegenheit zu geben auch weiter zu helfen.

Durch das Gemeindeblatt habt ihr gehört daß Geschwister Edwin Brandt von Grand Rapids ordiniert worden sind. Unsere M.B.M. möchte ihnen jetzt auch etwas Unterstützung zukommen lassen. Wir haben schon lange erkannt daß sie zu allein stehen mußten. Aber wenn wir dieses tun wollen brauchen wir die Unterstützung aller Liebhaber der Mission. Alle Gaben für den Baufund und für die allgemeine Kasse möchte man an unsern Kassierer, John N. Braun, Mtona, schicken.

Auf unserer Bibelschule Missionswochen haben wir den Herrn um \$1000 bis \$2000.

Der Herr antwortete mit \$2600. Durch diese Gabe wird wohl ein Missionspaar nach Japan gehen. Für dieses wollen wir danken. Aber es ist nur der Anfang. Die Zeit ist sehr kurz. Wir haben die Möglichkeit zu geben. Möchte der Herr uns dazu willig machen.

Im Auftrage des Missionskomitees,
G. J. Gerbrandt.

Mandeville, Jamaica.

As I have been asked to write something about this island of Jamaica, I will endeavor to do so.

Some of you know that I left Plum Coulee on November 15. I traveled for four days and four nights by bus, right down to Key West, till the bus could go no farther. Key West is 116 miles from the mainlands of Florida. Now on the overseas highway the big Greyhound bus carried us for 116 miles over the only highway that goes to sea, a highway that cost 49 million dollars, one of the top engineering wonders of this world. Bridges are built from one little island to the other. The longest bridge between these islands is seven-and-a-quarter miles over the open sea. From Key West I took a small plane to Cuba and from Cuba a large plane to Kingston, Jamaica. Then 60 miles west to Mandeville. I arrived at the station on November 20. The people were all very friendly, black as well as white, so I overcame homesickness quite easily.

The work I have to do here is mostly in the garden. At first when I came I had to clear a patch of some old stumps, then I plowed it with a small garden tractor and put in some red peas. They are quite high now. I have also done some fencing for the cattle. Last week I cut down old orange and banana trees, then I have to plow it and make it ready for planting. They have three cows which belong to the mission, now and then I have to do the milking.

I do not have a Sunday School class here. Some of the Bible School students

have a class out in the country. Last Sunday I went out to a country church with one of the B.C. teachers. When we arrived some classes were just on. About three classes were held in the small church, and another three outside. They were all coloured children. It reminded me of the chorus, "Jesus loves the little children, Red and yellow, black and white all are precious in His sight."

Jamaica is only a tiny little spot if you see it on the map. It is only 144 miles long and 49 miles wide, yet it has a population of one-and-a-half-million and 90 per cent are coloured. So there must be a large number of children. And a lot of their small children are not wanted. Some mothers come to the mission field to sell their babies, others want to give them away, but the Mission cannot take them as they have not a place for them. Are you not glad children, that you have a mother and that she loves you, and would not sell you for anything in the world?

Last week one evening six of us men went to Kingston, which is 60 miles from Mandeville, to attend an evangelistic meeting. The highway was very good, but very crooked, one curve after another which makes travelling interesting. As we drove on quite fast to be on time, a donkey stuck his nose out to see what was coming on, and he got hit by the fender of our car. Our driver did not stop to investigate. I hope it didn't get killed. We arrived there just in time for the meeting. It was an open-air meeting on the fair grounds. The grandstand was packed, and about three times as many people stood around. The estimation was about 6000 people. Quite a number got saved. The speaker was an Evangelist from the U.S.A.

Jamaica is a beautiful island with hills and valleys. The highest mountain is 7,400 feet, called the Blue Mountain Peak. The scenery is very beautiful with all the tropical fruits.

I will come to a close now before I take too much of your time. I thank you all for the prayer you have sent up to

God for me. I can assure you that God has answered your prayers. We do remember you in our prayers. We have prayer meetings every evening.

Good-bye,
Your friend, Ben Penner.

ANNOUNCEMENT

We are calling for voluntary help as carpenters to spend a week or two at Matheson Island in helping to construct the mission house.

There are also several openings for summer vacation Bible School work. To those interested contact Rev. H. J. Gerbrandt, Altona. G.G.

Africa Inland Mission,
Kangundo, Machakos,
Kenya Col., Africa,
February 7, 1951.

Dear friends:

Once again greetings to you in the Name of our precious Lord.

It is not that I have forgotten all about you, though it might almost look that way. I do not feel bad about hindrances to faithfulness in my correspondence; but I do not wish to take up a whole paragraph to explain, when I need only say: "Forgive me;" I know you will.

In the meantime I have received many good letters from you all. Thank you especially for the Christmas gifts and greetings. Most of all I wish to thank you for your faithfulness in prayer for this work of the Lord as it continues in His blessing.

Some of you were aware, that with the beginning of this year, I was to enter into a new field of school work, for which our Mission, along with other Missions is responsible to the government of this people. It is the work of Teacher Training. In our centre we can take twenty-five pupils, who may be either boys or girls. These are carefully picked, the best ones out of seventy applicants. Our opening date was January 29, but we delayed two days waiting for

candidates who had been accepted but failed to arrive at the time appointed. In the meantime plenty of unaccepted ones did come. So here we were—turning away people who had so counted on being accepted of us, that when they failed to get a letter from us, thought that it must have gone astray (as letters do in Africa) and came anyhow. Well, we opened on February 1, with twelve, knowing that seven days later we had nineteen. No doubt the rest will appear before many days have passed. I have written all these details in brief form, so as not to take too much time or space, and yet show some local color, or whatever we might call it. No, we do not have clock watchers in this country. (Did I guess the question that was coming to your mind?) And yet if you would come to visit us, you would find us always busy, always wishing we had more time; time that could be spent in simple waiting upon the Lord. We still know that the Lord answers prayers which so often has to be spoken as we work with our hands or even with our minds in teaching a class. We are thankful to Him for every hour that has been spent in this way.

"What do you teach," I hear someone asking. We teach all secular subjects, of course many of them via African teachers, who are well trained. My own subjects are Teaching Principles and Methods, English Composition and Bible. There are two African teachers. They are very helpful and friendly.

"What else do you do? Surely you could not be very busy with three subjects on your mind." School administration is a very vital part of missionary work today. It means the supervising and directing of not only the work done in Teacher Training, but also that of the Primary School, which we now call our Model School. But there also, the teachers are most co-operative, and it is a joy to work with them.

So as you continue to pray, you may think of the words of that hymn, "Toiling On." Will you remember to pray through? He is counting on us. We are "labourers

together with Him." Our aim is to find and develop teachers of strong character who will be willing and glad to become true Child Evangelists.

Sincerely yours in Him,
Agatha Schellenberg.

"Now I beseech you, brethren for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me."—Romans 15:30, 31.

March 15, 1951.

Dear friends,

We have got good news to pass on to you!

Last week I was in Delhi, Ont., which is a large Hungarian district, having Gospel meetings among the Presbyterians. The third night 19 adults made a definite decision for Christ, remaining for the after meeting, when they prayed out loud and received Him as their personal Saviour. Amongst them was one of the top elders of the church and also the church organist. Since there is no fellowship as yet, pray that these babes in Christ might receive the food and care they need at this time.

There has been a good response to the 32 page bi-monthly Gospel magazine which we published last Christmas and it is evident that we must carry on this ministry. We received good letters from Europe and the head of the refugee service from the States requested 3,000 copies for about 10,000 scattered Hungarians. These refugees are unable to pay, but we believe that this is the Lord's will and therefore we know that He will also supply that which is necessary. Pray with us!

The Hungarian Presbyterians in Canada asked me to be co-editor of the official church paper, using the Living Faith material in their monthly publication, printed in 3,000 copies and reaching also about 10,000 Hungarians in Canada.

We have received invitations from Hungarian churches in the States for Gospel services and we trust that this will be

possible in April.

JOYOUS EASTER GREETINGS TO YOU in Deut. 20:1, "When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them: for the LORD thy God is with thee, who brought thee out of the land of Egypt!"

Lovingly yours,

Fred and Margaret Metzger.

Mr. and Mrs. Fred Metzger are working under the same Mission as Miss Tina Blatz.

G.G.

Champa, M.P.,
India.

My dear friends,

Greetings in our Saviour's precious Name—the Name above all others.

This is our best touring season and as many of our people as are able, are out in village evangelistic work at this time. In many places they are able to sell literature readily this year and people seem very interested, although there do not seem to be many who take a definite stand for Christ. Pray much for this part of our work. Those of us who are in institutional work are not able to take much part in this part of our work. Last year I was out for one week and this year I spent almost a week at a Christian retreat. I was asked to go out touring with one of our older couples but because of my teaching responsibilities at the hospital I was unable to go. We do not train nurses at our hospital, but we do train compounders. This is a course something like our chemist's course at home only not as extensive. They also have to learn a certain amount of nursing because they are working with patients all the time. During these pre-Easter days we are having a short service at the hospital every evening. This is in response to a request from one of our students. We are happy for it, for we believe it to be an indication of spiritual hunger. How we need a revival here. We are praying to that end. Will you

help us in this?

May God bless you for your gift of love and bless you in your service for others.

With Christian greetings,
A. Penner.

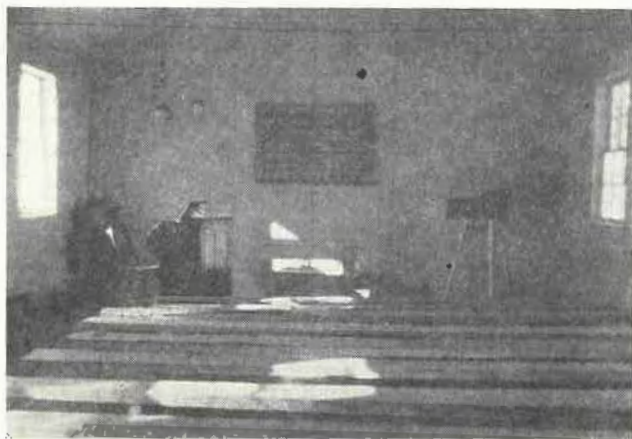
"SOWING PRECIOUS SEED"

"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Psalm 126:5, 6. "And he that reapeth receiveth wages, and gathereth fruit unto eternal life: that both he that soweth and he that reapeth may rejoice together."—John 4:36.

It has been our privilege to be the Ambassadors of the Highest, here at Grand Rapids. We find that over and over again friends want to hear reports of the work they are praying for and helping in material ways. And surely they have a right to know. But let us picture this north country as it really is. Vast miles of unoriginized waste lands, rocky, heavy forest intermingled with underbrush, broken by lakes, rivers and streamlets. A land without roads and poor communications. All this making it a country fit for little more than a rugged life, with cultivation, seeding and harvesting almost an impossibility.

Now if that is the picture of today, why bother with the spreading of the Gospel in this land? Dear friends, scattered in this northland are thousands of souls for whom Christ died. His love in our hearts constrains us to the faithful task of "sowing precious seed" for the Master. And just as you find the land, you find HEARTS hard to reach and cultivation a slow process. A people who are church members yet the Gospel of the Lord Jesus Christ and His doctrine of the Rebirth an unknown and untaught truth.

Come with we into the field. With a package of clear-cut gospel tracts, a set of selected gospel records in Cree, a few



Inside view of Gospel
Tabernacle at Grand Rapids.

S.S. chorus records (or a flannelgraph story), and a copy of the Word of God. After walking along the path for a mile, through the bush we come to a small log cabin. A 15-year-old girl is outside sawing wood, a little boy is playing about. Suddenly there is a scamper of feet, they have seen the missionary and run in to warn the family. Upon knocking on the door you hear "pehtikao" (translated—enter). Everyone sits in a pious mood. The father is low with T.B., thus the visit is very welcome. It is a lovely day so the first remark made will be a comment on the weather. Turning to spiritual matters there is little response. We read a portion

of God's Word, a simple explanation and pray. It is stated that the neighbours have a gramophone. All march over into the next house finding the woman half finished sweeping her room. Seats are pulled out in circle form and all asked to be seated. Upon request for the use of the record player, there is a hurried dusting and "asi" (all ready). While playing the first Cree record others gather from outside, soon you have a fair congregation. Gospel stories like "The Ten Virgins", "The Prodigal Son", "The Living Saviour", etc. are played, each with an application. For the children a few chorus records are played. After commenting on spiritual things

Boys and girls gladly receive
all Sunday School picture
leaflets.



we close with prayer. Leaflets are left with those who read. Gospel ticket and pictures for the children. The Seed, which is the Word of God, has been sown.

This seed had fallen on ground that is being cultivated by opposition in the name of the church, misleading them in spiritual truths. **YOUR PRAYERS** on behalf of these who sit in darkness are needed that His glorious Gospel will break through and bring forth fruit to **Eternal LIFE**. Some have accepted Him, but the opposition and that battle they are fighting, most of us know little of. **WILL YOU PRAY?**

Mr. and Mrs. Edwin C. Brandt.

Dear Friends:

In the name of our Lord Jesus Christ we send greetings to each one of you from Grand Rapids. Our ordination took place as planned on Sunday, March 11 at 2 p.m. in the Winkler Bergthaler Church. The nearness of the Lord was felt, specially since Edwin came down with the flu on Friday night but was able to be up for the few hours that afternoon. Even if it was a hard strenuous afternoon, it will never be forgotten. Knowing that the



Sunday School picnic. Note Ben Hoepfner on left side of picture. He is at present in St. Boniface Sanatorium.

Treaty day on the Reserve at Grand Rapids. \$5.00 is paid to each Treaty Indian once a year.



Lord's hand is upon us and by the "laying on of hands" setting His seal upon our lives as His Ambassadors.

Word came that our Bombardier was leaving for Grand Rapids on Wednesday, March 14. Due to sickness we were not able to go. ALL things are in HIS hands—we now see why we could not go then. They had much trouble on that trip. After a considerable amount of planning, telephoning and driving we finally were able to make the arrangements to leave Winkler on Good Friday to catch the morning train in Winnipeg. After 15½ hours by train we arrived at Mafeking. Here we again saw the MERCY of the Lord in that a certain man did not arrive at this point the night we did—we took his ordered hotel room, the only one available. We arrived there 1:30 a.m. With all four of us in one bed and the baby on our coats on the floor we went to bed. Remember here that both our little girl and Margie were well on the way with getting the flu.

That Saturday afternoon at 1 p.m. we again set out on our last 125 miles by Bombardier. We were six adults and our three children besides lots of freight and baggage—too much for any healthy person. For the next 9¼ hours we bounced around in that Bombardier—with no trail and drifts high and hard to battle against. After 10 p.m. we arrived at our gate, finding that we had need of a shovel to clear the snow before we could enter. We quickly unloaded and entered our home. In two hours we were all in bed, even though the house was far from warm. Easter Sunday started bright and early just after six. With everything upside down, we were ready at 11 a.m. to begin the Sunday School with 23 children, others did not know that we were home. Several came to welcome us back home. Because of sickness Edwin had the evening service alone. The Tabernacle was packed and once more God granted us the opportunity to show forth that "Christ is Risen." They reported that this was the first fine day

since we had left. It went up to 46 degrees above F. We found out since coming back that had we come the same way we went out, we would have run into much more trouble. That Bombardier travelled 46 hours to the rail (we in nine), and returned in 24 hours (we in 9¼ hours). This is due to heavy snow fall, high drifts and unbroken trails. A plane can travel that same distance in 1½ hours.

We want to again thank each one for their help to us in material ways as well as praying for us.

God has been good to us whereof we are glad.

In His service,
Edwin and Margie Brandt and family.

Receipts from Dec. 2, 1950—Feb. 17, 1951

RECEIPTS

Personal Contributions	\$495.00
Whitewater Church	45.20
Lowe Farm Church	10.70
Matheson Island S.S.	5.00
Schoenau S.S.	8.00
Gretna Menn. Ladies' Aid	25.00
Winkler Menn. Ladies' Aid	25.00
Homewood Christian Endeavour ..	10.00
Crystal City - Mather - Whitewater Church	15.00
Homewood S.S.	20.00
Horndean Christian Endeavor and S.S.	6.00
Winkler Church	11.00
Bergfeld Choir	10.25
Rosenfeld Christian Endeavor	25.00
Nordheim S.S.	10.45
Altona Young People	20.00
Homewood Church	40.00
Rosenfeld Sewing Circle	20.00
Plum Coulee Church	27.31
Bloomfield Sewing Circle	25.00
Gretna Church	200.00
Homewood Church	115.00
Altona Church	25.35
Morden Church	191.11
Plum Coulee Church	30.00
Winkler Church	63.30
TOTAL	\$1,193.74

NOTICE!

The M.P.M. quarterly will be supported by the free will offerings of its readers. All contributions should be mailed to the editor. G.G.

TWO RUSSIAN CRIMINALS

"One evening," says a Russian evangelist, "when the hall was crowded, the director of a college in Leningrad sat on one of the front benches. He kept looking around with an expression of disdain.

"When I had concluded my message, a swarthy man in the back of the hall rose and shouted, 'Look at my face, how black I am! But within I am blacker still! I have spent eight years in chains in Siberia. Ever since my youth I have been a criminal and a murderer; I've taken the lives of more men than there are people now in this hall!' Then he threw himself on the floor, weeping. I inquired whether or not he had heard the gospel before and he replied, 'No, I never heard it until tonight! Can a man like me be forgiven?'—The wonder of pardon was wrought in this man, and his face shone with joy.

The director, becoming uneasy and angry, stamped out of the hall, but after fifteen minutes he returned. 'Preacher,' he exclaimed, 'What shall I do? I have denied God—denied there is a God.' He was told, 'The way is very simple; if you realize and confess your sins, then the blood of Jesus Christ will cleanse you from all sins just as it has this murderer. There is no other way.'

"My sin is greater than that of the murderer," said the director. 'For twenty-five years I have told over a thousand students under me that there is no God, neither heaven or Hell. From time to time I have met many of the students who have taken part in all kinds of crime as a result of my work. I poisoned the souls of many. This man has done his own murderings; mine I have done by means of many. How can there be any deliverance for such as I?'

Exhausted, he let his head sink on his breast, his cheeks wet with tears, his face hidden in his hands. I read aloud Christ's wonderful invitation to sinners. Then he began to ask the Lord to reveal Himself to him. The whole company wept together, and many came forward for salvation. The director was saved and as he embraced the old criminal, both wept for joy. The next night seven of the director's senior pupils found peace with God."

THE CALL TO BE A MISSIONARY

For my own part, I have never ceased to rejoice that God has appointed me to such an office. People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay? Is that a sacrifice which brings its own best reward in healthful activity, the consciousness of doing good, peace of mind, and the bright hope of a glorious destiny hereafter?

Away with such a word, in such a view, and with such a thought! It is emphatically no sacrifice. Say, rather, that it is a privilege. Anxiety, sickness, suffering or danger now and then, with a foregoing of the common conveniences and charities of this life, may make us pause and cause the spirit to waver and sink; but let this only for a moment.

All of these are nothing when compared with the glory which will hereafter be revealed in and for us. I never made a sacrifice. Of this we ought not to talk, when we remember the great sacrifice made by Him who left His Father's throne on high to give Himself for us.

David Livingston.

In face of persecution and perils, Korean Christians have reacted in a way that has become classic in Christian history: the more they lose, the more they give.

The Mennonite Pioneer Mission

Founded in 1945

HOME OFFICE:

Altona, Manitoba, Canada

BIBLICAL - EVANGELICAL
MISSIONARY and PRACTICAL

THE PURPOSE

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*C. M. B. College
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Mennonite Pioneer Mission

Psalm 2:8

Ask of me and I shall give thee the heathen for thine inheritance
and the uttermost parts of the earth for thy possession.

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Vol. VII

SEPTEMBER, 1951

No. 3

SPEAK TO US LORD

Speak to us, Lord, until our hearts are melted,
To share in thy compassion for the lost;
Till our souls throb with burning intercession,
That they shall know Thy name, what'er the cost.
Speak to us, Lord, till shamed by Thy great giving,
Our hands unclasp to set our treasures free;
Our will, our love, our dear ones, our possessions,
All gladly yielded, gracious Lord, to Thee.

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THE MISSIONARY CALL

The sincere desire of all Christians should be to know the will of God in their lives. Very many urgently desire to know God's place of service. What kind of a call should I expect? How will God show me his will and place of service? God is speaking or rather calling all Christians to some form of service. There are no exemptions. All Christians should be missionaries and all unbelievers at home or abroad are their mission field. Now let us briefly look to see how God is calling us into service.

I. The Call From the Region Beyond.

In Acts 16:9 we notice that Paul was called to come over and help the people of Macedonian. Again 2. Cor. 10:16 he tells how he has always tried to preach Christ where he was not preached. Have we always done this? This Macedonian cry has never ended. Those who are outside of Christ are still calling. Have you heard this call? If not then give heed to the call of the Spirit as he tries to get us to lift our eyes to see the great need of over-ripe fields.

They have called, but few have answered. The fields are white unto harvest our Lord said, but the labourers are few. Do you not realize that souls are perishing because of lack of workers. How shall we stand before Christ in the day of judgment if we have neglected his last command, "Go ye."

II. The Call From Heaven.

This call comes from our Saviour and Lord Himself. He is calling from our Father's right hand. He has said, "Ye shall be my witnesses." There was no question or doubt about it. He desired it, yes he commanded us to go. It was his last parting wish. Nowhere do we read that this call, "Go ye into all the world," has been recalled. Have you never thought that Christ is the Saviour of the whole world? Have we a right to keep this to ourselves? The day of accounting is at hand, will he say to you, "Well done?"

From the throne of God the cry is "Who will go?" "Whom shall I send?"

How we marvel at Balsam who was so blind and deaf not to notice the angle before him. To so many of us God must use such hard means to cause us to listen. Will you heed his call and answer as Isaiah did. "Here I am Lord, send me."

III. The Call From Below.

If our ears are heavy and our eyes blind to see the need of a sin sick world, then this cry of the rich man in Luke 16 who died and found himself in the place of torment, should pierce us to the depth of our souls. Think one moment. I shudder. The cry of all who have perished pleading God to send the Gospel to their unsaved friends. They plead that their friends will not come to them. What a call, what a cry, what a plea. May it follow us until we pray, give and go as the Lord directs us.

IV. The Call From Within.

This is the intimate personal direction of the Holy Spirit who is directing each to his individual field of work. He is the one who enables, giving to each a gift as is suited to his work.

But you ask, how shall I know the Spirit's will in my life? The answer is found in Romans 12:1-2. Here the Holy Spirit is calling to us to absolutely surrender our lives and wills to God. Secondly, we are told to separate ourselves from the world and be set apart for God. Having done this we are told to be transformed by the renewing of our minds, that is, we will spiritually minded and be able to understand the direction of the Holy Spirit.

If however the perishing unbelievers are nothing to us. If the Master's command, Go ye, is unheeded. If the heart rending cry of those who perished means nothing, then the Holy Spirit is not able to speak to you. These three must be heeded first. Don't think that a trip over the ocean makes a missionary. The call to be a missionary is deeper than that.

To many the Lord directs very clearly. Yet others have the missionary call but do not know where. To those who do not know prepare yourself by prayer, study of His Word or perhaps a Christian train-

ing school (Bible School). Preparedness is of utmost importance. You will find when you are ready God will also have a field prepared for you. It is not always His will to tell us where. Be ready, study to show yourself approved unto God. Then when his call comes you will be able to answer. "Here I am Lord, send me."

George Groening.

Brother J. A. Derksen at Universal Machine Shop is anxious to make us a power toboggan. I wrote him a letter today.

Yours in His glad service,

Trudie and Jake Unrau.

Anama Bay P.O.,
Via: Gypsumville, Man.,
July 16, 1951.

Dear Mission Friends:

Greetings with Psalm 119:94, "I am thine, save me, for I have sought thy precepts."

As you will undoubtedly have heard from the men we had a blessed time together. The Altona group which we knew best made the start and as the proverb goes, "first impressions last." So it was with the Morden and Winkler groups. The later group, however, only worked 2½ days. Due to muddy roads they left early Friday morning by the "S.S. Keenora."

Our boy Larry took sick last week and by Saturday morning was very sick. He had tonsillitis and it was so bad that he at times almost choked. We phoned for a plane and finally got one from Norway House. We got to Gimli hospital at 2 o'clock Saturday afternoon. The doctor advised us to leave him in the hospital for a while but Trudie would not consent to it. Trudy and Larry came back on the boat Tuesday. The doctor said he would be alright in a few days. Larry has started to eat now and he's a lot better too. We praise God for his loving care.

Trudie and I were at Pine Dock Tuesday night for a service. The storm caught us and we came home only late last night. The sea was very heavy when we came back and one wave came right over the bow. Our homemade wooden pump came in real handy. Trudie said, "At that minute I thought of life belts." Would it be possible to get some? Our D.V.B.S. teachers managed alright and all was well when we came back. We praise God for His undertaking.

As you might know, we sold our dogs.

Dear Mission Friends:

"He will not fail thee, nor forsake thee until thou hast finished all the work." 1. Chr. 28:20. These words of encouragement were spoken to King Solomon by his father David when Solomon was to build a temple for the Lord. We also are called to build a spiritual house unto our God and likewise have a promise of the Lord that He will be with us always. With this assurance by His help we want to launch out into the deep.

We are well and happy. Are also getting somewhat settled down. The Indians seem very happy to have a minister at last. Services are amazingly well attended and the men come as well as the women. The men come right to the front seats. For two Sundays now we have had an audience of about 50 people. At Bible study we have about 30. Many are free to take part. The first Sunday in which we had Sunday School we had 16 children (many had gone away). Last Sunday we had 23 children. We started them in two classes. Now we want to try singing with the upper class on Friday night. We tried a little Sunday and discovered very lovely voices amongst the children.

We have a church bell here and it sounds wonderful to hear it inviting everyone over the reserve and beyond to the services. The people miss the organ very much. They mentioned it several times. We just have the school benches in the church. That makes sitting space limited. I am planning a way of getting lumber and making church benches which would be more suitable and give us more sitting space, sometime.

Now a little about our physical work.

It was quite a task to crowd all our furniture into this little house. In fact we are storing quite a bit of it in the neighboring house which is also empty. I dug our cellar larger to have some room for our canned goods and potatoes. Still it's too small for additional fruit we're canning now for next winter. Because it was too far to carry our water from the lake I dug a well five feet deep. Now we have about three feet of good cool drinking water which at last we can heartily enjoy drinking and is much closer. Together with some Indians I made a trip to the Mantag River and got some waste lumber from an old saw mill site. With it I built a cribbing for the well. We are living in strawberry hills and can pick all we find time for. We have already canned eight quarts and 16 pints. We hope to pick more these days. The raspberries are still green but the bushes are very full of them. It looks as if we'll get more than we'll need. This fruit at least to a great extent takes the place of a garden, although we miss the garden.

A serious problem facing us now is how to obtain our groceries. The big boat (Dianna H.) has stopped running and the local store has no stock. We had stocked up some groceries, which can be stored but because the Indians can't buy anything at the store they are starting to come to us now. This way our supply will soon be exhausted and we may have to go about 70 miles for our groceries. Mail also only comes and goes once every two weeks.

We wish that a more permanent residence could be obtained for us early this summer so we could prepare a garden for next year, make a bigger cellar and also build an ice cellar in which to stock our perishable food for the summer. We cannot buy eggs here now nor have we a place to store them and butter for very long.

I am enclosing a map that has been traced from a surveyor's map of the Dauphin River lands. However I understand there is still some surveying to be done. The only vacant land available so far as

we know that would be suitable for us is that marked open on the map. I would strongly recommend that the mission take a lease from the government on this. It is located exactly west of the land leased by Henry Einersson, and is on the north side of the river. This land is being rapidly taken up. Seven families of non-treaty people are building houses on both sides of this land and also on both sides of the river. At least three more families will start building in the very near future on the part marked yellow which is leased by Henry Einnersson. A lease costs only \$5.00 a year and if the government ever decides to sell, the leaser has first chance to buy.

A Japanese school teacher came here Monday. They are having school in the church again. I have only had a chance to say Hello to him yet, so I know little about him. Just before he came a lot of men got together and repaired the church. We fixed the desks, put more mud and lime on the walls, put tintest on the inside walls and ceiling and fixed the windows. Everyone worked hard and cheerfully, and I was amazed at the fine co-operation.

Here are some of our experiences with the boat owing to lack of a harbour. Thrice it filled up with water on the shore. The first time we had it pulled up out of the water several feet. At night the water rose and the waves pounding on the boat had torn one of the ropes it was tied with and the boat was lying crosswise on shore in the morning. The second time it got filled we had pulled the boat up backwards about 25 feet out of the water, and left the motor on. At night a great wind arose and when I looked at the boat in the morning, the waves had again torn one of the ropes and pushed the boat over two small poplar trees that stood beside the boat, filled it completely with water and washed up heaps of sand all around it. Even the top of the motor had been submerged by the waves and it was washed full of sand. I had to take it apart and clean it. The back seat was torn out

of the boat, otherwise it didn't look to be damaged much. My new oiler pants were washed out of the boat and lost and a new tarpaulin was slightly torn. Now we built a second powerful device to pull the boat up to another place and we have to pull it up about 40 feet after every trip we make. If we get some groceries, or slabs for fuel we have to carry the whole boatload one-fifth of a mile on our back. The third time the boat filled with water was while I was unloading a load of slabs on shore. The waves just beat over the back of the boat until it was filled. By the time I had the slabs unloaded and worked to empty the boat of water I hardly had strength left to turn the crank to pull the boat up 40 feet again. The Indians who have lived here before and never want to live here again understand us. They think of us every time the wind blows from the north.

Gardening is impossible on the stone ridge where we live, and it would be unwise to invest the time and money in clearing bush and preparing a garden here near by when the location is so unsuitable to our cause.

The lady who was saved was the lady who came along with us in winter to show us the house. She definitely takes it serious and she is now quietly and patiently waiting and praying for her husband to be saved also. He comes to all the services regularly. The man who was saved is our organist. He is a fine man, but understands very little English. Because of his poor English it is hard for us to root him in the faith. He is also concerned about his wife and children. Pray for him that he may receive the assurance of his salvation by taking God at His Word. Pray also for the children, some are under conviction. Most people go to Macbeth now to fish. I plan to go their for a few services.

In Christian love,

George, Agatha and Esther Andres.

Grand Rapids, Man.,
August 20, 1951.

Dear Mission Friends:

The Lord says in Jeremiah 21:8, "Behold, I set before you the way of life and the way of death." What if many do not know which way? Will you forgive us in entering your home with a duplicated letter? We do feel that you should hear from us for what you are doing and have done for us. We are unable to continually write to each one personally. Without your prayers and gifts this work could not go on. The Lord has need of each one to spread His glorious Gospel to those in need. Thank you so much for what you have done.

We see the summer fast slipping away. How little it seems we have been able to do. We thank God for health He has given, especially to our children. God gave us a blessed week in D.V.B.S. with the children here. We had 51 on our roll. Do pray that the children will early learn to love Jesus. We have so many children here.

God blessed this country abundantly with wild fruit this year. We too, were able to gather in a fair amount of this fruit of raspberries and saskatoons. It gave several good contacts going into the woods to pick berries with the natives here. These canned berries will stand us in good stead this coming winter. Living costs are so high. We put in a small garden this spring. Much of it was drowned out by many heavy rains. It does help so much if we can raise some vegetables ourselves. Our children love fresh vegetables. We have a hard time keeping them from eating all the peas and beans. Many people here are jealous of our garden. When it comes to putting one in themselves in spring, they just don't get around to it. Maybe we should begin a garden club to interest the young in gardening. They live a very carefree life. Too much time for sin. They feel no responsibility.

With God's help a few things have been accomplished this summer. The Tabernacle got its first coat of white paint, after

the siding was finished. We have enough material on hand to finish the inside papering and white washing. Sunday, August 19th was a RED LETTER DAY. It was the first Sunday when the old rough planks were not in use, but instead eleven benches took their place. We need three more. We have the lumber ready. Each bench consists of 18 pieces of wood, 40 nails and 24 screws. Multiply that times eleven and you know what has been done this past week. Each bench was sand papered and given one coat of varnish. It makes the inside of the Tabernacle look nice, come and visit us in one of our services. The benches were all full this first Sunday. A few boys sat on the floor—there is always more room!

We are happy to tell you of a Christian young man, who two years ago heard us tell of the need of the north. On August 10th, Mr. O. J. Hamm with his wife and two children arrived here on the S.S. Keenora. He is our new public school teacher. Do pray for him and his family. It is our joy to fellowship with the Hamm's. They will be helping us witness for Him. How he got this school and the dwelling place is a miracle in itself. They are living in the Forestry Department's brand new house with five rooms, which is close to the school.

Yes friends, we still have many souls here in darkness for whom Christ died. Will you continue to pray for us? Our children are growing so fast they keep their mummy busy. There is so much work to be done. The homes should be visited more. We should study more Cree. The Lord's coming seems so near—will these other sheep be gathered in before it is too late? What can each of us do to help win them for Jesus? Will you please write to us?

In Christ's name, your missionaries,
Edwin and Margie Brandt and family.

BOARD NEWS

The house at Matheson Island is finished.

We are glad that Unraus will have a better home for the coming winter. We are thankful to God for those who have helped in labor and in giving.

The Mission has also purchased two boats with motors. The Lord has been very gracious in that all expenses on the house and boats have been paid.

At our last meeting we felt that God was clearly showing us to extend our fields. It is hoped that we shall be able to provide a missionary for Jack Head Reserve and also at Favorable Lake. No mission work has been down at Favorable Lake for the past thirty years. Have we done our duty to our Indian neighbors?

We also hope to place a worker in the City of Winnipeg this winter to work with our scattered people and also with others as the Lord will lead.

Your prayers are needed in the service of God.

MISSION NEWS DAUPHIN RIVER

Mr. and Mrs. George Andres report that God is richly blessing them. A number of souls have been saved recently. Prayer is requested for these converts.

Mission friends are requested to write letters to our missionaries. It is lonely to be away from home and letters mean so much.

MATHESON ISLAND

The mission house at Matheson Island is finished. The work has been largely done by voluntary labor. We thank all those who have helped in labor and gifts. We are thankful to say that all expenses have been paid for.

GRAND RAPIDS

Mr. and Mrs. Otto Hamm have gone to Grand Rapids. Mr. Hamm will be the teacher at Grand Rapids. May the Lord bless them in laboring together with the Brandts.

Africa Inland Mission, Mbooni,
P.O. Machakos, Kenya, E. Africa.
August, 1951.

Dear Friends:

You who have been praying for Lois will be glad to know that the operation was successfully performed on July 6. The entire left kidney was removed. Three consulting physicians, the surgeon and the anesthetist, also a doctor, had a consultation in the operating room, to see if any part might be left. Since half of it was only a shell and the other half badly infected and covered with cysts, it was considered unwise to leave any part. The kidney had also adhered itself to the colon, so it was more involved than we had realized.

She came through the operation very well, but on the second day began hemorrhaging slightly. After the third hemorrhage the surgeon decided to take her back into the operating room and open the incision. It was discovered to be a superficial bleeding along the line of the incision. Every one was greatly relieved to know that there was nothing more serious. From then on she made excellent recovery. She was able to leave the hospital two weeks from the day of the operation and we brought her home to Mbooni three days later. She is eating and sleeping well and seems fine. Doctor said she was to be careful for three months. To one as lively as Lois that is the hardest part of her cure. Thank you for your interest and prayer. We have appreciated it. How precious God has undertaken.

In our last letter we asked you to pray about the safaris. There were two longer ones before we went to Nairobi with Lois, which were particularly blessed of the Lord. Doors are wide open and responses most gratifying. We discovered a section apparently overlooked in Kisumu location, where Mr. Hotchkiss laboured many years ago. Working out from a place called Muiyu, we were enabled to cover a lot of ground on foot. In personal work, in the villages and in the meetings the response was unusual. A church has been formed and is now carrying on. A pastor evangelist has been chosen by the Mbooni Dis-

trict Church Committee and sent to do follow up work. He is Eliya Nthemba, a man gifted in gathering together young believers. Please pray faithfully for African pastors, their reports speak continually of swelling and more swelling in numbers in the churches. At Nziu, a place not far from where our beloved Peter Cameron Scott laid down his life we had 68 professions in one service. Happy reports of the pastoring evangelist have been of how these have been going on, and of more added continually.

August 15, Lord willing, we shall be off to Kitui for a month. We have a love gift to take to the new Atharaka church of a nice church bell we brought from home. Mbooni churches are responsible for Sombe and Ikanga locations in Kitui, (probable population 28,000) we are hoping to lay plans for missionary work there. We had a volunteer to go to this section as missionary who recently through sudden illness lost his wife. Pastor Aron and Pastor Paul Kyalo are going with us. Pray for us. We earnestly long to reach many hearts with the Gospel.

Pray for the tract ministry. "Prepare to meet thy God" is continuing to be used as a pastor put it "it is continually working" and another one said "it has started a lot of war in hearts." We are trusting for the arrival in time for the Kitui trip of the salvation tract for boys and girls. For some years we have been in the process of preparing a translation of Mr. James H. McConkey's "The Sure Shepherd." Now at last it is ready for the press. We believe it will bring the blessing to the African believer that Mr. McConkey's writings have brought to us.

Pray that if it be the Lord's will, the trip to visit the Wadurama tribe at the coast might be possible this year. Time seems to be running low. Should our Lord Jesus return and find us busy in seeking for Him those who do not know Him, we know we will rejoice together in that day.

Yours happily, in this prospect,
The Schellenbergs.

The Mennonite Pioneer Mission

Founded in 1945

HOME OFFICE:

Altona, Manitoba, Canada

BIBLICAL - EVANGELICAL
MISSIONARY and PRACTICAL

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Mennonite Pioneer Mission

Psalm 2:8

Ask of me and I shall give thee the heathen for thine inheritance
and the uttermost parts of the earth for thy possession.

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No. 1

Let none hear you idly saying
 "There is nothing I can do,"
While the souls of men are dying,
 And the Master calls for you.
Take the task He gives you gladly,
 Let His work your pleasure be;
Answer quickly when He calleth:
 "Here am I, send me, send me."
 —Selected

FROM A DANCE HALL TO MISSION HALL

We do hear that church doors are being closed, for either that people do not come to church or that there is no one to preach. Lack of true preachers is very evident in many districts and cities. But that a community dance hall is turned over for the gospel service is rare. However I witnessed such a fact December 10, 1951, in Springfield school district where the owner of a dance hall turned it over for the Lord's service since he himself had first given himself to God.

After investigation I found it as follows: The district was entirely unevangelized. About four years ago a young Christian through the Canadian Sunday School Mission started Sunday School in the school house. It was a difficult task for him as he had no car of his own and it was some twelve miles from the city, so had to get someone to drive him over or else hitchhike. But he was faithful, and God blessed his efforts and souls were saved in his Sunday School. More became interested by and by. So in the spring of 1951 evangelistic meetings were held in the school house. At first only a few adults came, sometimes as many as ten, but as the meetings continued souls were saved, and then opposition began. It was then that the owner of the dance hall was saved. The devil got so busy that soon they closed the school. Due to such marvellous grace the meetings were continued in the once "Devil's Hall." God is able to make all grace abound. The old-time gospel is still the power of God unto salvation to everyone that believes.

Now there is a nice Sunday School going on and the group of Christians have organized as a local church called "The Springfield Mission." Wm. McLeod of the Shantymen, who ministered the evangelistic services, is stationed there to feed the flock. A group from this mission each Lord's day ministers the gospel in Transcona.

It indeed is a joy to witness the power of the gospel of Christ and that to this

Missionsappell

"Darum, meine lieben Brüder, seid fest, unbeweglich, und nehmet innewer zu in dem Werk des Herrn, insonderheit ihr wisset, daß eure Arbeit nicht vergeblich ist in dem Herrn." 1. Kor. 15. 58.

Werte Missionsfreunde:

Das angeführte Wort ist eine Aufmunterung vom Herrn in seinem Werke nicht nachzulassen, sondern zu wachsen, zu gedeihen und auszudehnen. Um dieses tun zu können müssen Kinder Gottes willig sein sich dem Herrn zu weihen. Wir müssen unsere Kräfte und unsere Gaben dem Herrn zu Dienste stellen.

Wir danken euch für eure Mithilfe in der Arbeit im Norden Manitobas. Durch eure Mitarbeit, glauben wir, hat der Herr hier können eine Arbeit anfangen. Es sind heute schon mehrere Christen auf unsern Feldern. Zwei Schwestern sind schon in der Bibelschule. Durch eure Gaben sind zwei Vöte mit Motoren gekauft worden. Auf Matheison Island ist ein Wohnhaus gebaut worden. Es ist dieses alles bezahlt und wir danken dem Herrn für seine Güte.

Wir brauchen jetzt ein Missionshaus bei Anana Bay. Geschwister Andres wohnen gegenwärtig in einer Vogelhütte, zwei Meilen von dem Platz wo sie arbeiten. Euer Missionskomitee hat den Beschluß gefaßt die Mittel zu sammeln und das Haus zu bauen. Wir machen euch mit diesem bekannt, bitten um eure Mithilfe. Wer eine Gabe für diesen Zweck hat möchte sie an den Unterzeichneten, oder an unsern Kassierer J. N. Braun, Altona, schicken.

Der Herr segne und führe diese Arbeit zum Heil vieler Menschen und zum Ruhm seines Namens.

—J. W. Schmidt.

day where the message is faithfully preached, and men and women give ear to it, God manifests Himself to it. So let us not be weary to sow the Word, for in due

time God will give His increase.

There is, however, I found, a secret to this above story which is hid from men. Someone had prayed. An invalid in the district who knew the Lord had prayed. Some day we might have great surprises of those who in secret prayed.

—T. H. Groening.

Dienstgelegenheit.

Zum Norden sind noch etliche Lehrerstellen zu haben. Wer qualifiziert ist, und die Liebe zum Herrn hat dort zu dienen, möchte an G. J. Gerbrandt, Altona, schreiben.

FACE TO FACE

I had just stepped out of a hospital room after visiting a friend of mine, when I almost collided head-on with my good friend, Dr. Jay Thomas.

"Well, Jay, it is good to see you again!" I said.

We shook hands, and I felt led to inquire, "And what keeps you here at this hour, when you have all of your office practice?"

He smiled mysteriously. "A special case." The smile sobered and he looked away for a thoughtful moment. "A very special case, and I do hope that it is successful. Perhaps," and he turned rather quickly, "perhaps you might like to come along. In fact, I might need some of your help in this matter!"

As we walked toward the elevator, he explained. "There is a young girl here who was born blind. To make matters worse, her father died a year or so after. The girl is about twelve now, living in a world of darkness, knowing only her mother's voice and touch and care." We were in the elevator, and a moment later had reached the floor, turned down the wing. My friend continued. "About six months ago the mother obtained a small sum of money from a friend, and called a specialist to see what could be done. To the mother's surprise, and of course, to the joy of the

girl, he felt that an operation might be able to correct the difficulty and restore the eyesight."

He paused suddenly in the telling, and I knew what he meant. "And the operation has already been performed . . . is that it?"

He nodded slowly. "That is right. Two weeks ago. A very capable specialist operated. And today is the final day. We are going to remove the bandages, and see whether or not . . ." he sighed, "but let us trust for the best."

We were now before a room marked "W," and we paused for a moment before entering. Each of us were occupied with his own thoughts, and for myself I prayed that the Lord would graciously lead for whatever would be revealed in His will.

A gray-haired lady rose as we entered the room. Upon the bed lay the figure of a young girl with heavy bandages about the eyes. On the other side stood a tall figure. Dr. Thomas introduced me to both the mother and the specialist. I remember the silence which followed for an instant, as the three of us looked down at the figure . . . a silence broken at length by the entrance of a nurse, to assist.

Dr. Thomas leaned over. "Are you ready now, Doctor?" The Specialist nodded.

The Specialist began to cut away the bandages. How shall I describe the sound of those scissors cutting, cutting, through the cloth? I flashed a glance in the direction of the gray-haired mother . . . and would not try to describe the look on her face as she sat there leaning slightly back in a mixture of joy and fear, hands tightly clasped together. Then I heard the voice of my friend, Dr. Thomas. "This now will be the last bandage."

For an instant I saw the scissors halt in mid-air, then slowly descend to the face, and the remaining bandage was removed.

For a long moment there was a strange and heavy silence. The girl was sweet. I could see the girl's eyes film, as the narrow band of light from beneath the shade, stole across the room to gather about her.

And then before any of us could assist in any way, I saw the young figure slowly rise in her bed, the hands creep out from beneath the sheets and reach out, and the whole body turn slowly in the direction of the dear mother. The silence was almost unbearable! I watched those eyes as they looked across the space. Her whole face broke out into the most beautiful smile that I have ever seen. And her lips parted slowly with a quiver, with but one soft low word - "MOTHER!"

I say, dear friend, it was wonderful. Those eyes, and the smile, and that one word—how could it be described? But I remember a short while after, as I stood with my friend, Dr. Thomas in the hall, his face bore a strange look, and his hand trembled as it rested upon my arm.

"That look on the girl's face when she really saw her mother for the first time; when all of those years of hearing a mother's voice and feeling a mother's care and love—suddenly caught up in the wonder of really seeing!" Then he slowly turned to face me full. "Do you know what I think? What it seems to remind me of?"

I nodded.

"I think that we are going to look just that way—I mean, have that same kind of look when we see the Lord Jesus Christ face to face. Really see HIM! After these long years of this life of film and veil between."

I could only nod my agreement. How real all this made the coming of the Man of Calvary! How it "caught deeper" onto the heart just to make it yearn all the more for that glory-moment of seeing Him, fact to face, and to find all these years of walking by faith, swallowed up in the wonder of worshipping by sight!

Africa Inland Mission, Mbooni,
P.O. Machakos, Kenya Colony,
East Africa, December.

Dear Friends:

Did you ever see a total eclipse of the moon? There was one visible in our locality

on Friday night. About half an hour before the "blackout" the appearance was like an umbrella of darkness in the sky above the moon, with the shadowed light underneath slowly fading out. The last thread of light decreased into little spots of red until all was gone and only darkness remained.

In these days, sensing and reading of impending catastrophe, let us not forget the darkness which will come into this world when our Lord comes the second time for His own. Christmas time and God's Word remind us that as He came the first time so He will come again. How good this coming would be for those who look for Him. How urgent to get the message of forgiveness to those who have not heard.

We have been in good health since our last letter. Lois is growing fast and seems in every way normal. All the children are getting tall so quickly. Joanne will be in school in the New Year. So far we have had little trouble from malaria and Aralen has taken care of it very nicely.

You will want to know about the Kitui trip in August which lasted 25 days. Pastor Aron Kasyoki and Pastor Paul Kyalo accompanied us. We had wonderful fellowship in prayer and in the Gospel. The trip covered over 800 miles and the Lord gave us more than a soul for each mile. The missionary preached, Pastor Aron was personal worker, and brother Paul general standby. We were able to distribute several thousand tracts on the trip, the children's tract having arrived just before our departure. All along on the way to Kitui where African shops were found a tract was placed in each shop owner's hand. For opportunities, Ukamba is a personal worker's dreamland. We had open air market meetings and evening picture services, besides selling books. There were great needs and an unusual response.

We were in sections of Northern Kitui where it was not possible for us to reach our first term. It is a huge needy area with some totally untouched parts. The African Churches are doing a fine work of evangelizing in the localities they are

teaching. At a place called Gai, where some 60 believed, there was no one with whom to leave the new converts. It was our joy there to lead the chief and his son to the Lord. Pray for this place. We had as many as 152 come forward in one meeting in response to preaching. In Atharaka country 16 young men and five young women responded to the appeal. We took as a gift to the young church there a locomotive bell given by friends at home in Quarryville. It was mounted Saturday evening in a tall baobab tree. It seemed jubilant in its new surroundings when it was rung at sunrise the next morning. It can probably be heard the length and breadth of Atharaka country. One man came because of the ringing of the bell and remained to believe in the preaching service.

In two places there was opposition from Moslems, who tried to upset the after service for personal work. They objected to our proclaiming Christ as specifically a Saviour and as alive forever. On being questioned they agreed that all we know about either Mohammed or Christ is from the writings concerning them. They were silent to the other question as to whether it was wrong for a person to compare these writings carefully and then decide to believe in Christ.

The rains are on, considered not too good a time to go on safari. We tried it but found people eager to respond even in the rains and many invitations to come to needy places. There were 91 professions on the last trip. Please do not think all this is as easy as it sounds on paper. There are many spiritual battles to fight, much praying and watching. We know that in this you have been helping us. Our program on the station is so full that it sometimes seems impossible to find time to get out to the needy places.

Mr. McConkey's tract "The Sure Shepherd" in Kikamba is off the press. Please pray for the African leaders who will read it. We are in need of more tracts as ours are all finished. May we commend this need to your prayers.

We are hungry for letters from you.

Your letters, as your prayers, mean very much to us. With Christmas greetings to each one of you, yours,

Sincerely in Christ,
John and Alice Schellenberg,
Joanne, Daniel, Lois and Stephen.

Southern Leper Colony,
Sudan Interior Mission, Box 127,
Addis Ababa, Ethiopia.

December 10, 1951.

Dear Friends:

Greetings from Ethiopia! On September 20 one hundred lepers were brought to us from the government leprosarium in Addis Ababa. We were not fully prepared to receive them, but by making substitutions here and there, arrangements were made. In a few more weeks the remainder of the huts will be completed so they will not be quite so crowded.

This is a busy place. Our staff consists of Mr. and Mrs. Gray, who are in charge of administration. They have many problems concerning the food and other supplies and need your prayers. There are two nurses, Ruth Sundeen and myself, and besides caring for the lepers we have a clean clinic for outsiders. Mr. Bonk is in charge of the building work. This, too, is a big job, for there are many buildings only partially completed and some others to be constructed soon. Our residences are not completed as yet but we are living in them as they are. The only other building in the clean area is the clinic. In the leper area is a dispensary, a granary for storing food supplies, a kitchen where injera, the native bread, is made, and the leper huts. None of these are entirely finished. Future plans call for a chapel, school, and small hospital in the leper area and a nursery in the clean area.

It is pathetic to see these almost helpless ones struggle to hold a cup of coffee or piece of food in their hands. Some are able to get about only with much difficulty. Two are blind and several others nearly so. We are looking forward to the time

when they will accept Christ as their Saviour and some day they will have new bodies, like unto His glorious body. Pray with us for these who at the present time show so little concern for the future of their souls.

Among the lepers is a Christian evangelist and he daily gives forth testimony by word and deed. Each Sunday we hold a service for them and they are learning a few of the hymns. Since so few of them know how to read the learning process is slow. Mrs. Gray has begun classes with the women, teaching them the alphabet.

Each Sunday we hold a service for the lepers, but their response to the Gospel is slow. They seem to have no interest in the thing that counts most in life. They are happy with the new sulphone drug which they are receiving daily for their disease, but they have nothing to look forward to in this life. Won't you pray for these lepers, that they might see their need of Christ?

We were honored this week by a visit by members of the Royal Family. The Emperor is much interested in the people of his country and we trust that these contacts with those in authority will leave a Christian testimony with them. Pray that all these people, from the highest ruler to the most unfortunate leper, might come to know Christ. Regardless of their position, their need is the same.

Again may we thank you for your gift and may we urge you to continue praying for us that each need might be met. With all the work to be done expenses are heavy, but God is able. May the Lord bless you.

Yours in Christ,

—Marjory M. Schmucker.

Anama Bay, Man.,

Dec. 10, 1951.

Dear Mission Friends:

Greetings in Jesus' wonderful name with Luke 1:76-80. Many today are sitting in darkness in the shadow of death. They need the light of Jesus and the knowledge of salvation. Who will go and work for Him

today, to guide their feet into the way of peace?

It is at your door that we wish to call for a moment of fellowship, feeling that you share with us the concern for the salvation of lost souls, and love the fellowship of the saints and the appearing of our Lord Jesus Christ from heaven.

We are rejoicing in our work amongst the Indians whom we are learning to love as our own kinsmen. Kinsmen we are in this that we have one Lord, one Saviour and one hope of redemption. Whatever the color of our skin, whoever our ancestors were, God is no respecter of persons. He died for all. We who have the Gospel are debtors to those who have it not. Let us therefore be faithful witnesses. He has promised that our labours for Him will not be in vain.

Continually the work of the Master is growing. Sunday School attendance is increasing, and the children are eager to hear the Bible stories, sing the choruses, see the flannelgraph pictures, and listen to the new gramophone the Lord recently enabled us to purchase. We are now practicing for a Christmas program. All the children are co-operating wonderfully. The Sunday night services are also well attended. We are glad to see the little church fill up every Sunday. Many literally drink the words out of our mouths when the story is told and the message delivered. Recently two girls accepted Christ. Pray that they may grow in grace. Bible study and sing-song nights are also well attended. We are happy to be able to notice that those who attend Bible study are showing growth in the understanding of the Word. We are also grateful for a shipment of Bibles and Testaments we recently received. Now more are able to read their own Bible in the home and follow the text at the meetings. What a joy to have the Bible and to be able to say "Read the Word" for "Thus saith the Lord."

From our former mission station one person is writing us regularly. She requests prayer for her salvation. We also see from her letters that there are at least some

here who have appreciated the Christian work that has been carried on there for the past number of years. It humbles us deeply that she writes she is praying daily that we might return and believes that her prayers will be answered. She is glad that the Sunday School and services are being continued. The Unraus and the Christian teachers are carrying on the work there.

The Lord gave us a splendid crop this fall and thus enabled us to buy a new model V.A. Case tractor for the purpose of travelling and carrying the Gospel to the needy. Cars cannot be used here but tractors can be equipped to run well across the snow and frozen lakes. Pray that many more may be reached through this medium of travel, and that we might be faithful stewards in the Master's service. We also thank all our many friends for their prayerful support. May the Lord reward each one.

Yours to make Him known,

—George, Agatha and Esther Andres.

ROMANIST PERSECUTION

From Colombia we received the following letter the other day: "We want to thank you for the blessings received through The Evangelical Christian. When we tell you that we have not had fellowship with any other English speaking Christians for over 12 months, you will realize a little how much a good Christian magazine is appreciated. It does our hearts good to see the faithful stand that you take against Romanism and Communism. You are aware of the terrible situation of this country, and the trouble is not political as they would try to make believe. I speak of what I have seen and witnessed. On one of my trips I nearly ran into the mob who had been plundering, raping, killing and burning to their hearts content. I saw women crying, asking for help to bury their dead; houses burning, some with all the harvest of grain and coffee; animals staying on the road, having escaped or left behind. Entering one house we found the man sick in bed, they had chopped him up beyond recognition. Another man, after they had plundered his

house, they put 16 shots into him. His wife who was holding a 15-day old baby in her arms tried to intervene, and was shot through the elbow, rendering the forearm useless. The R.C. pressure has increased almost to the state of the days of the inquisition. Here in the town during recent missions, the priest superior along with the mayor went around visiting homes, workshops and even the bank, wherever there was anyone who had not been attending church, warning them that they had to attend or get out of town as this was the home of the virgin and it was holy. Those who were living in adultery were advised when to be in church to get married under the same threat if they did not comply. The neighbors and friends had to swear to co-operate. A special virgin of Fatima has been made for the town and at the weekends it was taken out to the country districts around, with much pomp and powder. On the return hundreds of people flocked out of town to meet them, altars and arches were erected along the road where they stopped to pray and have "another little drink" with the result they were getting quite warmed up by the time they arrived at the centre. On one of these occasions as they approached our house, the priest stopped them, and turning the idol facewards to our door, he offered up prayers and then led them in shouts of "Long live the virgin and the church," etc. We fully expected them to stone the house but nothing happened. As we peeped through the curtains we could see the mayor and his secretary grinning their approval. Now the virgin has produced 15 little virgins, which have been distributed throughout the town, each one staying a day in each house, everyone in the zone has to attend and give a feast. When it comes to their house, those who fail to associate they warn them that they will not be responsible for what happens to their persons and their homes. Thank God in spite of it all, there are those who are coming to know Him as Master and Lord, who rather than bend the knee to false gods would die. The work is not easy, and the strain is high unbearable at times,

but it is worth it to see some coming out of darkness into light. Hallelujah!

—Evangelical Christian.

Romanism calls for tolerance when in the minority, but they practice all the acts of cruelty and intolerance when in the majority. Should this not be a challenge to do mission work here in Canada while the opportunity is there? How long will we hold the majority in Canada?—Ed.

Grand Rapids, Man.
January, 1932.

Dear Friends:

Here we are at the threshold of another year. May the New Year bring blessings to all from our Lord and Saviour . . . "forgetting those things which are behind, and reaching forth unto those things which are before." Phil. 3:13.

The blessed season of Christmas, the remembrance of our Redeemer has passed. It has been another season of opportunity, telling forth the news of a Saviour. Our Gospel Tabernacle has witnessed the biggest crowds during this time. On Sunday, the 23rd, when the Sunday School children gave their Christmas program, all sitting and standing space was filled. Again on the night of the 26th, with the young people the Christmas story in full custom was given to a large listening audience. This may mean little to some who read this page, but listen! Our opposition put on the largest show of Santa possible with two all night dances, at the same time announcing three "holy communion" services. With his ministerial robes and the cross (Anglican) again repeated that he was trying to mix the sacred with the foolish. Dear friends, do you wonder why we ask you to pray for and with us that the Gospel which we preach might bring forth fruit? We again have witnessed some of the greatest convictions in souls during this time, but so bound with "a form of religion," they fear to step out.

Praise the Lord with us for the few who are standing firm, and witnessing for the

Lord. For the many who came to listen while the Gospel went forth, from the mouths of their children and native converts. For the working of the Spirit in several hearts. For health and strength the Lord has given us during this time, and supplying material need.

Pray for and with us in behalf of these who are under conviction. Pray for the one soul who claims he has gone too far and is without hope, that the word of God might show him that God has mercy to ALL who come to Him. For the father of a large family who is doing everything he can to make into a joke all that we have been teaching his family this past month. Pray especially for the converts, that they will continue to witness and stand firm. It has been a JOY to us to see how they have grown this winter. Pray for our weekly "prayer and Bible study" with them. Pray that the Lord will continue to supply all our needs, also for the piano which we got in on the last boat, it has been such a blessing already. "Thank you" all for the many greetings, gifts and encouragements. God bless you.

In His service,

—Edwin and Margie Brandt and family.

Und was dann?

Ein gewisser guter Mann war auf der Universität, als ein junger Mann, welchen er schon als Knabe gekannt hatte, mit freudestrahlendem Gesichte auf ihn zulief und ihm sagte, daß das, was er schon eine lange Zeit über alles andere in der Welt gewünscht hatte, zuletzt in Erfüllung gegangen sei, da seine Eltern ihm gerade die Erlaubnis erteilt hatten, als Rechtsanwalt zu studieren. Um dieser Ursache halben war er zu dieser Universität gekommen, weil sie von großer Berühmtheit war und er hatte sich entschlossen, seine Mühe oder Arbeit zu sparen, um sein Studium so schnell wie möglich zu vollenden. Er fuhr eine lange Zeit in seiner Erzählung fort, und als er zuletzt zum Einhalt kam, frag ihn der gute Mann welcher ihm mit großer Geduld u. Freundschaft zugehört hatte und sagte:

„Und wenn du dein Studium beendet hast, was beabsichtigst du dann zu thun?“

„Dann werde ich mir den Doctortitel erwerben,“ antwortete der junge Mann.

„Und was dann?“ frug der Mann.

„Und dann,“ fuhr der Jüngling fort, „werde ich eine Anzahl von schwierigen und verwickelten Fällen zur Verteidigung bekommen, werde durch meine Redekunst, meinen Eifer, meinen Scharfsinn die Aufmerksamkeit der Leute auf mich lenken und einen großen Ruf erlangen.“

„Und was dann?“ wiederholte der gute Mann.

„Und dann,“ erwiderte der junge Mann, „werde ich unfraglich zu dem einen oder dem anderen hohen Amte befördert werden, außerdem werde ich Geld erwerben und reich werden.“

„Und was dann?“ erwiderte der andere. Der junge Rechtsanwalt erwiderte: „Dann werde ich bequem und in Reichtum und Ehre leben können, und werde instande sein, ein ruhiges und glückliches Alter vor mir zu sehen.“

„Und was dann.“

„Und dann,“ sagte er, „werde ich sterben.“

Hier frug sein Freund wiederum:

„Und was dann?“

Hierauf gab der junge Mann keine Antwort, sondern er senkte sein Haupt und ging davon. Das letzte „und was dann,“ hatte seine Seele wie ein Blitzstrahl durchbohrt und er konnte es nicht los werden. Bald nachher verlies er sein Studium und gab sich dem Dienste Gottes hin und verbrachte die übrigen Tage seines Lebens im Gutesinn.

Die Frage, welche an den jungen Rechtsanwalt gestellt wurde, ist ein Frage, welche wir uns häufig selber stellen sollten. Wenn wir alles getan haben, was wir beabsichtigten und angenommen, daß sogar unsere höchsten Träume in Erfüllung gehen, daß in jeder Wunsch des Herzens in Erfüllung geht, so mögen wir doch immer

noch die Frage stellen: „Was sollen wir tun?“

„Was werden wir dann sein?“

„Was dann?“

Eingefasst von,

—M. S. Majken.

CAN BOYS AND GIRLS BE SAVED?

One day, many years after Spurgeon had died, a preacher sat at his desk studying one of his books. As he read he came to something which interested him very much. It was what Spurgeon had said about boys and girls. But the preachers did not believe Spurgeon was right, for he did not think boys and girls could understand the way of salvation and be saved! He thought salvation was only for grown-ups.

Days followed and though the preacher did not believe what Spurgeon said, he could not forget about it; that is what happens when the Holy Spirit speaks to our hearts. The preacher just kept on thinking about it. At last he decided to try and see if it worked. He went to two girls who were nine and eleven years old. He told them the way of Salvation. Their father did not believe in God and their mother did not go to church, but the two girls received Christ as their Saviour that day when the preacher talked to them.

Then the preacher waited and watched and wondered if the two girls really were saved. He still was afraid they were too young and did not understand. Then one day their mother came to church after many years absence and she too received Christ as Saviour. When the preacher talked to her she told him it was because the lives of the two little girls were so changed. Then the preacher knew the girls were really saved.

If we truly do accept Christ as our own personal Saviour our lives are changed. We are born again and the Holy Spirit comes to live in our hearts; love, joy and kindness take the place of crossness and crankiness. Then those around us cannot

help but see that our lives have been changed.

When the preacher saw that children really and truly could be saved, he started to win boys and girls everywhere to Christ. He took the wordless book and went into the streets, sidewalks, alleys and vacant lots and told the children the way of salvation. Eagerly they left their ball game to see the book. When the preacher saw how quickly they received Jesus as their Saviour, a great burden came upon his heart that children everywhere might be saved. He began to pray earnestly for the children of our own land and of other lands that they might be told the wonderful way of salvation, for he knew if they were told they would believe and be saved. This man not only prayed but he started to work, he travelled from city to city telling other Christians the need of winning boys and girls. Many started gathering boys and girls into their homes and showed them the great stories and lessons of the Bible. Many home Bible Classes and Good News Clubs were formed. Others went to foreign lands and there gathered in boys and girls.

"Suffer LITTLE children, and forbid them not, to come unto me; for of such is the kingdom of heaven."—Matth. 19:14.

(Condensed from Child Evangelism Magazine).

FIRST IMPRESSIONS OF GRAND RAPIDS

Thou wilt keep him in perfect peace whose mind is stayed on Thee.—Isaiah 26:3.
Rock of Ages cleft for me.

Shew me Thy ways O Lord, teach me Thy paths.—Psalm 25:4.

These are some of the mottoes which we have on the walls of our new home, the forestry house at Grand Rapids. "Michigan?" I hear somebody ask. No! I suppose you have about the same idea of Grand Rapids, Manitoba, as I did about two years ago, a little place somewhere between Winnipeg and Churchill.

I am standing in the pilot's cabin beside

the captain straining my eyes to try and see land. All there is to be seen is water, and a little back and far to the left a lighthouse blinking its feeble light onto the water for those who will but accept its guiding rays. About every ten minutes the captain turns around and looks at the light, then at his compass and sails on into the dark night; like the one motto said, his mind in perfect peace, his mind is stayed on the light.

"We are entering the river mouth and will be tied up in ten minutes," he says. I hurried down to our cabin to wake my wife and get the children ready to leave the boat. This done I went down to the next floor, which is the same level as the deck, and waited for the S.S. Keenora to stop. It felt good to see one familiar face amongst so many. Mr. Brandt met us and had hired a motor powered canoe to take us to their house, about half a mile down the river. One of the local traders hauled our furniture to our new home. We piled it in and went back to the Brandts to try and get a few winks. The new day, just before us offered as much labor as we would be able to do. It seemed a long walk from our new home past the government dock to the mission station.

The morning came too quickly, but we rose from our beds like we used to do Christmas morning, eager to see what this new world held for us. The walk back to our home was not so long now in the light of the morning, there was so much to see. Across the river from the Brandt's home is the Indian Reserve school. There are approximately 140 Indians living on the east side of the river.

The settlement on the whole is bush country along the Saskatchewan River with little clearings about every 100 yards, where homes of logs have been placed, in the same way a little child would arrange his toy town—no sense of direction. We passed three of these clearings before we came to the Grand Rapid Trading Co., who deal in nearly all local necessities. Just down from this store is the government dock, not another clearing with two homes and then

the F. L. L. Campbell General Store, also supplying the local needs. The next clearing is forestry property, and we have walked about a mile along the river path. The house is a trim L-shaped new building, and here we are to live at least one year, the future we leave in God's hands, as another of our mottoes teaches us to do.

I worked here all day. Mr. Brandt helped me in the morning and by evening had enough unpacked so that we could spend the next night in our own home. One of the natives, Hughie Cook, a mountain of a man, took the family and baggage in his motor boat to our abode. Our son David, just turning one, felt quite strange until we put him in his own little bed, the bottom portion of a double bunk the children sleep

in. Mother tucked his blanket around him and the happy grunts coming from him did our hearts good. He at least had already made himself at home here.

The northern air and the labor of the previous day all contributed to make us sleep soundly. The next day being Sunday found us in the Tabernacle both morning and evening, and here we thanked God for bringing us to this beautiful part of His vineyard.

Looking back now on our first four months at Grand Rapids we can but thank God for His mercies to us, in supplying our every need and giving us a work here that with your prayers may bring forth much fruit.

—Mr. and Mrs. Otto Hamm.

Personal		210	10.00	252	10.00	226	50.00
Receipt		212	10.00	253	10.00	227	25.00
No.	Amount	213	10.00	254	2.00	228	25.00
168	\$ 20.00	214	5.00	255	5.00	239	50.00
170	10.00	215	20.00	257	3.25	244	27.50
174	15.00	216	5.00	258	3.25	260	25.00
175	20.00	217	5.00	263	10.00	264	50.00
177	20.00	218	5.00	Churches		Sunday Schools	
178	25.00	219	3.00	176	283.13	173	10.00
180	2.00	220	10.00	185	22.00	200	6.00
181	5.00	221	10.00	198	278.31	207	7.00
182	1.00	223	51.66	199	36.00	Young People's	
183	50.00	224	2.00	203	50.00	Groups	
184	10.00	229	5.00	204	100.00	186	11.54
187	79.51	230	10.00	211	40.00	192	30.00
188	19.00	231	25.00	225	32.00	222	37.25
189	1.00	233	10.00	234	762.24	265	30.00
190	8.00	235	4.00	249	30.00	266	60.00
191	18.00	236	6.00	250	100.00	Choirs	
193	13.00	237	10.00	256	50.00		
194	15.00	238	5.00	259	175.00	179	28.25
195	25.00	240	5.00	261	4.50	247	6.00
196	45.00	241	1.00	262	334.10	Elim Bible School	
201	5.00	242	20.00	Sewing Circles		172	35.00
202	1.00	243	25.00	169	25.00	Gretna Bible	
206	20.00	246	35.00	171	25.00	Students	
208	1.00	248	50.00	197	10.00	205	5.50
209	1.00	251	1.00				

The Mennonite Pioneer Mission

Founded in 1945

HOME OFFICE:

Altona, Manitoba, Canada

BIBLICAL - EVANGELICAL
MISSIONARY and PRACTICAL

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"To Preach the Gospel to Every Creature"

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Mennonite Pioneer Mission

Psalm 2:8

Ask of me and I shall give thee the heathen for thine inheritance
and the uttermost parts of the earth for thy possession.

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No. 2

Let none hear you idly saying
"There is nothing I can do,"
While the souls of men are dying,
And the Master calls for you.
Take the task He gives you gladly,
Let His work your pleasure be;
Answer quickly when He calleth:
"Here am I, send me, send me."
—Selected

WINKLER MISSION CONFERENCE

The Mission Conference was a deep source of blessing and encouragement to many. We felt our hearts were drawn closer to God. Many rededications for service were made. Eternity will reveal the blessings God has bestowed upon us.

We were blessed by many speakers. Rev. F. Sawatzky served with a series of evangelical messages. Rev. J. Nikkel, of Langham, spoke on 1st John. Miss Eva Pauls spoke of her field of service in India. Rev. J. Unrau, Rev. Geo. Andres and Rev. Edwin Brandt each reported of their field of service in Northern Manitoba, their reports were encouraging. Rev. D. Schulz and Rev. D. Unruh spoke at the ordination of Peter Falks. On Sunday night Rev. Peter Falk spoke of his calling to his field. Rev. C. G. Weisz spoke on mission seeking to make us see the urgency of preaching the Gospel to perishing souls.

The total offerings of the conference amounted to slightly over \$2,100.00. May the Lord bless the gifts and the givers.

Justina Wiens, daughter of Deacon Wiens, Morden, married Herbert Peters, of Alberta. They are going as missionaries to the Hopi Indians of the U.S.A.

Since the conference, Rev. and Mrs. Peter Falk have sailed for Belgium. They had their farewell at Morden July 27, and left Tuesday, July 29. Remember them in your prayers.

THANKS!

The M.P.M. board again extends our thanks to the brethren at Winkler for all their work and troubles they had with the conference.

We also thank all those who took part in singing and who helped in any other way. May the Lord bless each one of you.

Placetas, Cuba.

Dear Children:

Greetings in Jesus Name, and with His words, John 3:16, with which you are all familiar. God so loved the World that He gave Jesus to save us from sin. Is it not

wonderful that God loves all the children and grown-ups, whether they are black or white?

You all love to sing the songs such as, "Jesus Loves the little Children" and "Heavenly Sunshine," "Into My Heart," well, so do the Cuban children. They sing all these songs too, only in Spanish. Jesus understands it as well as in English, or any other language. Did you know that there are 2,800 languages in the world and Jesus understands every one of them?

What a small place Cuba is when we see it on the map, and just imagine that five and a half million people live on that spot, and yet there is room for more. This island is eight hundred miles long and ninety miles wide. Some people are very rich, others are very poor. Some plow with oxen, others with tractors. Some drive nice new cars, others have to walk.

There are a lot of nice buses going on the highway, which is close to our place. There are also poor buses. One time I went to town, which is six miles from the mission field, on one of these poor buses. As usual, the people were sitting on the seats, chickens above on the baggage rack, with feet tied together, pigs under the seat. We were all comfortable, except the pigs whose feet were tied together. They would squeal now and then.

I met a boy on the street, about seven years old, smoking a cigarette, and I'm sure not the first one either. I could tell by the look on his face that he was suffering from using tobacco. I do not say this to encourage you boys, but rather to warn you.

I have been to an orphanage a few times, also on this island, about 24 miles from this mission. They have 50 boys and girls there, picked up on the street, and from homes where they are not wanted. Some have no parents, because their father and mother died when they were still small. How good it is to see these children in clean clothes, and decent food to eat. And best of all to learn of Jesus, instead of roaming the streets and living in filth.

The man that has this orphanage told us a story of a family that lived in town.

One day the father got killed in a car accident. The mother in disappointment and grief committed suicide by burning herself to death, which, they say, is common among Cuban women. Seven children were left without support or home. The orphanage got the three youngest boys, they have taken care of them for over two years now, and one of the boys has very recently accepted the Lord as his personal Saviour. Where would he be today, if this home had not taken care of him.

Perhaps some of the money that you give in Sunday School goes to some of these homes. You can help to make somebody happy by giving, and praying for these needy ones.

Before Christmas, I, two other men, and ten missionary children went up a 300 foot mountain nearby. We started in the afternoon, took our lunch with us. It took quite a while to climb it, because it is so steep. We could see for miles around, with a lot of palm trees below. We explored the mountain for a while, then had our lunch and started our way back. It was just getting dark when we reached home. We all had good exercise. The children were tired and went right to bed.

Another time we went in a car, about 50 miles away, to a seashore. We stopped in a park to have our lunch. Nearby was a pond with a number of turtles in it. We threw pieces of bread in the water, and they would come and eat it. These are the only vacations we had.

My work is working on the field, plowing, repairing. Next week we will start on a new house, for another missionary.

So much for this time. Wish you all God's blessings.

Till we meet again, I remain,

Yours very truly,

Ben Penner.

Vermillion Bay, Ont.

To the Faithful Readers of M.P.M.:

Those of you who know of our recent ministry in North-Western Ontario, have asked why we never report to the M.P.M.

Well, it wasn't that we did not want to, it is rather a matter of neglect. Those of you who labour away from home, friends and loved ones and more or less stand on isolated places will probably agree with me that one-third of a missionaries time is taken up with writing letters either business or personal. Beside that there is so much other work that has to be done that one's time will hardly reach out.

Now a few things as regards the field. The country is densely populated, and nominally speaking almost everybody says he or she is a Christian even though they know nothing of the saving power of the Lord Jesus Christ. They have a form of godliness but deny the power of it. When we first came here we thought how few people there were, but because of the forest here it is hard to see just where they are, hid somewhere in the bush.

The population is very mixed consisting of French, Indian, Swede, Norwegian, Half-Breed, German, Finnish, our own Dutch and others not coming to my mind just now. As a rule the people are friendly to us. There are some however, who bitterly object to us. Once we called in at a place here at the "bay" where the man has been in bed for 15 years. When she saw my Bible in the hand she said, "Don't you dare and mention anything of that book in our house for we don't want it." That was painful to us but how much more painful it must have been to our Saviour who gave himself for them. This type of a home just mentioned, is rare however.

The occupation of the people is largely pulp cutting. The road past our place is a very busy road almost like Main Street in Winnipeg. The trucks hauling pulp from the bush to the tracks go 24 hours a day. At present there is a pile of pulp stacked alongside the C.P.R. tracks of about 35,000 cords.

Last summer we had five schools for D.V.B.S. and will have the same amount this year, maybe more.

Two of our young men are at present in Bible School (Winnipeg). They enjoy it very much. Too, I had the joy of baptizing

in summer. One has already asked for baptism this summer.

The Lord willing we want to build our own chapel this summer. The logs are all cut, they will be turned into lumber before the building goes up. This is a work entirely on faith and as such we build the chapel. Recently a young girl of 15 years handed me an envelope with some money for the chapel fund. It contained \$10.00. She had gathered her tithe for a period of time and with this she wanted to help along in this work. How it thrilled our hearts. Oh that many would follow her example.

We have two Sunday Schools every Sunday and an evangelistic service at night. These meetings have been very well attended this winter, for which we praise the Lord. Do pray for the work here. We cannot carry on apart from your prayers. We have had so many blessed times since coming here. God has been so good to us even though we fail him so often, yet He never fails. His faithfulness is so great, His presence so near and His promise so precious.

Yours till He comes,

Rev. and Mrs. H. W. Giesbrecht
and family.



Inside of the Gospel Tabernacle,
Grand Rapids

Grand Rapids, Man.

Dear Prayer Partners:

In the name of our blessed Lord and Saviour, Jesus Christ, we greet you, one and all. Two months have passed since our last letter to you. What has been accomplished for the Master?

There has been some strong opposition on the part of some here. The reason? They still believe that being "good" Anglicans or Catholics they will at the end attain 'heaven.' How we need the Spirit of the Lord in ALL wisdom to be able to teach, exhort and admonish, that the Truth will find its way into their hearts and be gloriously saved. Will you PRAY?

The following is a short conversation that M. Hamm, the teacher, overheard in school: R. said to E. (both come from strong Anglican homes), "Why don't you come with us to the Sunday School the priest has right after four?" E. replied, "Mr. Brandt told my mother that she should not let her children attend any of the priest's doings, so she does not allow us to go." Then E. continued, "Why don't you come to the Sunday School at the Tabernacle any more?" Then R. and her sister made no reply but sheepishly left the school. That was a subject that hurt them. They long to come and join our happy throng, but their mother (because of conviction) won't let them come but makes NO effort in keeping them away from the priest. In Grand Rapids it is a known fact that the Anglicans and Catholics get along very fine together; both need Christ and separation from the flesh, world and the devil. Pray for both the mothers mentioned above, that they might come out for Him. E.'s mother at times seems to be near the kingdom, pray that she might be willing to come out, fear of family seems to stand in the way.

It would be a joy to have some of you come to join in our services at the Gospel Tabernacle. The picture will give you a little glimpse of the inside. It was taken just after Christmas. We now have a small pulpit too. Pray that the Lord's glory might continue to shine forth from this place. Pray for us as a family too.

God bless you all. Let us hear from you. Happy in His service,

Edwin and Margie Brandt,
Lorne, Loretta and Leslie.

WHAT ABOUT THE HEATHEN?

Hudson Taylor made the declaration toward the end of his life that he would

Never have thought of going to China had he not been convinced that the Chinese were lost and needed Christ. Brainerd, Martyn, Carey and Judson bore similar testimony. The belief that the heathen were lost was the impending motive in their lives, and the mighty results which characterized their ministry would never have taken place apart from the constraint of such a conviction.

But times have changed. Now, comparatively few believe that the heathen are lost or that they need Christ as a Saviour. The result is that there is a general apathy concerning them. Missionary service costs too much unless the heathen are in actual peril. On the other hand, who will not feel that such a service can never demand too much if it is a question of lost souls and their eternal salvation?

MISCONCEPTIONS

1. "God cannot possibly allow such vast numbers to perish."

But is it not a question of numbers. For it would be unjust for God to allow multitudes of heathen to perish, it would be equally unjust to allow one; and if it is true that it will be just, for any reason, for God to allow one heathen to perish, it will be equally just, for the same reason for Him to allow any number. While the question of numbers is a vital one from the human standpoint, the paramount consideration from the Divine standpoint must be that of doing right.

2. "God is love, and He will provide a way of escape for the heathen."

What false conclusions may be founded upon the phrase, "God is love!" One may say: "God is love" and He will not allow sin, with its terrible consequences, to continue in the world. Yet sin is rampant everywhere.

Again: "God is love, and He will not allow wrong to triumph over right." Yet men have seen through all ages wrong openly victorious over right.

Again: "God is love, and He will not allow His creatures—especially His innocent creatures—to suffer." Yet from the begin-

ning the whole creation has been full of pain and sorrow.

Again: "God is love, and in the other world, at least, it will be all light and no darkness, all Heaven and no hell." Yet the Lord said, "In hell he lift up his eyes being in torment." and "These shall go away into everlasting punishment."

"God is love" is not the only word in Scripture which defines God, it being also declared that "God is light." In coming to conclusions about what "love" will provide, we must ever keep in mind what "light" may demand; for with God righteousness, not sentiment, determines the expression of love. And as for a loving provision for the heathen, God has made this through His Son; for "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

3. "The heathen are living up to the light which they have; therefore they will be saved."

No doubt the heathen have light. They "shew the work of the Law written in their hearts, their conscience also bearing witness." This law of conscience then is their light. But what heathens live up to this light? Hudson Taylor affirmed, after fifty years of contact with the Chinese, that he had never met an honest Chinaman who would claim that he had lived up to the light he possessed.

4. "Men in Christian lands are lost because they have rejected the Gospel. The heathen have not heard the Gospel, nor rejected it; therefore they are not lost."

But men in Christian lands are not lost because they have rejected the Gospel. It was because they were already lost that the Gospel was sent to them. Men are lost because, besides being inheritors of Adam's sin, they have, as sinners, added sin to sin. "That which is born of the flesh is flesh," and this is true of men wherever they are. And "they that are in the flesh cannot please God."

5. "We need not trouble about the heathen, but can leave them to God. Shall not the Judge of all the earth do right?"

We ought to trouble ourselves about anything that troubles God. And it troubled God so much to see men wandering from Him that He sent the Son of His love to die in their behalf. Jesus was greatly troubled because of men being lost. And so were the Apostles. And so thousands of the noblest men and women have been giving up all that was dear and becoming all things to all men that they might save some.

Moreover, what was God's answer to the question: "Shall not the Judge of all the earth do right?" "The Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of Heaven." God's "doing right," means for the wicked a more terrible thing than many imagine.

6. "At any rate, the heathen will not be punished as those will be who have rejected Christ."

But who says that they will? Not the Scriptures. Christ's teaching on the subject is very plain: "It shall be more tolerable for Tyre and Sidon at the day of judgment than for you." "He that knew not, and did commit things worthy of stripes, shall be beaten with few stripes."

So then, the Judge of all the earth will do right, by having individual opportunity and responsibility in mind, and by measuring our judgment with Divine impartiality. But these passages do not declare that the persons involved will escape judgment. The most that they teach is that exact justice will be done. As to what such justice will mean to the heathen, Revelation 21:8 tells us.

7. "Even if the heathen are lost, we can well imagine that God will give those who have not heard the Gospel in this world a chance to hear it in the other world, and thus they will have an opportunity to be saved."

To grant men the right to imagine would be to create as many theories of Divine procedure as there are men. Moreover such liberty would cast us back on human reasoning as the basis of truth, which would create spiritual instability of the gravest kind. But since there is a revelation, the

safest thing is to depend wholly upon it. And we search the Word of God in vain for any intimation that the heathen will have another chance. On the contrary, there is positive testimony that the present life is the only opportunity of salvation for men.

Christ urged His disciples to preach the Gospel with fervent haste, throughout the world and to every creature; which evidently would not have been the case if He could as well have left the work to another time and to other preachers, such as the angels or Himself. Again, the Apostles gave themselves, in the face of constant opposition, to the task of evangelizing the whole world, which manifestly they need not have done unless constrained by the conception of a pressing peril. Again, Paul declares to the Corinthians: "Now is the accepted time; behold, now is the day of salvation." We are therefore forced to the conclusion that the present world is the only place for the display of God's grace in saving souls, and of man's opportunity of benefiting thereby.

8. "But do not the great heathen religions afford opportunity of salvation for those who honestly follow their teachings?"

This is a vital question. It is true that some of the great heathen religions contain high and noble ethical truths. But most of their writings are utterly false in their moral standards, and often indescribably vile in their descriptions. One who speaks with authority says: "The classic philosophical and religious books of the East are filled with obscenity."

In addition to this, experience has proved that there is not in their religions anything saving in quality. If sin is granted, with its consequences of estrangement from God, then a saving religion must be one which shall provide a remedy for the guilt of sin. Heathen religions do not offer a Divinely-appointed redemption. The salvation which they offer is of man's works. That which Christianity offers is of God's grace.

9. "But have there not been men who have raised themselves above their heathenism?"

men surroundings, and have come to believe in one God, thus finding salvation?"

There have been men like Socrates and Seneca, who in some measure broke through their heathen superstitions and came to speak of one Supreme Being. The marvel is that there have not been many more persons of the same kind. For, from the beginning, God has witnessed concerning Himself, in order that men of all times, places and conditions should know Him. And He has done this in two ways. First, He gave a direct revelation to Adam and the patriarchs, and preserved this through the memory and witness of those who followed. And second, He gave the constant witness of nature. So then, the wonder is, not that a man here and there has seen and proclaimed that there is a one and only God, but rather that all men everywhere have not acknowledged the same thing. And it is because this is the fact that the Holy Spirit makes the terrible indictment against the heathen when He declares that the reason they do not perceive God is because they have deliberately cast Him out of mind. Men have failed to know God because they have refused to know Him.

But simply believing that there is one God does not save the soul. The demons believe this, but they remain demons. If such were all that is required, there would be hardly any one in need of salvation, for nearly all men everywhere acknowledge the existence of a Supreme Being. But Paul gives an accurate presentation of the truth concerning the heathen when he declares: "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse." (Rom. 1:20)

10. "But is not God able, in the case of an honest heathen, to reveal Christ to him by a dream or some other way? And may not such a person come to know and believe in Christ and thus be saved?"

It is possible for God to do anything. But He makes it clear in the Word and

through experience, that it is not His present will, for His own sufficient reasons, to make known His own salvation through dreams that He has never granted such experiences. God has often spoken to men in these ways. But, as a matter of fact, He does not now do this, but commits the preaching of the Gospel to His servants, bidding them go and disciple all nations. And that God in His sovereign will, is holding to this procedure is confirmed by the fact that the man in heathendom is yet to be found who has come to know Christ and to find peace in believing in any other way than through either the printed or the preached Word.

11. "But all this, if true, constitutes a great mystery, and is hard to understand."

Men have always stood face to face with mysteries, and the church has always frankly admitted their existence. Faith is based, not on the understanding of mysteries, but on the certainty of the Divine revelation, the explanation of mysteries being a secondary matter. How the illimitable God could be born of a Virgin; how a body which has turned into dust can be raised from the grave in glorified form—these, and a thousand other facts are infinite mysteries. Yet such truths are the foundation of the Christian faith, and as such they are believed and proclaimed. The reason of this is, that they are set forth in Holy Writ. For it has been found to be the highest possible intelligence to accept the Scriptures, whether they are or are not understood, simply because it has been proved beyond doubt that they are the very Word of God.

And so it is with the question of the lost condition of the heathen. The Word declares that all men are estranged from God and lost; that Christ has commanded that the Gospel should be preached to them; that the early disciples went throughout the heathen world proclaiming one way of salvation, by faith in Christ. The facts of the case contain mysteries, but the mysteries do not do away with the facts.

—Christian Life.

Von der Arbeit.

Im August und September sind Geschwister Zafe Unrau auf Urlaub. Sie wohnen in Altona. Geschwister Zafe Wiebe, Lehrer von der Altona-Bibelschule, arbeiten in dieser Zeit auf Matheeson Island. Sie haben schon verschiedene Erfahrungen gemacht in dieser Zeit. Sie wissen es schon, daß die Arbeit dort nicht so rasch durchzuschieben geht. Es braucht Zeit.

Geschwister Unrau besuchen die verschiedenen Gemeinden in diesen Tagen. Wir wollen hoffen und beten, daß der Kontakt, den sie jetzt machen, allen zum Segen sein wird. Sie sollen wissen, daß Kinder Gottes hinter ihnen stehen. Die Kinder Gottes dagegen sollen wissen, wer ihre Vertreter auf dem Felde sind.

Lehrer Peter Giesbrecht, früher Kronthal unterrichtet in diesem Jahr auf Pine Dock. Er fuhr mit Frau und Kind schon im halben August hin, sich alles einzurichten. Er übernimmt eine auffordernde Arbeit. Wollen immer wieder für ihn beten.

Lehrer Harold Fehr, Altona, hat sich bei Anama Bay vermieet. Wenn alles zu ordnen geht, wird er seine Arbeit dort bald aufnehmen.

Auf Matheeson Island haben sie auch einen christlichen Lehrer. Doch es ist uns nicht möglich gewesen, einen von unserer Richtung zu bekommen. Wo sind die Lehrer die dort arbeiten sollen? Es ist ein großes Missionsfeld.

Lehrer Otto Hamm, früher Altona, unterrichtet auf Grand Rapids. Dies ist sein zweites Jahr. Wir wollen an diese Lehrer denken. Ihre Arbeit ist nicht immer leicht. Sie müssen aber den Boden vorbereiten für die Missionsarbeit. Möchte der Herr sie segnen.

Schon mehrere Jahre haben wir Sommerbibelschule im Norden gehabt. Auch in diesem Jahre haben zwei Schwestern dort gearbeitet. Folgender Bericht, geschrieben von Schwester Agnes Unrau, Gretna,

zeigt uns was getan worden ist. *Mission*sfreunde sind gebeten, weiter für dieses Werk zu beten. Die Saat ist ausgestreut, der Segen muß vom Herrn kommen.—Ed.

„Lasset die Kindlein und wehret ihnen nicht zu mir zu kommen.“—Matth. 19:14.

Den 16. Juni, halb neun Uhr abends, begann ich die Reise, per C.S. Steenora, nach Matheeson Island. Nach 24 stündiger Fahrt kam ich glücklich zum Ort meiner bevorstehenden Arbeit. Da meine Geschwister, Zafe Unrau, zu der Zeit in Winkler auf der Missionskonferenz waren, blieb ich bei ihren Kindern.

Am 13. Juli kam Schwester Emmie Kröter von Lowe Farm auch hin. Gleich am folgenden Tag fuhr Br. Zafe mit uns nach der Tad Head Indian Reserve. Wo wir dahinkamen, suchte Zafe sich den Chief und den Confessor auf, und fragte um Erlaubnis für unsere Arbeit. Die waren gleich bereit zu helfen, und zeigten uns einen Platz wo wir wohnen konnten. Weil die Indianer im Laufe des Sommers lieber im Zelt als im Hause wohnen, so stellten sie uns ein gutes Haus zur Verfügung. Wir machten uns sofort heimisch. Nachdem wir etliche Sachen ausgepackt hatten, machten wir etliche Hausbesuche. Bei dieser Gelegenheit machten wir bekannt, daß wir am Abend eine Versammlung haben würden, zu welcher auch mehrere erschienen.

Jetzt will ich euch etwas ins Indianerleben schauen lassen. Sie sehen so aus, wie die Indianer die wir im Süden kennen. Sie kleiden sich vielleicht etwas besser. Die meisten von ihnen sprechen etwas englisch, obwohl das nicht ihre Sprache ist. Im Hause brauchen sie ihr Indianerdialekt. Im Sommer wohnen sie in Zelten. Ihre Häuser sind aber auch durchweg gut. Es ist übrigens nichts Neues wenn von 6-8 Personen in einem Zimmer schlafen. Ihre Nahrung ist sehr so wie unsere, nur sie richten sich weniger nach der Uhr um hungrig zu werden. Ihren Lebensunterhalt machen sie mit Fischen, und wenn sie verständen ihr Geld anzuwenden, könnten sie ein gutes Fortkommen haben. (Fortf.)

Groening, Rev. G.W. 52

Box 397 Morris, Man.

Mennonite Pioneer Mission

Psalm 2:8

Ask of me and I shall give thee the heathen for thine inheritance
and the uttermost parts of the earth for thy possession.

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Then said He unto his disciples: The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that he will send forth laborers...

St. Matthew 9:37,38

THE MENNONITE PIONEER MISSION

Founded in 1945

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Rev. and Mrs. Jake M. Unrau, Matheson Island, Man.

Rev. and Mrs. Edwin Brandt, Grand Rapids, Man. (Note—Brandts are missionaries for the Northern Canada Evangelical Mission and receive only a partial support from us.)

Rev. and Mrs. Peter Falk, Belgian Congo

At present in Belgium studying language.

Present Address: 1A Rue du Magistrat,

Bruselles, Belgique

DON'T OVERLOOK THESE

Can we do foreign missions without having a concern about the mission field that surrounds us? There is a crying need in heathen lands, but those who fail to see a need in the home, in school, their neighbors, our scattered people without shepherds, the men in jails and the need if you would see the need in Africa or Central America?

We may be intensely interested in missions yet fail to see God's first and greatest mission field, our home. Here lies the reason for many a cold church and many a failing and crumbling nation. Your children are a heritage of God. They are your first responsibility. Many great men of God have been too busy to care for their own children and allowed their children to grow up without their father's care. David neglected his family and reaped dreadful consequences in his own family. Eli lost his sons because of neglect to correct them. Parents, your greatest mission field are those precious souls God has given you. This you may do with very little cost but not without prayer and time. Implant into their hearts the Scriptures that they must be born again. Teach them to walk in the way of the Lord. This is a harvest that you must reap now. Today their hearts are young and tender, tomorrow

they may be hard and unreachable, your opportunity may have forever passed away. Where will your children spend Eternity?

The foreign field holds a glamour to many, that does not exist. The missionary sees sin thrown naked, how repulsive sin is! The missionary seeks the sinner whom God loves. Many here at home see the need but they cannot go, so they fail to do anything, while all around us, yes, in our very reach are people as much without Christ as in other lands. The wheat around your feet will be lost as well as the wheat at the other end of the field.

The fact that so many think that only foreign mission counts, they fail to take opportunities near at hand. To the Mennonite people two ever growing problems arise, the less fortunate financially, and the young people growing up, who fail to find a livelihood in their neighborhood and are compelled to move to the cities and other outlying areas, where they are left without spiritual help. There is a constant cry from these for help. There are Christian brethren visiting these fields and labouring in the cities. But what are they among so many? Lift up your eyes and see a field white unto harvest. What have you done about it?

"Well, he received an eighteen month sentence for theft, but he had it coming." That's what we often hear and say. Perhaps you are right. Have you ever asked yourself the question, "Why did he steal?" What was his background? Was he taught the fear of the Lord? Did he ever go to Sunday School? These men are lonely and feel forsaken, their outlook in life is grim. They need to become new creatures in Christ. The shackles and chains of sin must be broken by Christ. Oh friends, they need Christ who can free and save to the uttermost. Pray for their salvation but do not condemn. Pray that opportunities may be found to bring Christ unto them.

Ask God to show you what he will have you to do in his great harvest field.

Editor.

Dear Mission Friends,

Vacation Time — the time to get caught up on all one's neglected mail, and I am afraid mine has been very neglected of late. These two weeks are all too short to get everything done that needs doing.

The hot season this year was hot and steady, but we were busy and then I do not mind it too much. With the Drs. Bauman gone on furlough, there is considerable extra work that needs to be done. The work at the hospital goes on steadily. We are glad for the three new wards: the Isolation, T.B., and Maternity wards; which have been added recently. They are being put to good use. We are praying for a woman doctor to come and assist Dr. Mathai. With only one doctor it means he is tied down constantly and it is too much. Our two second-year compounding students did very well this past year. One stood first in all of Central Provinces and the other one third. Two of our first year students passed, but the third one failed his pharmacy for the second time so he is unable to go on. The other two are now doing their second year work. We are happy that Ruth Ratzlaff is assisting in the teaching.

I am looking forward to our conferences to be held next month in Jagdeeshpur. We are awaiting the coming of our new workers and wondering if they will possibly make it by Conference time.

This vacation place is a quiet little fishing village on the Pacific coast. The beach is just a 15 minute walk from our house. I am together with a nurse friend from a neighboring mission. The water is rather rough for this time of year, but with the aid of a fisherman we go out occasionally.

Yesterday, Sunday, we attended a short service in a small church here in the village. It was held in Telugu. The rest of the mission work here is done by Roman Catholics, who have quite a large work. The people all speak Oriya or Telugu which we, of course, cannot understand at all, nor they Hindu. It is wonderful to know that we can worship together with those of like faith, even though unable to speak

with each other.

Sincerely, in Him,
Anne Penner.

BROUGHT OR SENT?

A Topeka, Kansas, business was concerned as to why children are lost to the Sunday School. After studying the question for twenty years he reported that only three out of 700 who dropped out of Sunday School were brought, while 697 were sent. Parents, attention!—Good News Broadcaster.

ISRAEL

It is reported that in Israel, though it does not acknowledge Christ as the true Messiah, yet there is full liberty to distribute the New Testament Scriptures. It's people are hungry for the Word, they begin reading the New Testament at once. So great is the demand that not enough Bibles are available. God has not forgotten His people.

Anama Bay, Manitoba

George Andres reports that he has been very busy preparing their new home and doing some pioneering around the mission site.

He has been conducting three weekly services at Anama Bay and several at McBeth Point besides getting ready for the coming winter.

At last report they were all well. Their work is trying at times. In addition to these things to be cut off from the rest of the world by mail makes the life of the northern missionary very lonely. Do remember them in your prayers.

Grand Rapids, Manitoba

Edwin Brandt writes of many opportunities to witness for Christ even to those who do not attend services regularly. During their "Christ for Everyone," they visited every home.

The boat given to them by a group of Christian men from Altona, has greatly aided in the visitation work and also in

increasing the Sunday School attendance (now over seventy).

Otto Hamm, teacher at Grand Rapids, is of great help to Brandts in the Sunday School work.

TEMPTATION

A poor man who fell into bad habits, on being rescued, reformed, and converted, often spoke of himself as a "brand plucked from the burning."

"What do you mean by that?" asked one of his former associates. "Come, go with us, and have one more drink."

"Look here!" answered the man. "You know there is a difference between a brand and a green stick. If a spark fall on a brand that has been partly burned, it will soon catch fire again. Not so with a green stick. I tell you I am that brand plucked out of the fire; and I dare not venture into the way of temptation for fear of being set on fire again."

IMMEDIATELY

An Indian and a white man, attending a Gospel meeting together, were both brought under conviction by the same sermon. The Indian was shortly after led to rejoice in pardoning mercy. The white man, for a long time, was under distress of mind, and at times ready to despair; but he was at last brought also to a comfortable experience of forgiving love.

Some time after, meeting his red brother, he thus addressed him, "How is it that I should be so long under conviction, when you found comfort so soon?"

"Brother!" replied the Indian, "me tell you. There come along rich prince. He propose give you new coat. You look at own coat, and say, 'I don't know: my coat pretty good. I think it will do little longer.' He then offer me new coat. I look on my old blanket. I say, 'This good for nothing.' I fling it right away, and accept beautiful garment. Just so, brother, you try keep your own righteousness for long time; you sorry give it up; but I, poor Indian, had none: therefore I glad at once receive righteousness of Lord Jesus Christ."

Mathefon Island, Man

Diebe Missionsfreunde,

Wir grüßen euch im Namen unseres Herrn und Heilandes.

Unsere Ferien sind über, und wir sind wieder zurück auf Mathefon Island. Fast zwei Monate haben wir in Altona verweilt. Geschwister Jake Wiebes kamen unsern Platz hier einzunehmen. Und wir wohnten in ihrem Haus. Dazu gab die Mission uns die '37 Chevrolet Car zum fahren. Die Wochen gingen sehr schnell, und wir konnten euch nicht alle besuchen. So gerne wir's auch tun wollten. Viele von euch haben wir besucht, und dieses machte unsere Ferien wunderschön. Andere von euch haben wir wohl gesehen, doch kennen wir euch nicht. Sollten wir uns noch mal irgendwo treffen, bitte sagt ein Hello, wir möchten euch besser kennen lernen. Vom 1. September bis zum 21. September haben wir 23 Versammlungen abgehalten oder beigeohnt. Den 22. 8:30 Uhr morgens fuhren wir von Altona weg und am 23. September vormittags waren wir hier auf Mathefon Island. Die Leute nahmen uns freundlich auf, und es hat uns wirklich gut gegangen.

Wir haben alles Gemüse aus dem Garten gebracht: 17 Sack Kartoffeln, 1 Sack Gelberüben, Gurken, Tomaten und noch andere kleine Sachen. Wir sind dem Herrn der Ernte viel Dank schuldig. Wir könnten unser Gemüse alles verkaufen. Goffentlich wird es andere anspornen mehr vom Garten zu machen im nächsten Jahr.

Der erste Sonntag nach den Ferien war sehr ermutigend. Die Sonntagsschule war gut besucht. Dazu waren noch 9 Erwachsene gekommen. Das war das erste Mal in vier Jahren die wir hier gearbeitet haben. Auch die Abendversammlung war gut besucht. Das Schulhaus war voll, und auch hier waren etliche von der Insel, die sonst nicht kamen. Bruder Ward, unser christliche Lehrer ist ein Musikant, und er hilft uns mit dem Gesang. Zur Bibelfunde erwarten wir mehr Erwachsene in diesem Winter. Hiermit wollen wir nicht sagen, daß es alles gut ist, nein, es wird jetzt noch mehr zu tun sein wie früher. Die Mächte der Finsternis toben noch sehr. Viel per-

hölische Arbeit ist nötig. Montag kamen Afrikanische Indianer von Black Bear her und luden wieder ein hinzukommen, um ihnen mit dem Worte zu dienen. Gestern machten wir uns auf und fuhren nur die halbe Strecke. Der Wind war zu stark, so daß wir ganz naß wurden. Wir wurden somit gezwungen zurück zu fahren. Hoffentlich geht es noch einen Tag in dieser Woche. Wenn wir auch manchmal zuhause auf der Insel bleiben möchten, so müssen wir auch da Jesum anpreisen wo es not tut. Wir müssen uns Römer 12:1 oftmals vorhalten.

Heute ist es ziemlich stürmisch auf dem See. Die Fischerleute bleiben alle zuhause, und machen sich etwas zu schaffen. Etliche schlafen. Heute soll ich noch beim Nachbar helfen das Haus ausnageln. Wir müssen auch noch unsere Sturmfenster vor dem Winter färben. Br. Jake Wiebe baute uns noch ein Rauchhaus, und wir haben jetzt schon schöne geräucherte Lultbees gehabt. Wir wollen auch noch mehr räuchern vor dem Winter.

Zum Schluß Römer 12:12 brüderlich rühend,

Gertrude und Jacob M. Unrau.

11 Rue du Magistrat,
Bruxelles, Belgique.

Werte Freunde,

Einen herzlichen Gruß aus Belgien.

Wir stimmen ein mit dem Pölnisten, wenn Er sagt: „Danket dem Herrn, denn Er ist freundlich, denn seine Güte währet ewiglich.“ Ps. 136:1. Wir preisen die Güte und Freundlichkeit des Herrn, die wir immer wieder erfahren dürfen. Wir danken dem Herrn für seinen Schutz auf der Reise, für die Segnungen, und für die tägliche Kraft für die Aufgaben die der Herr uns zuteil werden läßt.

Wir möchten hiermit unseren innigsten Dank aussprechen für die freundliche Aufnahme und die Liebe, die uns erwiesen wurde, als wir manche Lokale im Sommer besuchten. Wir freuen uns, daß wir diese Gelegenheit hatten mit Euch näher bekannt zu werden, und die Missionsarbeit im Congo Euch ans Herz zu legen. Auch danken wir dafür, daß so viele uns im Gebet gedenken wollten. Wir danken für

Eure Fürbitte, denn von Gottes Segen sind wir ganz abhängig. Auch gedenken wir Euer in unseren Gebeten, und bitten daß wir zusammen des Herrn Werk bauen möchten.

Wir hatten eine schöne Reise über den Ozean. Eine Anzahl der Passagiere waren holländische Studenten die nach einem Jahr Studium in America auf der Heimreise nach Holland waren. Auch waren wir eine Gruppe von fünfzehn Missionare. Wir als Missionare fragten die Schiffsbeamten um Erlaubnis jeden Vormittag Andacht zu haben, welches uns willig zugesagt wurde. Durch diese Versammlungen und durch den persönlichen Kontakt mit den Leuten auf dem Schiff hatten wir die Gelegenheit für unseren Heiland zu zeugen. Etliche Studenten kamen zu uns mit Fragen betreffs des Seelenheils und der Religion im Allgemeinen. Wir durften ihnen Gottes Heilsplan darlegen.

Als wir nach Bruxelles kamen suchten wir uns sofort ein Quartier und begannen das Studium der Sprache. Hier ist ein Sprachkursus der speziell für Missionare gegeben wird. Dieser Kursus ist unsere Hauptarbeit. Neben diesem Kursus haben wir noch private Lehrer die uns viel helfen, besonders in der Aussprache, denn die Klassen in der Schule sind zu groß um in der Aussprache den notwendigen Unterricht zu erhalten. In dem Heim, wo wir unser Quartier haben, wird Französisch gesprochen, welches auch zum Erlernen der Sprache beiträgt.

Wir sind hier elf Arbeiter von der Congo Inland Mission. Wir als Gruppe haben jeden Sonntag nachmittag eine Gebetsstunde, außer einen Sonntag im Monat an dem wir mit anderen Missionaren zusammen eine Stunde der Gemeinschaft haben. Da unsere Zeit sechs Stunden vor der Eurigen ist, ist es um die Zeit, da Ihr Euch zum Gottesdienst versammelt, und fürbittend gedenken wir der Gemeinden in Amerika.

Nur etwa ein Prozent der Leute in Belgien beteiligen sich aktiv an einer protestantischen Gemeinde. Die meisten Leute sind katholisch, und diese scheint uns oft nur in einer lauen Form zu sein. Wir

bitten Euch der Missionare fürbittend zu gedenken und uns, daß wir möchten Zeugen Christi in diesem Lande sein und besonders in den Heimen, wo wir wohnen.

Wir wünschen Euch des Herrn Segen und Beistand,

Peter und Annie Falk.

Meine Erfahrungen im Norden.

(Fortsetzung vom vorigen Nummer)

In der Schule fanden wir, daß das Wissen der Kinder sehr mangelhaft war. Von der Schrift wußten sie fast nichts. Und wenn sie auch Lieder sangen, wie, „Jesus liebt mich“ so verstanden sie nicht die Bedeutung. In unserm Unterricht, in den drei Tagen wo wir da waren, gaben wir ihnen die Geschichten von der Schöpfung, Sündenfall, die Geburt Jesu, Kreuzigung, und Auferstehung. Zudem hatten wir noch Handarbeit und Spielen mit den Kindern. Durch das Spielen mit den Kindern wurden wir viel mehr mit ihnen bekannt.

Die drei Tage waren schnell vorbei. Scheiden tut ja immer weh. Hier war der Schmerz besonders groß, weil wir wußten, daß keiner da war, um diesen lieben Menschen zu sagen, daß Jesus sie liebt.

Unsere nächste Station war Pine Doel. Hier haben Geschwister G. Andres zwei Jahre gearbeitet, und zudem ist hier schon vier Jahre ein christlicher Lehrer gewesen. Dieses hat schon viel geholfen, und der biblische Unterricht war hier bedeutend leichter. Der Grund war gelegt, und wir brauchten nur weiter bauen. Wir hatten jeden Tag etwa 6-8 Kinder und konnten 6 Bescheinigungen ausstellen. Zwei der Kinder waren jeden Tag da. Am Sonntag- und am Mittwochabend hatten wir Versammlung für die Erwachsenen. Der Besuch war nicht so gut wie zu Jack Sead.

Wir waren sehr froh für das alte Ehepaar, die hier wohnen. Sie, Mr. und Mrs. Lea, sind die einzigen, die sich hier öffentlich bekennen, Christen zu sein. Sie waren auch sehr freundlich und nahmen uns in ihr Heim auf für die Zeit wo wir hier waren. Mr. Lea ist in der Umgebung aufgewachsen und hat nicht die Gelegenheit gehabt, lesen und schreiben zu lernen. Seine Frau

ist jetzt nahezu blind. So können sie jetzt gar nicht das Wort für sich selber lesen. Wollt ihr nicht für diese Geschwister beten, daß sie möchten treu bleiben?

Wir wissen, daß die Arbeit, die wir getan haben, nur mangelhaft ist. Doch halten wir uns an die Verheißung die da sagt, „Mein Wort soll nicht leer zurückkommen.“ Wir wissen, daß auf Pine Doel noch mehr Arbeit wird getan werden — doch wer wird es auf Jack Sead tun? Ob nicht unsere Verantwortung auch dorthin geht?

Wahrlich, das Feld ist weiß zur Ernte, aber wenige sind der Arbeiter. Was ist deine Antwort? Möge der Herr geben, daß noch viele da sein möchten, die da willig wären zu beten, zu geben und zu gehen.

Agnes Unrau.

FINANCIAL STATEMENT

of Mennonite Pioneer Mission showing receipts and expenditures for the twelve months from November 1, 1951 to October 31, 1952.

Receipts

Cash on hand and in bank,	
November 1, 1951	\$ 952.95
Donations to general fund:	
Churches	\$3,991.68
Personal	665.27
Sewing Circles	485.03
Sunday Schools	256.55
Jugend Verein	88.40
Young Peoples	7.50
Choirs	19.85
Elim Bible School	50.00
Wpg. Bible College ..	15.00
Gretna Gen. Con.	367.06
	<hr/> 5,946.34

Donations to Boat & Building Fund:

Churches	69.77
Personal	75.75
Sewing Circles	62.00
Sunday Schools	27.54
Can. Women's Con.	100.00
Jugend Verein	12.40
Choir	5.00
	<hr/> 352.46
Special Donations	713.95

Donation to Africa Fund:

Sewing Circle	215.00
Churches	239.67
Mission Con.	1,044.25
Personal	155.00
	<hr/>
	1,653.92

Other Income:

Land sale at	
Matheson Island ...	30.00
Quarterly	1.00
	<hr/>
	31.00

\$8,697.67

Total \$9,650.62

Expenditures

Missionaries allowances:

J. M. Unrau	\$1,440.00
George Andres	1,405.00
Edwin Brandt	390.00
	<hr/>
	\$3,235.00

Relieving Missionary Workers:

Jac. A. Wiebes for	
Unraus	200.00
Abe Poetker for	
Andres	113.50
	<hr/>
	313.50

Secretary: 72.00

Rev. H. J. Gerbrandt -	
Special allowance for time	
spent for M.P.M. ..	71.00

Buildings:

Matheson Island -	
material	222.24
Anama Bay -	
material	\$343.99
labor	80.75
	<hr/>
	424.74
	<hr/>
	646.98

Boats:

Purchase of Andres	
boat	130.00
Gas & Oil—	
Unraus boat	17.06
Andres boat	70.45
	<hr/>
	87.51
	<hr/>
	217.51

Travelling:

General	321.65
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Unrau furlough 35.57
357.22

Quarterly:

Prtg. and Mailing 195.41 195.41

Mission Conferences:

Speakers:

Rev. Nickel 35.00
Rev. Sawatzky 21.00

56.00

To General Con. 408.37

Back to Bible

Broadcast 194.36

Loud Speakers 25.00

683.73

Sundry:

Bible for Miss

Jean Settee 10.25

Echo to Anne Penner,

G. Andres 5.00

Land lease 5.00

Telephone 9.97

Insurance 32.00

CBC Messages 2.00

Prtg., Pstg. &

Material 60.97

Bank Charges 13.78

138.97

Africa Mission:

Peter Falk—

Salary 250.00

Equipment 250.00

Studies 390.00

Travelling 723.30

Insurance 71.20

Visa 20.09

Prepaid 364.29

2,068.88

Special Donation Payments

To Missionaries:

J. M. Unrau	158.95
Edwin Brandt	100.00
George Andres	80.00
Anne Penner	62.50
	<hr/>
	401.45

8,401.65

Cash on hand and in bank,

October 31, 1952 \$1,248.97

\$9,650.62

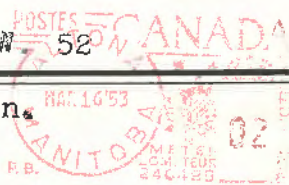
CONTRIBUTIONS					
Personal		Personal (cont.)	Churches (cont.)	Churches (cont.)	
Receipt		324	20.00	20.00	138.35
No.		327	15.00	141.27	21.62
269	\$ 6.00	328	20.00	110.01	
270	10.00	329	10.00	105.00	
271	2.00	330	5.00	16.57	
272	1.00	332	17.73	20.00	
275	5.00	340	20.00	199.55	
276	5.00	341	30.00	311	25.03
279	2.60	343	25.00	319	3.66
285	31.00	344	2.00	334	374.42
286	5.00	345	5.00	335	49.10
287	10.00	346	10.00	337	26.82
288	5.00		25.00	347	85.08
290	10.00	348	15.75		7.52
291	5.00	350	28.95		37.80
292	25.00	353	100.00		30.40
294	39.04	356	5.00	349	73.00
295	100.00	357	20.00	351	16.11
296	50.00	359	1.00	355	21.84
298	50.00	360	10.00	363	5.00
	20.00	367	21.65	365	12.61
304	5.00		50.00	368	139.40
306	10.00	373	5.00		62.05
307	10.00	381	3.00		50.00
309	50.00				495.25
310	25.00	Churches		369	18.63
312	25.00	Receipt		370	15.60
315	2.00	No.		371	16.13
317	20.00	273	\$ 25.00	374	45.55
320	1.00	278	50.00	376	39.50
321	1.25	299	76.00	380	803.46

MISCELLANEOUS					
Receipt	No.			2,103.84	W.M.C.
277	\$ 21.00	J.V.	354	12.40	Y.P.
281	5.00	S.S.	358	24.09	Unknown
283	7.50	Y.P.	361	10.00	S.S.
300	12.54	S.S.	362	70.00	S.S.
289	15.00	S.S.	364	30.00	Mission Prop.
297	20.00	S.S.		367.06	Conference
	20.00	S.S.	372	10.00	S.S.
	25.00	S.S.	375	105.00	Y.P.
301	19.85	C.	377	6.50	J.V.
302	100.00	S.S.	378	28.85	J.V.
303	10.30	S.S.	379	10.00	J.V.
308	5.00	S.S.			
313	50.00	E.B.S.			
316	7.05	J.V.			
325	6.25	S.S.			
331	15.00	J.V.			
333	15.00	W.B.I.			
342	5.00	C.			

S.S.—Sunday School
 J.V.—Jugendverein
 Y.P.—Young People
 C.—Choir
 E.B.S.—Elim Bible School
 W.B.I.—Winnipeg Bible Institute
 W.M.C.—Winkler Mission Conference

Groening, Rev. G.W. 52

Box 397 Morris, Man.



Mennonite Pioneer Mission

Psalm 2:8

Ask of me and I shall give thee the heathen for thine inheritance
and the uttermost parts of the earth for thy possession.

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Vol. IX

APRIL, 1953

No. 2

GOD OUR SAVIOR

*Who will have all men to be
saved, and come to the knowledge
of the truth.*

*What have you done to bring
Christ to them?*

THE MENNONITE PIONEER MISSION

Founded in 1945

Home Office: Altona, Manitoba

Chairman: Rev. J. W. Schmidt, Altona, Man.

Vice-Chairman: Rev. George Groening,

Morris, Man.

Secretary: Rev. H. Gerbrandt, Altona, Man.

Treasurer: Mr. John N. Braun, Altona, Man.

Advisory Council

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Mr. David Funk, Winkler, Man.

Mr. Henry J. Paetkau, Morden, Man.

Mr. Peter Epp, Homewood, Man.

Mr. A. J. Klassen, Morris, Man.

Editor: George Groening, Morris, Man.

Missionaries

Rev. and Mrs. George Andres, Anama Bay, Man.

Rev. and Mrs. Jake M. Unrau, Matheson Island, Man.

Rev. and Mrs. Edwin Brandt, Grand Rapids, Man. (Note—Brandts are missionaries for the Northern Canada Evangelical Mission and receive only a partial support from us.)

Rev. and Mrs. Peter Falk, Belgian Congo

At present in Belgium studying language.

Present Address: 1A Rue du Magistrat,

Bruselles, Belgique

TO THE UNHAPPY CHRISTIAN

"How to return to fellowship again, when we have lost it?" "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1. John 1:9.

John shows us how we may and should walk in fellowship but in case the Christian fails (or misses the mark), he is shown where he may find restoration into full fellowship with the Lord Jesus Christ. When we realize our short-comings, let us at once return unto Him before he will have to use his chastening hand on us. Now let us consider what steps are to be taken to get back into fellowship.

I IF WE CONFESS OUR SINS

(To confess has a three fold meaning)

1. To admit or acknowledge

That is not to hide our sin but make it known to God and also to man if it need be, i.e. when someone has been wronged.

2. To repent or feel sorry for

God looks for genuine sorrow for our sins. He looks for a broken and a

contrite spirit as David expresses in Psalm 51.

3. To show a willingness to forsake our sin

This is often the reason why the burden of sin after a confession by mouth remains unlifted. God often has difficulty to make sin appear sinful to us. Proverbs 28:13, "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy."

II HE IS FAITHFUL AND JUST

1. He is faithful in that he keeps his word, he cannot lie. His promises are true and can be relied upon. His agreement with us is, **YOU CONFESS, HE FORGIVES.**

2. God is just in forgiving us our sins in that he has punished Christ in our stead. He made Christ to be sin for us who knew no sin; that we might be made the righteousness of God in him. In punishing his Son, God is justified in forgiving us.

III TO FORGIVE OUR SINS

By the blood of Christ and for his name's sake he is able to forgive us our sins. He has buried them in the depth of the sea. He will remember them no more. As far as the east is from the west so far has he removed our transgressions from us. What a wonderful Saviour we have.

IV AND TO CLEANSE US FROM ALL UNRIGHTEOUSNESS

1. On our part we agree to be willing to forsake our sins seeking strength from God to do so.

2. Upon this confession God not only promises to forgive but also to see that we shall be freed from our besetting sin. If the Son shall make you free then shall you be free indeed.

3. David says: "Then will I teach trans-

gressors thy ways and sinners shall be converted unto thee." Let us be obedient unto the spirit and enjoy his fellowship that we might be found useful in his service.

G.G.

Vermilion Bay, Ont.,
Feb. 12, 1953.

Dear Christian Friends,

Christian greetings from North Western Ontario with 1. Cor. 15:58. How important as a Christian to be steadfast, unmovable, always abounding in the work of the Lord, knowing that our labor is not in vain in the Lord.

Once again it is our privilege to enter your home by means of the M.P.M. It is a long time since I last wrote and shared some of the blessings with you. As we look back over the past year we can see God's leading and guiding hand in our lives. Many have been the blessings of God. We can praise Him for health, for supplying our every need, even though the flour bin has been empty on a few occasions. We praise Him for the conviction He has brought to people as they listened to the preaching of the Word of God. We also praise Him for the disappointments we have had while on the field. We are, however, grateful to God that our disappointments have been God's appointments. They have been stepping stones furthering us in our missionary program.

We have been in charge of several D.V.B.S. the last summer. The Lord provided the teachers for these schools. All schools taught were taught by our own local young people. We are really proud for a handful of faithful Christian young people who are so willing to give a helping hand in the work of the Lord.

It was my God-given joy to baptize four young people this last summer. It is not only a joy to see them saved, but also to continue with the Lord. Some that were definitely saved have gone back

into the world. We are indeed sorry for that but all we can do is pray for them.

I would like you to pray for our day school teachers at "Vermilion Bay". The senior teacher is very much opposed to us, in fact she doesn't consider us as missionaries and as such tries to influence others not to come either.

The junior room now has a different teacher and she teaches the children Christian choruses and reads them Bible stories. She has promised to come to our next young people's meeting. I do not know if she is a Christian, but is at least not gospel hardened as so many are.

Pray also for our chapel lot. The old devil is doing his utmost to prevent us getting the lot we feel we should have. We rest on John 4:4b. Greater is he that is in you, than he that is in the world. The lumber is all ready, several churches have offered their help in erecting this chapel, others again have promised their financial aid.

Help us also to pray for a better car for the Lord's work. Ours is about worn out, in fact it is not in a driving condition now. Presently we are trying to carry on a foot mission but that is rather hard when the work is so scattered. We believe the Lord has one somewhere for us and He also knows we need one. Let's thank Him for the answer.

Till He comes,
Mr. and Mrs. H. W. Giesbrecht.

CHRIST WANTS WITNESSES IN SAMARIA. ACTS 1:8.

The Scripture tells us that, "He (Jesus) came unto His own and His own received Him not, But as many as received Him to them gave He power to become the Sons of God." These in turn were to bring this Gospel to the Samaritans. Jesus desires the disciples all, for the propagating of the Good News. "Ye shall be witnesses unto me in Samaria."

When Jesus was about to go to Galilee

one day, the spirit of God led him through the land of the Samaritans. The reason was: a Samaritan woman was to hear her story of sin. She was to accept Jesus as the Messiah. She was to leave all and tell others about the Christ. He preached for a few days to the Samaritans. Many believed on Jesus as the Saviour of the World.

This was, as we would call it today, a soul winning campaign. It should challenge us. It shows us how the work is to be started. What methods may be used. We can imagine what moral and spiritual effect it must have had upon the woman's life. And how it must have changed the social and political ideas of these Samaritans. The gospel of Christ molds a nation. History has proven time and again that it saves from destruction. Therefore we should have our aims set to win the last.

Next I see in the Scriptures, that God made His disciples willing to go. The persecution in Jerusalem was great. This forced the disciples to seek refuge in the Samaritan villages. They couldn't help but preach the Gospel there. Acts 8 tells us that Philip preached in one of their cities. The same chapter goes on and says, Peter and John were called to witness to many in Samaria. Thus we see that the Word of God was preached, even if God had to use persecution to do it.

Now over to our modern Samaria. By this I understand all those outside our Mennonite circles. Strangers that know not the Gospel of our Blessed Lord. Although Canada has only 15 million people, there are thousands who have never heard the Gospel. Many need the Gospel of Christ preached in power and truth. We shall endeavor to describe a little.

A few weeks ago I went along with a light plane, some 73 air miles East-North-East from Matheson Island. We took off at nine in the morning and landed 45 minutes later. As we looked down on the place, that was only marked with a dot on the map, there were only three houses in a cluster. As we landed people were run-

ning on the other side of the lake. There were some houses also. They were flat and not noticeable from the air. As we got closer to the ice some net stakes could be seen, we missed them but hit the running line and broke it in two. Later when trying it again we found it rotten.

The pilot, who is a Christian, asked how will we make ourselves known? For these people only speak the Soto. I hadn't thought of it till then. Fortunately enough the Counselor of the band was home. He was the only one to speak English. He is a very nice man. In talking to us he became very intimate. The day before he had been to his traps and had only trapped a beaver worth about \$5.00.

He had a long list of names that are to form the new reserve to be. Altogether there were 93 on the list, 23 of these are in school age. Many have little or no schooling at all. There are no Catholics there and they have no mission that cares for them. If I can say something it is this: The Mennonite Pioneer Mission wants to expand her work. We are hearing the Mcaedonian call, "Come over and help us," very clearly.

What a challenge to us as Mennonite Young Folks. Maybe the Lord has been calling you. Who will fill the vacancy? Who will say as Isaiah, "Lord send me." It takes something to be obedient to Christ, to be away from friends and loved ones, the learning of a strange language, etc. We had faith in Christ for salvation. Why not trust Him in this work too. He has not let anyone down yet. And He has promised, "Lo, I am with you alway."

We here on Matheson Island have of late had quite a bit of trouble with our teacher.

The opposition, which is Satan, inspired has had many victories. However, Sunday School is well attended and so are the church services. There are more grown-ups in Bible class than ever before. And we have the assurance that we are not the only ones that suffer persecution.

Brother and Sister Pete Giesbrechts at Little Bull Head P.O. are carrying on under

great strains. Sunday School attendance is weak, but Bible class is fairly good. Giesbrechts do praise God with the few that have been won there. Dear friends, please pray for our Christian school teachers.

Should we give up the work among the Samaritans? Most certainly not. Let us remember: (1) Jesus found it necessary to go through Samaria; (2) His disciples were compelled to preach there; (3) Most important of all, that we go when he calls. May God bless you.

Jacob and Gertrude Unrau.

MISSION REVIEW

Anama Bay

Andres' report that their work is advancing under God's blessing. They now have three Sunday School classes. Brother Andres reports that their local assembly is contributing toward the expenses of their mission. He visited Jack Head reserve and received a very good reception.

They are facing a very serious problem by intrusions of groups that are very unsound in their teachings. This should be a matter of most sincere prayer for all believers, that they may deal wisely and do that which would be right and pleasing to God.

Grand Rapids

Brandts who have visited a number of churches are at present in Western Canada doing itinerary work. They will return later to do more itinerary work in Manitoba. If you wish to have them visit your church contact them by writing to Winkler.

We are glad that their little child is improving and is at present at the home of Mrs. Brandt's parents. Shall we continue to bear them up in prayer.

Belgian Congo

Peter Falks are still in Belgium studying language and a number of other subjects required by the Belgian government. The course is extremely hard and strenuous so

that the missionaries are in danger of losing their health. They plan to leave for the Congo in April, the Lord willing. Shall we also remember their needs before God in prayer.

(In the following issues there will be a continued series on How to Study the Bible, especially written for those who wish to grow in grace and knowledge of our Lord and Saviour.)

ON BIBLE STUDY

In order to study the Bible with understanding and get the message that God has for us, two things are absolutely necessary. Firstly, one must be a Christian, and secondly a Christian must be in fellowship.

One must be a Christian, in order to properly understand the Bible. A Christian is one who is born again, who has received Jesus Christ (Jn. 1:12; 1. Jn. 5:12). The Bible says the natural man can not understand the things of the Spirit of God because it requires the Spirit to reveal the spiritual things (1. Cor. 2:14). Before we are saved we are spiritually dead (Eph. 2:1). It is plain that a spiritually dead person cannot understand the Bible. This does not say that an unsaved person should not read the Bible. It is only by the Word of God that anybody can be saved. If any man will know the truth of the Bible, the first thing he will come to know is that he must be saved. The natural man may grasp the historical aspect and may even learn to know much on the doctrinal side, but to get the real inner meaning that satisfies the inner man he must first become a Christian. A great deal more could be said on this point but this is sufficient and so let us pass on to the other point.

A Christian must be in fellowship in order to properly understand the Bible. The Bible teaches that sin separates us from God. Take Adam and Eve for example. When they had sinned they were afraid

of God and hid. They were unhappy. Sin had brought them out of fellowship. Isaiah said to his people that their sins had separated them from God (Isa. 59:2). It is the same way today in the life of a Christian. We know when we are out of fellowship. Our prayers are hindered (Psa. 66:18; 1. Peter 3:7). God hides his face from us. There is no spiritual power nor happiness in our life. How can we expect to study the Bible when we are out of fellowship with God? Thank God, we may confess our sins and He is faithful and just to forgive us and cleanse us from all unrighteousness (1. Jn. 1:9). When we are right with God, we will get right with man as a result. If we walk in the light as he is in the light and have fellowship one with another the blood of Jesus Christ his Son cleanseth us from all sin (1. Jn. 1:7). Then we are in a position to study the Word of God effectively with great joy and interest almost irrespective what method we may follow. (Method, however, may be a great help to us in studying the Bible as we shall see later.)

Eddie Groening.

INDIA IN TRANSITION

Faced with the twin threats of nationalism and Communism, one active mission board in India at its recent conference recommended sweeping changes in its present missionary program. It urged its membership to train national leaders quickly, develop voluntary lay service, turn over mission property and responsibility to the natives, insist on simpler living standards among foreign workers, and expand greatly its literature program. Only immediate action along these lines will prevent disastrous developments, warned a recent report. Almost prophetic was the solemn declaration of a prominent Indian Christian: "Five years ago the church in China stood pretty much where we stand today." Will we act in time?

The Prophetic Word.

SELF

"Self must not only be dead, but buried out of sight, for the stench of the unburied self-life will frighten souls away from Jesus."

MARTYRS

Controlled radio and press reports would lead one to believe that Catholic nuns are the chief missionary heroines of China today. The CBC continually plays them up, while Protestant missionaries and martyrs suffer in silence. True martyrs have always been an unheralded and unsung lot of sufferers. (We not only see how they are privileged but also how their acts of intolerance in Catholic lands are so carefully kept from the press. In our own time many Christians are laying down their lives as martyrs for Christ, at the hands of their Catholic persecutors.)

The following statement, which appeared in one of the leading newspapers in Israel, clearly shows a new attitude on the part of many Jews toward Christ. "Two thousand years ago we Jews cut off our son Jesus. Now, because He is largely cut off by Christians, perhaps He will return to His own people."

210 Home Street,
Winnipeg, Man.

Dear Friends of the M.P.M.,

It has been upon my heart for some time to share with you how God led us into the work of His calling.

Early in my new found life in Christ I remember how I felt burdened for souls but especially for the unreached of our own country. He led me for training to the Winnipeg Bible Institute. It was there that much emphasis was laid on soul winning and missionary call. I often tried to get a call to the foreign field but I couldn't.

work it up. Good for that for it must come from the Lord. It is true that I did not understand a call as I do today. I believe if we are in His place there will be a deep satisfaction and contentment. After school I went back to the farm and soon became very engrossed in it. It was not really my intention to stay there only until he would lead me into His work. I see now how wonderful he ordered my steps. As years went there was oft a discontentment in my heart. There was work for me, but I had no part in it. When we were married we agreed that His work should go first and decided too, that if the Lord should prosper as soon as we would be able, we would go into missionary work and be supported by our farm. For a time I was tempted to stay at farming, as surely Christian farmers were needed. But the discontentment and inward yearning to reach souls for Christ continued especially during the slack season. So at last one day we agreed on giving God a chance to lead us and we gave our willingness to go. The city, as I remembered from school days, offered many opportunities to witness.

So, on January 4, 1951, we had packed our necessary belongings, and came to Winnipeg and stayed two-and-a-half months. The hospital and the bus depot was my first mission field. In the depot midst the foul air of much smoking and an unholy atmosphere my Lord was near and precious to me as I sought for opportunities to witness for Him. There were many opportunities especially later in the evenings when people waited for their bus. I may never see results in this life but God's Word will not return void. The winter was all too short and we had to go back in spring.

The next winter we decided to try it again to make sure if it was God's calling for us. The same day that we went to get a suite when we went home we picked up a soldier boy destined for Korea. We spoke the Word of the Lord to him and sang choruses and finally we agreed to

stop and there bowed in prayer as he opened his heart for Christ to come in. We felt this was His token to us that He would give us more souls, and He has. Although professions may not always be genuine yet we have done our part. We have oft been, with an aching heart, concerned for those who have received His salvation and we see them no more. Will they grow and remain true to Him? We have to leave that with God. We carried on much as the first year, also going to the hospital and this became more precious as time went on. By the way, if any of you have a friend or relative you would like to be visited you could let us know, and we would be willing to serve.

But we were soon led to serve in a different channel. Names were given us of friends whom we should go and visit. This led us into more homes instead of to the bus depot. Although it takes very much courage yet there have been wonderful blessings. But oft it has been with sadness and grief in our hearts to see the indifference. It has been our experience often to sow in tears. It is not always actual tears but the inward grief and hardships connected with it. It takes much patience. But how else shall they hear. There is much preaching in the city as well as in rural areas, but very many will never come to church and many who go will not hear the gospel there. The Lord Jesus commanded to go and preach in all the world. He also said at another occasion to go to the highways and hedges. In the 15th chapter of Luke, two parables of three He emphasizes the need to go to seek the lost. Shall we not obey His command. It is not easy but one day we shall rejoice. Occasionally we had the joy of reaping but many times it is only sowing. Pray with us dear friends that we may be used. One happy day we shall rejoice together for he that soweth and he that reapeth shall rejoice together.

In His grace,
Theodore H. Groening.

THE ADVENTURE OF GOZOLA

Gozola was a Christian African boy who lived in a village where only one or two besides himself had learned to believe in the true God. Gozola would have been just like the other boys only he had been ill, and his father had allowed him to be taken to the nearest Mission Hospital. While there Gozola had heard the Gospel message, and it had gripped his heart.

When he returned he had a very hard time in standing up for the Lord Jesus, as the chief was a staunch friend of the witch doctor who hated Gozola because he tried to lead the other boys and girls to Christ.

"The doctrine is of ill flavor; it will destroy the spirit and body of any who believe," said the witch doctor. "If thou, O chief, wilt allow it to take root, its poison fruit will bring sorrow and death to thee and all."

So Gozola was hindered in every way, but he never lost heart. One day it happened there was a big feast in the village. An important head man's son was being married, so everyone was helping to cut up the meat and prepare all the food for the festivities. Late afternoon it was found that Boo-ha, the chief's only son—a little lad of six—had been seized with a spirit of adventure and wandered off to the river. He had paddled about at first on a log of a tree, but a sudden swift current had seized and carried him out much farther into the main stream. When he tried to get near shore it was impossible, and he dared not dive and swim to the bank for fear of crocodiles.

The terror that seized the little fellow was great, especially when a large crocodile rose near him, overturning the log on which he was crouching. He fell into the water, but managed to swim onto a mud bank, safe for the time being. All around in the water there showed gnarled barklike bodies with glassy eyes and grin-

ning jaws, for there were other crocodiles swiftly swimming to the spot.

As soon as the villagers, who had rushed off in search of the boy, saw his plight, they uttered yells of terror and despair. The chief himself turned a grayish white as he gazed, and uttered a piercing cry. He would have attempted indeed to swim to his son's rescue, but the people held him back. Of what use was it that he should die also? for none ever escaped from the crocodiles. There was a superstition that they were evil spirits, and required a human sacrifice if others were to be spared.

The chief's precious son seemed to be the most natural one for the Gnona (crocodiles) to choose—so alas, he must die for the rest of the tribe!

The witch doctor was among the crowd, and they urged him to cast a spell over the savage creatures and prevent them from devouring the boy.

"I cannot," he said. "That one is great Gnona; how can I save thy son, O chief?"

"But in truth thy spells must be stronger than the Gnona. Go into the river and work thy magic there," said the distracted father, but the witch doctor had no notion of endangering his life.

Suddenly Gozola slipped forward.

"So thou art afraid?" he said. "Thou darest not face the crocodile with all thy spells and magic?"

"I fear nothing," said the witch doctor angrily.

"Only the crocodiles in the river," said the boy mockingly. "Thy magic power is useless to save life, even thy chief's only son. If thou canst not do it, it shows thou hast no faith in thy gods—it proves that thou and they are false. But the God I worship can make His servant strong. My God keeps me from fear of crocodiles and death."

"If thou wilt save my son, Gozola," cried the chief, "then I shall know that th-

God is true and swear that I and all my tribe will believe in Him.'

With a cry to God for help, re-echoed by the few Christians standing on the bank, Gozola jumped into the river, making a tremendous splashing with hands and feet. The crowd on the shore began yelling, and one of the chief's servants, having rushed off, brought down a loud shrieking gramophone, and all who possessed them immediately followed his example.

The crocodiles let Gozola reach the mud bank safely, and he stood beside the terrified little boy. Gozola coaxed him to enter the water with him quickly while the crocodiles were still bewildered and uncertain. The boy was terribly frightened, but he showed great pluck and followed Gozola, floating on his back and splashing furiously with his feet and hands. But the crocodiles soon recovered from their temporary fear and made a snatch at him. Pushing the boy toward the shore with a supreme effort he was rescued, but Gozola was seized by the legs and dragged away by a crocodile.

The witch doctor openly triumphed, for though the chief's son was rescued, his hated enemy Gozola had perished. The crocodile held Gozola's legs in a burning, crushing grip, and his case did indeed look hopeless, but God had not forsaken him and was still watching over the lad.

Suddenly from the bank rang out a shot. Some European sportsman in the jungle by the river had seen the crocodile seize its prey and was holding fire till the best opportunity arrived. The shot hit and pierced the crocodile in a vital part. Thus the victim was released and Gozola whose leg was broken, was quickly rescued. Just when the witch doctor had started a great feast to celebrate the destruction of his foe, Gozola himself appeared, brought into the village by the European's carriers. His white friend had sufficient knowledge to at-

tend to his mauled and broken leg, and though suffering much, Gozola was safe and full of joy.

So the knowledge of God came to that African village, and the crocodile hero was enabled to start a now flourishing Sunday School.

The chief banished the witch doctor at once, and built a fine commodious building for a church, faithfully fulfilling his promise. No one in that place enjoyed such popularity as Gozola, and his most devoted pupil is the little boy he saved from the jaws of death.—A.O.S., in *The Gospel for the Youth*.

Apk. 13:2-3, „An eine Gemeinde die Missionare aussendet.“

Ob wir uns immer bewußt sind wie heilig der Boden ist wenn es sich darum handelt für die Mission zu beten, geben und Missionare hinaus zu senden? Als Moses einst zum brennenden Busch eilte um seine Neugierde zu stillen. 2 Mose 3:3 kam ihm des Herrn Wort entgegen B. 5, „Tritt nicht herzu, zieh deine Schuhe aus von deinen Füßen denn der Ort, darauf du stehst, ist ein heilig Land.“ Warum? Weil ich (Gott) hier bin, weil es sich um eine heilige Aufgabe handelt, nämlich ein Volk aus der Sklaverei zu retten. Was anderes ist es wenn wir Missionare hinaus-senden als daß es sich um die Befehle und Aufgaben Gottes und die Rettung aus Sündenketten handelt. Dabei aber kommt nicht nur der Missionar in Betracht sondern vielmehr noch die Gemeinde die ihn sendet. Das zeigt auch daß alle Missionsbehörden in letzter Zeit immer mehr darauf drängen daß jeder Missionar, vor allem wohl den Herrn Jesus, dann aber auch eine Gemeinde hinter sich habe. So war es auch bei der Aussendung der ersten Missionare

Paulus und Barnabas in unserm Text. Der Herr hatte sie berufen aber die Gemeinde erhielt den Befehl sie auszufondern. Bei dieser Ausfonderung oder auch Aussendung tat die Gemeinde in B. 4 vier Dinge:

1. Da fasteten sie: d.h. „heiligten sich“ — „fonderten sich ab“ — „sie gingen in sich“ — „sie stellten sich zurecht.“ Beachten wir: damit daß wir jemand aussenden, ausfondern, gilt es daß wir uns zuerst ausfondern. Warum? Weil es sich um ein sehr großes, schweres und göttliches Unternehmen handelt wo mit menschlicher Kraft und Weisheit nichts getan wird. Es gilt die Heiden vom geistlichen Tode zum Leben zu bringen, sie als eine Beute dem Feind zu entreißen und wer wollte es mit dem Feind in eigener Kraft aufnehmen? Auch unser Heiland sagte zu seinen Jüngern in einem besondern Fall: diese Art fährt nicht aus denn durch fasten und beten. Liebe Missionsgemeinde, ob auch wir das Fasten, das abfondern von der Welt zu sehr unterlassen haben und deshalb nicht mehr Erfolg auf dem Felde zu verzeichnen haben?

2. Beteten, d.h. „gingen zum Herrn“ — „stellten sich vor Gott.“ Schon dieser zweite Punkt bedingt den ersten denn wie sollten wir vor dem Herrn kommen, besonders in dieser so hohen Aufgabe ohne Buße getan zu haben, Daniel 9. Diesmal aber galt das zum Herrn gehen nicht soviel sich selbst als um die verlorene Welt. Gern überlassen wir es dem Herrn wenn er will Sodom und Gomorra vertilgen und sagen höchstens: sie haben es auch verdient. Wer kann etwas gegen den Willen Gottes tun? Nicht so Abraham. 1. Mose 18: Als Eigentümer des Landes wo Sodom und Gomorra lag, fühlte er seine Pflicht und Verantwortung und stellte sich der zur Verdammnis eilenden Menschheit entgegen geworfen am Kreuz auf Golgatha und für seine Feinde gebeten. Und der in diesem Text ausgesandte Missionar Paulus sagt in Röm. 1:14, „Ich bin ein Schuldner der Griechen und der Ungriechen, der Weisen

und der Unweisen.“ Liegt nicht ein großes Verantwortungsgefühl in diesem Ausdruck? Diese Einstellung als Schuldner dem Nächsten gegenüber würde auch unter uns daheim den Bau des Reiches Gottes sehr fördern, besonders aber auch draußen unter den Heiden und uns alleamt glücklicher machen, weil das Geben glücklicher macht als das Nehmen. Das Beten der Gemeinde soll also ein Dingen wie bei Abraham sein und ein Ringen wie bei unserm Heiland für die in Sünden lebenden Menschen.

3. „Und legten die Hände auf sie“ d.h. gingen zum Missionar stellten sich, durch etliche Personen als ihre Vertreter, über die Missionare. Das Händeauflegen bei einer Ordination hat keine Bedeutung wenn es nur Form ist. Andernfalls aber sagt die Gemeinde mit dem Händeauflegen: (a) Wir segnen dich. Unsere Kraft wie die Kraft des Heiligen Geistes gehe mit dir. Wir sind zusammen. (b) Wir segnen dich. Durch Unser Händeauflegen gehen auch unsere Mittel mit dir. Wir sind zusammen. (c) Wir segnen dich. Dein Leid sei unser Leid, deine Freude sei unsere Freude, dein Erfolg sei unser Erfolg und dein Unterliegen sei unser Unterliegen. Wir sind zusammen. Welche Pflicht und Verantwortung haben wir als Gemeinde. Der Herr helfe uns.

4. „Und ließen sie gehen.“ Dieser Ausdruck dem natürlichen Sinne nach verstanden könnte meinen daß man sich nun frei von ihnen fühlte. Das würde aber falsch sein wenn wir in Betracht nehmen wie sehr die Gemeinde damals Anteil nahm an ihrem Ergehen und bei ihren Erfolgen sich freuten. Es bedeutete das wohl eine leibliche Trennung aber ein geistliches Verbunden bleiben. Als wenn der Sohn einer alten Mutter, die ich einmal besuchte, als Lehrer nach Afrika gegangen war. Sie ließ ihn gehen aber ich merkte wie sie in ihrer

alten Tagen noch Geographie studierte und mir auf der Karte genau zeigte wo ihr Sohn hingegangen sei. Ja sie war miteinmal bekannt mit den verschiedenen Luftlinien der Welt, mußte genau mit welchen ihr Sohn zu fliegen hatte und um welche Zeit. Sie kannte mit einmal das Klima in

Afrika sowie Land und Leute. Wie kümmerlich ist es da bestellt mit dem „gehen lassen“ unsrer Missionare. Könnten wir doch mehr die Mutter unsrer Missionare sein im Mitgehen, im Veten, im Helfen und im Fasten.

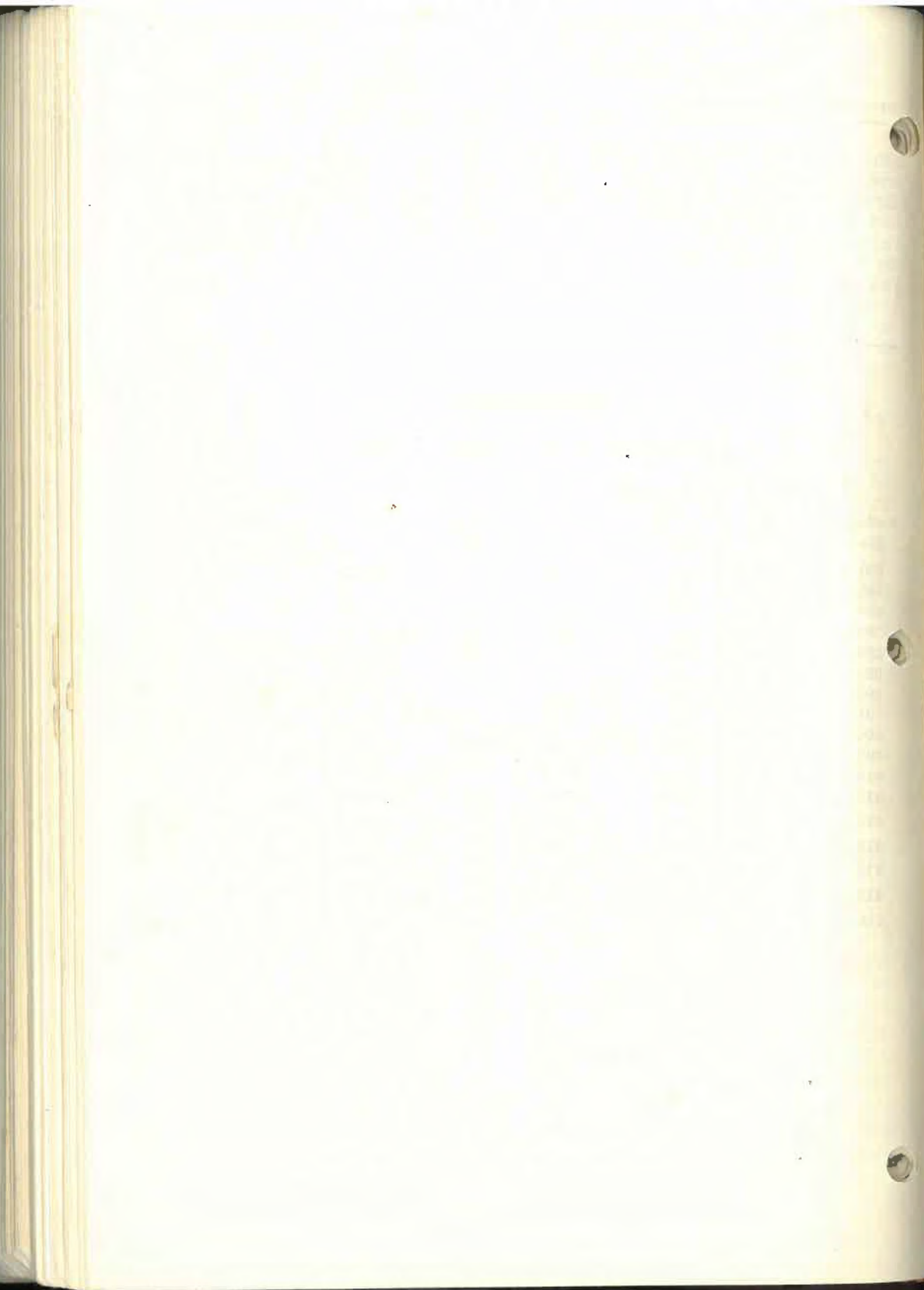
J. M. Pauls.

CONTRIBUTIONS

for

November, December, January, February

Personal		Personal (cont.)		Churches		434	50.00
Receipt No.		Receipt No.		Receipt No.		Jugendverein	
351	\$ 5.00	419	7.00	384	\$220.00	Receipt No.	
353	20.00	421	20.00	386	50.00	405	\$ 5.00
394	20.00	422	20.00	387	53.61	420	14.00
397	10.00	409	500.00	389	40.50	423	30.00
399	30.00	425	3.00	396	20.00	424	16.01
395	25.00	426	50.00	417	1203.04	436	19.79
402	10.00	427	2.50	Sewing Circle		Sunday School	
404	25.00	428	5.00	Receipt		Receipt No.	
406	20.00	429	1.00	No.		383	\$75.00
408	20.00	431	20.00	385	\$25.00	400	30.00
410	15.00	433	10.00	388	40.00	430	75.00
411	8.00	432	12.00	390	35.00	Choir	
413	3.00	435	2.00	392	25.00	438	\$10.00
414	20.00	437	10.00	398	70.00		
415	20.00	439	1.00	401	75.00		
416	3.00	407	8.00	412	25.00		
418	20.00						



Canadian Mennonite Bible College
315 Wellington Crescent, Wpg. MB

Mennonite Pioneer Mission

Psalm 2:8

Ask of me and I shall give thee the heathen for thine inheritance
and the uttermost parts of the earth for thy possession.

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THE MENNONITE PIONEER MISSION

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Man.Rev. and Mrs. Jake M. Unrau, Matheson
Island, Man.Rev. and Mrs. Edwin Brandt, Grand Rapids,
Man. (Note—Brandts are missionaries for
the Northern Canada Evangelical Mission
and receive only a partial support from
us.)Rev. and Mrs. Peter Falk, Belgian Congo.
At present in Belgium studying language.
Present Address: 1A Rue du Magistrat,
Bruselles, BelgiqueAuthorized as second class mail, Post Office
Department, Ottawa

was quiet, a candle would flicker behind the screen in his corner of the crowded room. Those who stirred knew that J. Hudson Taylor was poring over the Word. How much effort do we put forth to have daily time with God?

A VISIT TO MATHESON ISLAND AND PINE DOCK

Arrangements to meet Brother Unrau at Koostatak March 4 had been made, it is hard to change plans in the north because of poor communications. The day was stormy and cold. The roads had been frequently plowed and now the snow was deep so that driving was slow, with danger of getting stuck. At two o'clock I arrived at Hodgson, 25 miles from Koostatak, here I was told the road was closed and warned not to try it, since I was sure to encounter trouble.

I tried to get a bombardier but none was available. Next I tried to contact the trader at Koostatak by a two-way radio telephone. After two hours of impatient waiting to get my call through I was told the trader was not home but had left with a load of pulpwood for Hodgson. Upon his arrival he told me Mr. Unrau had not been at Koostatak. He said I might be able to make the trip since he had made fresh tracks. I decided to try it.

THE COVER

The picture on the front cover was drawn by Miss Helen Dyck, of Gladstone, Manitoba. Miss Dyck was a third year student at Elim Bible School, Altona. She has been very faithful in using the gift God has given her.

Since most of our mission work is done in northern Canada, we feel that it very clearly portrays the "Macedonian call of our own Northland" come over and help us. May young people be directed in obeying this call.

We express our sincere thanks to Miss Dyck. May the Lord continue to bless you in this service.

HARD FOR A MISSIONARY TOO

The hardest part of his missionary career, J. Hudson Taylor found, was to maintain regular, prayerful Bible study. "Satan will always find you something to do," he would say, "when you ought to be occupied about that, if it is only arranging a window blind." But he persisted. When his travels and preaching through China kept him busy all day and cooped him up at night in a room shared by many others, he still took time with God. From two to four o'clock in the morning, when all



Brother Unrau's power toboggan which he uses instead of his dog team. Travels about 10 m.p.h.



Mr. and Mrs. Jake M. Unrau and family of Matheson Island

It was difficult going. I got stuck only once.

I prayed that I might be able to meet Mr. Unrau at Koostatak. Upon my arrival I found Brother Unrau with a bombardier. I assure you it was a welcome sight.

After a zig-zagging, rocking and bumping up and down for two hours we arrived at Matheson Island a distance of thirty-five miles.

When we got there the Christians of Matheson Island had gathered for Bible study. Mr. and Mrs. Unrau gave me such a welcome that I could not help but feel at home.

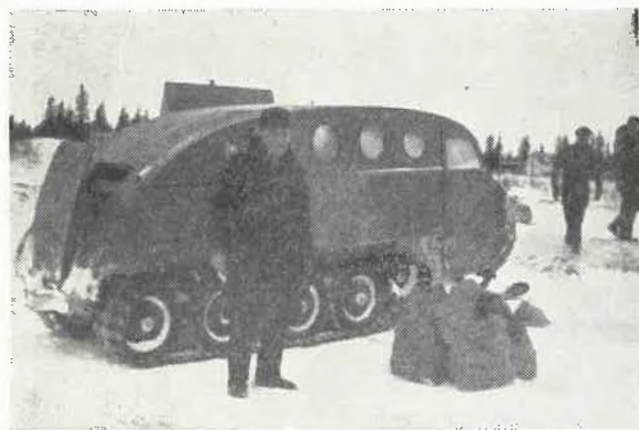
The need of the northland is great. Satan has held this area unchecked for so long, that now he is doing his uttermost to hinder the Gospel. We should know that the work of our missionaries is oft being carried on under great difficulties. I could

not help but thank God for our faithful workers. They have worked faithfully showing courage in trials, patience in opposition. They have so adjusted themselves to the northland that they could truly be considered one of them.

The school situation looked rather sad. Two teachers had already been discharged on the Island, so that now they were without a teacher.

It was the wish of the people that Mr. Alvin Friesen should come back as teacher. We are glad that Mr. Friesen was able to go back. At last report everything was back to normal and classes were again functioning as they should. May the Lord bless Brother Friesen in his work.

On March 6 a plane landed at Unrau's home. I, thinking them to be strangers, paid no attention to them. To my surprise when they entered they were friends from



A bombardier used on the lake in winter to ship freight, fish and people. Able to travel about 20 m.p.h. as an average speed. It will carry as much as 3,000 pounds.

southern Manitoba, John Kehler, Horndean, and Jake E. Gerbrandt, Lowe Farm. That evening they aided in the service in singing and each gave a testimony to the saving power of the Lord Jesus Christ.

On Saturday morning they took me to Pine Dock (Little Bullhead). It was my first plane ride. I enjoyed it. Mr. Kehler seems to be a very careful pilot. I believe I prefer to walk on something solid, until the Lord calls us to the mansions above. John Kehler had agreed to take us to Favorable Lake and Fishing Lake where Rev. Schmidt and myself wanted to see if we could find a new field for our mission, the Lord willing. We regret that due to thawing conditions this trip had to be cancelled until a later date.

At Pine Dock Mr. and Mrs. Pete Giesbrecht are doing a very good work. The work here is hard and very slow. I found that their work is appreciated, they seem to have won the confidence of the people. Pray for them that their testimony may bear fruit.

I was able to conduct three services at Matheson Island and one at Pine Dock. Due to having the flu I was not able to visit many homes.

Let us especially pray for our teachers and missionaries as they witness for Christ in these needy areas. Remember them during this time of isolation, the spring break-up.

Editor.

MISSIONARY REVIEW

Matheson Island

Brother Unrau reports that their services are well attended. Some who never came before are now coming to services. We praise God for this.

Mr. Alvin Friesen has returned to Matheson Island as teacher. They have been without a teacher for some time. We are very thankful for his return since his help was urgently needed.

Announcement

The people on Matheson Island have been using the school for their place of worship. They were glad to be able to use this but it oft brought complaints and even disturbances. They have made plans to build a chapel. The Mission Board is glad for this undertaking. They have already cut logs and sawn lumber for it. They are in need of further help. Should any of you feel led of God to aid in this work make all gifts payable to: John N. Braun, Altona, Manitoba. Mark all such gifts for chapel on Matheson Island.

Grand Rapids

Brandt's furlough is over. They have returned to their field again. We have received no further word from them since. Their child who was sick, has recovered.

Anama Bay

Brother Andres was back from the field for a few days about a month ago. They

have no trader who stocks enough food for the Indians to last them over the spring break-up. This brings them sometimes to periods when they have no food. The missionary has a problem to see to it that they have food. They have money but no place to buy their food. Andres' are planning to help the Indians for the time being.

Andres' have very difficult problems to deal with regarding the intrusions of other groups who are unsound in their teaching. Pray for their problems.

India

Anne Penner's letter appears in this quarterly. She is planning her furlough sometime after the middle of the year.

* * *

Tina Blatz, missionary to Germany, is home on furlough. We are glad to see her home again for her much needed rest. Pray for her that the Lord will give her the needed rest and use her richly in her itinerary work.

* * *

He will never talk with real success to men for God who has not learned well how to talk to God for men. Prayer is one of the keys to soul winning!

NO CURE FOR SIN!

G. F. Fletchall

A missionary was entering one of India's villages, when she met a man loitering by the path. She was laden with medicines to give out in her dispensary work that day. When the Indian man saw her, he asked her to stop. Finding that she was a nurse he told her that he was gifted in medicines to the extent that he could cure every disease.

"That is wonderful," said the missionary. "You should not be exclusive with this wonderful power. You should impart this valuable information to government hospitals so that they could use it to cure the multitudes who flock to them daily. Is there any disease at all that you cannot cure?"

Again the man informed her that he had a complete cure for every ailment.

"Then," said the missionary, "I have a

patient I would like to bring to you. She has a terrible disease and nobody has been able to cure her. Would you mind if I brought her to you?"

"No," said the Indian, "you can bring her any time, for I surely have the cure."

"This woman's disease is sin," said the missionary. "It is such a terrible disease, and no one has been able to cure her."

The Indian man's eyes grew wide with astonishment.

"Sin, oh, I cannot cure that. That is in the heart. Nobody can cure sin."

This poor Indian man voiced the hopelessness of humanity apart from Christ. "Nobody can cure sin!" But Christ can, and this is the joyful Gospel we bring to the four hundred millions in India who as yet have found no cure.

FROM THE FOUR WINDS

"How long is it," asked an old Mohammedan woman in Bengal, "since Jesus died for sinful people? Look at me. I am old. I have prayed, given alms, gone to the holy shrines, become as dust from fasting, and all this is useless. Where have you been all this time?"

The cry was echoed from the icy shores of the farthest Northwest Territory. "You have been many moons in this land," said an old Eskimo to the Bishop of Selkirk. "Did you know this good news then? Since you were a boy? And your father knew. They why did you not come sooner?"

It was heard in the snowy heights of the Andes. "How is it," asked a Peruvian, "that during all the years of my life I have never before heard that Jesus Christ spoke those precious words?"

It was repeated in the white streets of Casablanca, North Africa. "Why," cried a Moor to a Bible seller, "have you not run everywhere with this Book? Why do so many of my people not know of the Jesus whom it proclaims? Why have you hoarded it to yourselves? Shame on you!"

It is the cry from the four winds. How shall we answer it?

Pine Dock School,
Little Bullhead, Man.

"In all thy ways acknowledge Him and He will direct thy paths." Proverbs 3:6.

The paths that we so often choose to take are full of hindrances and lingering consequences. Only if we acknowledge Him, who never makes a mistake, will our paths be paved for the right course.

In writing this article, we have but one thought in mind. That is to pass along a few of our experiences or to turn your thoughts for a few moments to this northern field of Pine Dock.

Since the time that we came to Pine Dock on August 19, we have had experiences which have definitely deepened our spiritual life, in spite of the fact that many discouragements have often caused us to whisper a prayer for guidance and hope.

As our work consists more along the line of working with children, as we are teaching in the public school, our constant aim and prayer is that we might fulfill the purpose of the teacher, namely to draw out and show how to do. In the drawing out of the will and action of the child upon the knowledge that has been imparted, we have the development of a personality. As Christianity is a personal religion, the development of a personality in a child should make his own will respond to the personal appeal of God.

We had made all necessary arrangements at Selkirk to take our belongings on the Keenora on the 18th of August. To our disappointment, when we got to Selkirk, we were given no guarantee that any of our belongings would be taken along. We spent a day in suspense at the dock till about 7 o'clock, when the last corners and also the deck was loaded with our furniture and groceries. We were glad, but we found on arrival here that Mr. Selkirk's dock would not hold all these things. You can imagine the queer statements and the gasps which were passed along. We couldn't get everything into the house, but the small new teacherage was quite a pleasant surprise for us. Very little

was said the first day, though we were directly told the only thing that was held against us was that we were Mennonites. Religion was not to be taught in school, was passed along before we started school.

After teaching for more than half the term we look back with some satisfaction. We have found that there is much to know about a child and much for us to do for him. We realize that this is not a task of a day or month or even a year, as most of these people have patience more than we have encountered anywhere before, and we thought we had some patience. The people on the whole are quite co-operative. They have tried to improve the condition of the log school house by putting in venetian blinds, sanitary drinking and washing facilities. It is very evident among the children that the younger ones are more prone to establish a firm confidence and interest in school work. Considering the children's background, it is no wonder that they have difficulty in adjusting themselves to the work in school. Many times we grope around for better methods, and more concrete applications, so that the failure of home training, which has become the function of the school, may be one that will bring eternal value for our Master. May our service here not only be to tell nor to teach but to "train up a child in the way he should go and when he is old he will not depart from it." Proverbs 22:6.

May we in closing kindly ask you to keep on praying for us and every individual at Pine Dock.

Pete Giesbrecht.

Champa, Madhya Pradesh, India,
January 20, 1953.

My dear praying friends,

This evening it is raining out and is really cold. It reminds me of a January blizzard at home. Perhaps that is what partly prompts me to write just now. It is strange, and yet perhaps not so strange, how my thoughts turn homeward more frequently all the time. I wonder how many of you I shall see in 1953? I have no definite sailing arrangements as yet,

out am expecting to leave here sometime after the middle of the year.

The second reason for my writing tonight is to thank all of you who remembered me during this past Christmas season. Many of you sent greetings; many sent letters, some sent gifts either in kind or in money. To all I say a hearty "Thank you and God bless you." You have helped to make my Christmas happier by your remembrance. I trust you have had a blessed Christmas season and have entered the new year with new hope and faith in our precious Lord.

This past week was a busy, blessed and spiritually profitable one here in Champa. Miss Winnie Bonner, a young Indian woman of the "Youth for Christ" in Calcutta, was our guest speaker for a week of special meetings sponsored by the Christian Endeavor. She spoke in the school in the mornings, at the Leprosy Home church in the afternoons, and in our church in the evenings. She gave a straightforward, simple and direct Gospel message with an altar call at the end of each meeting. We were happy and encouraged to see quite a number of our young people respond to her appeal. Pray for these that they may continue to grow in grace, live victorious Christian lives and seek to witness for their Lord.

Our work at the hospital goes on as usual. Sometimes we are busy, sometimes busier and sometimes slacker. During the past couple weeks we have been busy with government reports and all those things that must be done at the end of the year. Some of these things I had never been called upon to do before, but with the Baumans home on furlough they fell to my lot this year. The number of them that will be returned for reconsideration will reveal how well I have done my new task. I certainly am happy to be able to call upon Dr. Mathai, our Indian doctor, for many things. He has been here about eleven years, and is carrying on nobly and cheerfully. Being the only doctor here now does not allow much free time for him. He is pretty well tied down to his job. Pray for

physical, mental and spiritual daily strength for him. At present we have only three compounding students. They will be taking their examinations in March, so now they are studying hard and we are pushing our review classes with them.

We are counting on your prayers for our students and staff members that we may unitedly and individually be such witnesses before our non-Christian patients that they may want to know our Saviour too.

Yours for India's millions,

Anne Penner.

Grand Rapids, Man.,

March 22, 1953.

"And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6:6, 7.

What is teaching in our rich north like? Very likely you have heard Harold's version from Anama Bay and Pete's from Pine Dock. I would like to give you mine at the request of our editor of the M.P.M. Teaching in our north, rich with the precious souls of boys and girls is what you make it. If you think of it as a drudge in a lonely forsaken, isolated place, it will be just that, and homesickness will drive you from the field. If it is a work for Christ, you will say after the summer vacation is half over, when do we go HOME? The Lord has entrusted us with fifty-one souls in school this winter besides Sunday School and services for three months.

A great part of any teaching is preparation, the spirit is willing but truly here the flesh often is weak. When the hands of the clock reach upward and the head repeatedly falls on the book, one gives up to rest the body for another day. The three R's take up most of the time, but we try to add a little flavor to the cake, so to speak. In the morning we have a little devotional period, about fifteen minutes of choruses, Bible reading and prayer. In the last half

hour more definite instruction is given in so-called religion. Out of the Ten Commandments we draw great salvation truths; we learn about heathens in India and how they accept Christ; we read good gospel stories; sing heartily the stories of Jesus; listen to the record player, the true intent, that some may see the LIGHT.

To those who are looking toward this type of work I will also state a few of the rewards. First, materially there is a cheque at the end of the month, but that is just to make things look right. The real reward is to have a six-year-old sit down in front of you, shaking life a leaf, terrified to the depths of his dark eyes wondering what this foolish man (because he can't talk Cree) is going to do to him, where is the strap? "Grade I stand and come forward." Nothing happens! "Winnie will you please tell them to come here?" Oh, that's what he wants, sure we'll go. The five youngsters stand in front of me and I give them a smile, courage flows into them and they put their confidence in me, they are still wondering what I am talking about but not afraid anymore. A year has passed, these five, all but one, know that one and one doesn't make three and read well, even talk a little English. The older ones too, have increased in knowlege. Albert, eight years old, had half a dozen fights a day, now only one or two a month. Yes, PATIENCE is a virtue. I wish I could say that all were Christians, but no, though always interested, none seem to dare to take the stand. One joy I have, all know HOW to be saved.

Does the work of the teacher end here? No! The school must be kept in repair, warm and clean. A new school is needed and the teacher must take the lead. A week ago I closed school for a day to take twenty-two men out in the bush to cut logs for the lumber for a new school.

Rev. and Mrs. E. C. Brandt have been a great comfort and help to our work here. We have missed them this winter, but the Lord took them out for three months and we have tried to carry on as to our ability with the help of Miss Doris Elliott

from the Mission.

Young man or young woman, the north does not offer you riches but spiritual blessing if you are willing to accept the challenge, I dare you to try it for a year, and you will want to make it your life work.

GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL. The North needs you, YOU need the north.

Christian greetings,

Otto and Margaret Hamm.

(NOTE: The following letter is written by O. A. Waltner in behalf of John and Bela Gardia, who are native missionaries in India, working for the General Conference Mennonite Mission. They are supported by the Berghaler Sunday School, Winkler.)

Jagdeeshpur, India.

Dear Mission Friends,

We thank you for your prayers and support for John and his wife, Bela. These are a fine asset to our corps of workers.

John and Bela are now working in Pal sapali which is in the area where numerous baptisms have been taking place. It was during our last touring season that the non-Christians in this particular area showed great interest in the Gospel. John and Bela immediately offered to come to this place and help shepherd those who were then newly baptized as well as work on an evangelistic program that would bring others into the fellowship of the redeemed.

It was necessary to build a house for John and Bela but the mud-house was completed before the rain came. The two are nicely settled in their new home. John has been very busy visiting Christian groups in the surrounding villages. He is a fine teacher — people listen to him with interest. He can also command the attention of a non-Christian crowd. In the past weeks he has prepared many for baptism. His joy of seeing people accepting Christ is very inspiring. This joy is his reward of hard labour and earnest prayer. Bela works largely among the recent converts. Her teaching program is a great help in the church building task that is com-

mitted to us by Jesus Christ.

Both Bela and John have kept well in face of much work. Surely God has answered prayer in their behalf. Please pray for them that they might remain constant and effective in the Lord's work.

Yours in Christ, O. A. Waltner.

(The following article was written by Ben Penner, formerly of Plum Coulee. He has spent some time in mission work in Cuba.)

Greetings in the name of the Lord Jesus Christ who died for our sins, that we might have life and that more abundantly.

New York is a mass of people from all parts of the world and all walks of life. A missionary eager to reach the unevangelized, can find here hungry hearts from every country in Europe, as well as from every continent.

Young people in New York are ensnared by crime of all kinds, gang warfare, immorality and dope. The newspapers never fail, even for a day, to report the downfall of boys and girls into the way of sin. In the public schools children are the prey of dope vendors. In the classrooms they are subject to teachings which deny the truth of God.

New York has two and a half million Jews, the largest concentration of Jews in the world.

The total population in the U.S.A. is 150 million people. Out of these 27 million are Roman Catholic. They increase at the rate of 650 thousand a year, 120 thousand of these are converts from protestants. New York has two and a half million Roman Catholics.

In 1947 the U.S. dollars were distributed as follows: gambling, 12 billion; crime, 15 billion; movies, 1½ billion; soft drinks, 1 billion; cigarettes, unknown.

The total church contribution in one year was 1¼ billion dollars. Seventy per cent of all mission work is financed by the U.S.A. and Canada.

Some may ask what kind of work I had in the mission at Brooklyn. My job was mostly interior painting such as dormitory rooms, etc.

The Seminary of the Bible was started in 1904 in England by Rev. G. P. Raud. In 1922 he opened a Seminary in Brooklyn, N.Y., and the work has been growing ever since. Buildings have been added, printing presses enlarged; in 1945 they bought another large three-story residential building that had been used by a lodge society. This place had a pool table and a bar room and other things that the world calls pleasure. This place is now used as the Seminary. The bar is now used as a pulpit. The whole place which was once used for the devil, is now used for the glory of God. It is used to make Christ known in this enormous mission field, as well as training young men and women for fruitful service. This is the daily occupation of the American Seminary of the Bible.

To increase its testimony among these millions lost in sin, the American Seminary needs many essential workers, housekeepers, printers, linotypists, maintenance men, office workers and literary workers. Does God want to use you in any of these capacities? I am sure you would enjoy the Christian fellowship with these people. At the American Seminary of the Bible you can make your abilities count in reaching lost souls for Christ.

Yours in Christ,
Ben Penner.

A CAUSE

A Chinese woman had been involved in some Communist conspiracy and sentenced to death. Her friends had visited her the day before her execution. They were overcome, but not she. "I am dying," she said, "for a cause. What are you living for?" Even recently another Communist in New York said, "You Christians are afraid to soil your hands."

★ ★ ★

He humbled Himself to the manger,
And even to Calvary's tree;
But I am so proud and unwilling,
His humble disciple to be.

He yielded His will to the Father,
And chose to abide in the Light;
But I prefer wrestling to resting,

And try by myself to do right.
 Lord, break me, then cleanse me and fill me
 And keep me abiding in Thee,
 That fellowship may be unbroken,
 And Thy Name be hallowed in me.

ON BIBLE STUDY

We are to study the Bible (2 Tim. 2:15). The Bible is the Word of God. It is God's message to us and we so neglect it. We say it is too hard to understand. We should not expect to understand readily all that an all-knowing God has given through the inspired writers. Again we should expect God's message for us to be understandable. It is hard enough to grasp for the most learned believer and easy enough for the most unlearned. All must search the Scriptures in a sincere prayerful way to get the truth. O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out (Rom. 11:33)! When we think of studying we must remember, there is no royal road to learning. It is true of Bible Study as well as of any other line of study.

In the field of science man has worked and studied exceedingly hard and has found out a great many helpful and interesting things. With the new giant telescope he can look beyond the bounds of our galactic system of countless other universes millions and millions of light years into space. Yet all that is known and seen may be but a tiny part of God's immense creation. Again with the highly magnifying microscope wonderful and marvellous things are seen which are otherwise invisible. All the world is astonished at the staggering discoveries made by scientists. These achievements in science are the results of tremendous efforts in that direction. Could we not learn from them and with more enthusiasm and effort study the Word of God that shall never pass away?

What would be a good method of studying the Bible? Some would say, read it. Reading is very essential but reading is not necessarily studying. There are various ways in which we can study the Bible

but at this time I would like to draw attention in particular to one two-fold method which is very inclusive. **Firstly, seek to get the outline** (telescopic view) of a book, group of books or the entire Bible, depending upon the scope of our study. **Secondly, add the details** (microscopic view) in their logical sequence. This principle is observed in all fields of learning. In reading to get the outline we cannot look too closely at the details. If we do, our study gets too complicated. Read again and again for the details. I could also refer to helps such as other books, Bible schools, etc., but will here only say they are for our profit. It was inferred before that reading was not studying. When we read with the aim of rightly dividing the Word we are actually studying.

We are to study and rightly divide the Word (1. Tim. 2:15). The Bible is in perfect unity from Genesis to Revelation. The original Hebrew and Greek is the inspired Word of God and could not be otherwise than perfect. The whole book of books (biblia) has certain natural divisions. There is a natural grouping of books. In the Old Testament we have the books of Moses, the historical, the poetical, the major and minor prophetic books. In the New Testament we have the Gospels and Acts, Paul's epistles, the general epistles and Revelation. These groups naturally divide up into the books. The division of chapters and verse is not natural but man-made and is therefore subject to correction. The purpose of observing these divisions of the Bible is to simplify its study and thereby make its message more receptive to our very limited minds. However, it should be remembered that the interpretation of any smaller portion should be sought in the light of the larger portion in which it is found.

It should be understood that rightly dividing the Word involves more than a mere mechanical division of the Bible into its parts. In this simple study an attempt has been made to show the relation that the portion has to the context, and therefore purposely remarks are made only on

that angle of rightly dividing. Also throughout this account reference has been made only to method of study. It may be quite in order to close with a practical illustration.

Some time ago I was at a Christian fellowship meeting. The theme was the book of Job. One of the Christian brethren made a statement much in line with what has been said. He said he had never properly understood the book of Job. By chance he happened to pick up a leaflet in which he found a brief outline and explanation of this very book. Bearing in mind the outline, he again read through the book and began to see the significance of the long speeches that Job and his friends made and, the final truth that all are sinners and need, like Job, to repent in dust and ashes before God who alone is just and holy.

E. H. Groening.

La Rue du Magistrat,
Brussels, Belgium,
den 21ten März, 1953.

Liebe Geschwister in dem Herrn:

In dieser Osterzeit grüßen wir Euch mit Lukas 24:6, „Er ist auferstanden.“ Diese Botschaft besiegelt das „Es ist vollbracht.“ Möge in dieser Osterzeit das Werk der Erlösung in viele Herzen vollbracht werden, und auch in den Herzen der Afrikaner und in denen der anderen Länder wo das Evangelium noch mehr unbekannt ist.

Wir möchten Euch mit etliche Zeilen bejuchen und wünschen das dieselbige Euch bei Gesundheit und Wohlergehen antreffen mögen. Wir gedenken stets Euer und der Gemeinde daheim. Möge der Herr den Unterricht in der Gemeinde segnen, das viele Seelen sich Ihm weihen und als wahre Zeugen darstehen.

Auch im Congo werden Seelen in der Vorbereitung zur Taufe unterrichtet. Auf der Station Nyanga soll den 29ten März ein Tauffest stattfinden. Auch werden viele junge Menschen in den Schulen unterrichtet wo die Hauptsache ja auch ist sie zum Herrn zu führen. Obwohl unsere Mission stets bestrebt gewesen ist Arbeiter

heranzuziehen und auf diesem Gebiete Unterrichte erteilt hat, hat sie jetzt eine Schule speziell für Prediger veranstaltet. Die Geschwister auf dem Felde bitten der Arbeit fürbittend zu unterstützen.

Wir freuten uns das Bruder Driver und Schwester Quiring auf der Missionswoche in Altona sein durften. Sie werden Euch die ganze Arbeit haben klar vorstellen können. Bruder Driver schrieb an uns von gesegneten Stunden auf der Missionswoche und das Er sich freute diese Gelegenheit gehabt zu haben um mit Euch Gemeinschaft zu haben und des Herrn Werk zu betrachten.

Unsre Zeit des Studiums hier in Belgien neigt dem Ende zu. Wir danken dem Herrn für seinen Beistand. Er hat stets Gesundheit und Kraft zur Arbeit gegeben. Obwohl noch manches an der französischen Sprache zu lernen überbleibt, glauben wir das die Erkenntnis der Sprache, die wir haben erlangen dürfen, uns viel in der Arbeit im Congo helfen wird, und wir sind dankbar für diese Gelegenheit die wir gehabt haben. So der Herr will, gedenken wir den 28ten April auf das Schiff, Charlesville, Belgien zu verlassen und sollen am 13ten Mai in Matadi, Belgian Congo, ankommen. Geschwister James Vertche, die in U.S.A. auf Urlaub sind, sollen den 15ten Mai da ankommen und dann gedenken wir zusammen zum Missionsgebiet zu reisen.

Den 22ten März soll in Brussels die Einweihung eines Mennonitischen Gotteshauses stattfinden. In Verbindung mit diesem sollen während zehn Tage Versammlungen abgehalten werden. Pierre Widmer und M. Joseph Muller, von den Mennoniten von Frankreich, sollen die Redner sein. In den verfloffenen Abenden ist die Zuhörerzahl ermutigend gewesen. Wir sind reichlich gesegnet worden. Diese Arbeit entsteht aus der M.E.C. Arbeit und ist die einzige Mennonitische Kirche oder Mission in Belgien. Pred. und Frau Schenk, frühere M.E.C. Arbeiter, stehen jetzt, unter der Leitung der Missionsboard der Mennoniten, diese Arbeit vor. Ihnen zur Seite stehen Geschwister Lambots, hier aus

Brussels, die sich dem Dienste des Herrn geweiht haben. Frau Lambot kommt von Pierre Widmer's Gemeinde in Frankreich.

Wir möchten unsere herzlichsten Grüße an der Gemeinde einschließen. Wir wünschen Euch alle eine gesegnete Ostern.

Eure Mitarbeiter,

Peter und Annie Falk.

★ ★ ★

Unsere Adresse im Congo soll sein:

Congo Inland Mission,

Mufedi par Nitwit,

Belgium Congo, Africa.

Der Ruf zur Arbeit.

Jesaja 6:8, „Und ich hörte die Stimme des Herrn, daß er sprach: Wen soll ich senden? Wer will unser Bote sein? Ich aber sprach: Hier bin ich; sende mich!“ Jesaja 63:5, „Und ich sah mich um, und da war kein Helfer; und ich verwunderte mich, und niemand stand mir bei; sondern mein Arm mußte mir helfen.“

Jesek. 22:30, „Ich suchte unter ihnen, ob jemand sich zur Mauer machte, und wider den Riß stünde vor mir für das Land, daß ich's nicht verderbte; aber ich fand keinen.“

In allen angeführten Bibelworte ist der Ruf nach Arbeiter, nach Helfer. In den letzten zwei ist das Traurige daß kein Arbeiter zu finden ist.

Der Rufende ist kein anderer als der Schöpfer, der Himmel und Erde gemacht hat. Er sprach das Machtwort, es werde, und es wurde. Er trägt alles mit seinem mächtigen Arm, und erhält alles Geschaffene. Er ist aber auch der Schöpfer der Menschen, dein Schöpfer und mein Schöpfer. Er schuf den Menschen Ihn zum Bilde. Er stellte sie in das Paradies, in den Garten Eden. Ihre Aufgabe war den Garten zu bewahren und über die Tiere zu herrschen. Alles war in Harmonie, das Geschaffene und der Schöpfer. Das Böse aber war im Hinterhalt. Der Satan hatte auch Zutritt zu diesem Garten der Sonne. Mit seiner List überlistete er den Menschen. Er fiel von Gott ab. Die Folge war, daß die Menschen in Sünde und Tod fielen. Die Gemeinschaft mit Gott war gebrochen

und die Menschen wurden aus dem Paradies getrieben.

Hat Gott nun sein Ebenbild der Sünde und den Tod preisgegeben? Nein, der Schöpfer wurde nun zum Retter. „Das Wort ward Fleisch und wohnte unter uns.“ Joh. 1:14. Er wurde Menschensohn, wurde uns gleich um uns von der Sünde zu lösen. Er trug unsere Sünde an das Kreuz, und hat uns Gott erkaufte mit seinem Blut. Jetzt hat Er ein doppeltes Unrecht auf uns, als Schöpfer und auch als Retter.

Nun hat Gott es so eingerichtet daß diese Botschaft von dem Heil in Christus durch Freiwillige soll verkündigt werden. Er will daß diese Botschaft von der Erlösung, durch Christum, von Erlösten erzählt werden soll.

Der Herr schaut nun auch nach Arbeiter. Ich denk dabei an einem Noach. Als Gott die sündliche Welt durch die Sündflut verderben wollte kam der Befehl an Noach einen Kasten zu machen nach Gottes Anordnung. Dieser sollte zu seiner und seiner Familie Rettung dienen. Er gab Gott die Ehre und tat alles wie der Herr ihm gesagt hatte. Es erinnert uns auch an Gideon der mit seinem kleinen Heer von dreihundert Freiwillige das unzählige Heer der Midianiter ohne das Schwert zu brauchen am fliehen brachte. Ja, der Herr schaut auch nach Männern und Frauen, Jünglinge und Jungfrauen die da willig sind an die Arbeit zu gehen.

Der Herr will auch gebende Menschen haben. Als Mose die Stiftshütte bauen sollte brachten die Kinder Israel viel Gold, Silber, Holz und allerlei gewebtes Stoff um die Hütte zu bauen. Auch als Salomo den Tempel bauen wollte brachten die Kinder Israel viel zusammen. Es wurde auch viel freie Arbeit getan. Jenes waren nur zeitliche Einrichtung, nur ein materieller Tempel. Heute baut der Herr ein geistliches Haus nicht von Holz oder Stein sondern von Menschen, eben lebendige Steine. Der Herr fragt nach Weber. Er will unsere Gaben brauchen. Aber nicht nur das, sondern er will uns selbst haben. Er will unsere Jugend und unsere Kinder haben. Eltern sollen willig sein ihre Kinder zu

leben. Der Apostel Paulus war willig. 2. Kor. 12:15, „Ich aber will sehr gern hingehen und hingegeben werden für eure Seelen inwiewohl ich euch gar sehr liebe, und doch weniger geliebet werde.“

Um diesen Bau auszuführen braucht der Herr Peter. Jakobus jagt von Elia, er war ein Mensch wie wir, und er betete ein Gebet und wurde erhört.

Das Gebet ist ein Mittel welches Gott uns gegeben hat um seinen Allmachtsarm in Bewegung zu setzen. Wir haben in Gottes Wort viel Verheißungen für unsere Gebete, besonders wo es sich um sein Werk handelt. Manche Arbeit des Herrn leidet weil so wenig dafür gebetet wird. Mancher Arbeiter und Missionar ist mutlos und arbeitet mit wenig Erfolg weil er so wenig Mitthelfer im Gebet hat. Möge der Herr uns einen Gebetsgeist schenken, daß wir willig sind zum beten, zum dienen, und auch zu geben.

J. W. Schmidt.

Arbeit für Alle.

Wie ist es mit dem Missionsbefehl den der liebe Heiland einst vor beinahe zweitausend Jahren den Jüngern gab. Matth. 28:19, „Geht hin in alle Welt und lehret alle Völker.“ Ist dieser Befehl schon veraltet? Ich denke es ist so als wenn er ihn jetzt gerade aufs neue ausruft zu einem jeden der dieses liest.

Nun was meint er dann eigentlich damit? Das wir nicht alle können Missionare, Prediger, Diakone oder Sonntagsschullehrer sein, ist sicher, aber alle können etwas tun.

In der Welt sieht es traurig, Krieg und Kriegesgeschrei, nur rüsten und verderben. Wer nicht mit mir ist, der ist wider mich; und wer nicht mit mir sammelt, der zerstreut. Matth. 12:30. Fragen wir uns mal, wie sammeln wir, haben wir irgend jemand für Jesus gewonnen? Wer an mich glaubt, wie die Schrift sagt, von des Leibes werden Ströme des lebendigen Wassers fließen.

Was sind Ströme des Lebens? Ich denke das zeigt unser tägliches Leben, unser Wandel den Nächster gegenüber. Wie be-

gegnen wir ihn, kommen wir ihn mit einem warmen Händedruck entgegen oder haben wir nicht mal Zeit ihm zu begrüßen, so beschäftigt mit unser tägliche Arbeit.

Wir wollen mal fragen, werden wir etwas mitnehmen wenn wir hier verlassen? Oder wenn der liebe Gott unsere Arbeit gesegnet hat, haben wir das für den Nächsten übrig, geben wir für die Mission, oder jagen wir das ist meine Sache, das geht niemand was an.

Eph. 2:10, „Denn wir sind sein Werk, geschaffen in Christo Jesu zu guten Werken.“ Also des Christen Bestimmung ist Gutes zu tun. Matth. 5:14, „Ihr seid das Licht der Welt.“ Wie leuchten wir?

Ich möchte mit diesem gezeigt haben daß wir alle eine Aufgabe haben, einerlei wer es ist, wenn du im Geschäft bist, oder ob du Farmer bist. Ein jeder soll treu sein da wo der Herr ihm hingestellt hat. Es sollte uns eine Ehre sein für den König aller Könige einzustehen.

Es ist sehr gefährlich das nichts tun. Matth. 25:30, „Den unnutzen Knecht werft in die Finsternis hinaus, da wird sein Heulen und Zähneklappen.“ Daniel 12:3, „Die Lehrer aber werden leuchten wie des Himmels aber werden leuchten wie des Himmels Glanz, und die, so viele zur Gerechtigkeit, weisen wie die Sterne immer und ewiglich.“ Wenn wir dort leuchten wollen müssen wir hier erst leuchten.

Achtungsvoll,

Ein Mitpflger zur obern Heimat.

Anama Bay, Man.,
den 24ten Februar, 1953.

Werte Missions-Freunde,

„Lasset das Wort Christi unter euch reichlich wohnen in aller Weisheit; lehret und vermahnet euch selbst mit Psalmen und Lobgesängen und geistlichen lieblichen Liedern, und singet dem Herrn in eurem Herzen. Und alles, was ihr tut mit Worten oder mit Werken das tut alles in dem Namen des Herrn Jesus, und danket Gott und dem Vater durch ihn.“ Kol. 3:16-17.

Wir danken dem Herrn das er uns alle gesund, und in seiner Arbeit erhalten und bewahrt hat in diesem Winter. Danken

auch alle Missions Freunde die uns unterstützt haben mit Gebete, Briefe und Gaben.

Wir möchten euch einen kleinen Blick in unsere Arbeit geben damit ihr euer Gebete mehr bestimmt machen könnt. Unsere Missions-Station liegt am Ufer des Dauphin Rivers, etwa zwei Meilen von Sturgeon Bay; auch zwei Meilen von der Kirche. Wir wohnen nicht auf der Indianer Reserve, arbeiten aber darauf in ihre Kirche. Im vorigen Sommer nahm unsere Mission ein Regierungs „Lease“ auf etwa zwei Aker Land. Auf dieses Land steht jetzt unsere Station. Wir haben etwas Bush ausgerottet und gepflegt zum Garten. In diesem Frühjahr hoffen wir denselben zu vergrößern. Wir haben auch ein kleines Haus gebaut. Es hat zwei Zimmer und ist ziemlich warm gewesen. Wir freuen uns dazu, wünschen nur daß wir es könnten größer bauen und Verbesserungen machen. Wir müssen hier Schwere kaufen auf vier Monate, und dann mangelt es sehr an Raum. Es fehlt auch sehr nötig ein privat Studierzimmer. Vielleicht kann bei Zukunft dieses mit sich bringen.

Im Sommer fahren wir mit das Boot



Mr. and Mrs. George Andres of Anama Bay

zur Kirche und im Winter mit unser Traktor und Caboose. Von unsere Nachbarn fahren gewöhnlich mehrere mit zur Versammlung. Neulich sprachen etliche Indianer den Wunsch aus, das sie wünschten daß wir mehr Versammlungen hätten. Wir sprachen davon auf eine Versammlung, und sagten wir stehen Dienst bereit wenn sie mehr wollten, also wählten sie für zwei mehr Andachten. So haben wir Sonntag, Sonntagschul vormittags, nachmittags und abends, Versammlung; Mittwoch, Bibelstunde wie zuvor und Freitag Abend erst Singstunde mit den Kindern und darnach Versammlung für Jedermann. Wir haben zwei Sonntagschul Klassen in der Kirche und Bruder Harold Zehr, der Lehrer, hat die Jugendklasse in unsere Caboose, weil es an Raum mangelt in der Kirche.

Ich habe in diesem Winter zwei andere Indianer Reserven besucht, Tadhead und Lake St. Martin. Bei Tadhead wurde ich sehr gut aufgenommen. Dort ist keiner der christliche Dienste wie Sonntagschule und Versammlungen abhält. Es steht dort ein Katholische und eine Englische Kirche aber sie sind beide leer. In diesem Jahr ist da ein Mennonitischer Lehrer mit seine Frau. Sie würden gerne etwas christliche Arbeit tun aber die Englische Kirche hat es verboten. Wir können diese Felder hin und wieder besuchen aber wie wenig können wir erreichen in ein paar Versammlungen. Viele können weder lesen noch schreiben und wenig Englisch verstehen. Da gilt das Wort „Lehret sie.“ Auf unsere Station besuchen wir das zu tun. Anstatt zu predigen, das Wort zu lehren. Wir merken schon das es gute Folgen hat. Es gibt ihnen ein Grund darauf sie den aller heiligsten Glauben bauen können.

Nach dem wir Geld zusammen bekommen in der Sonntagschule und auf Versammlungskollekten hier am Ort, machen wir langsam Verbesserungen in der Kirche. Wir haben in diesem Winter neue Kirchen Benken gebaut, und anders noch mehr, so daß es schon viel besser aussieht und auch mehr Sitzplatz ist.

Es sind hier mehrere suchende Seelen, die den Frieden in Jesum suchen. Bete

ernstlich daß sie zum Heiland kommen möchten. Viele Indianer glauben sie müssen erst Jahre lang suchen ehe sie den Frieden bekommen. Oft mangelt es an Verständnis weil sie nicht gut Englisch können. Betet daß wir möchten schnell ihre Sprache lernen. Betet auch daß sich Arbeiter finden möchten im Sommer hier Sommerbibelschul Arbeit zu tun; und daß Irrlehrer nicht möchten unser Volk verführen.

Eure Mitarbeiter im Herrn,

George, Martha Andres und
Familie.

NO HURRY

A minister of the gospel determined on one occasion to preach on the text, "Now is the accepted time; behold, now is the day of salvation." While in his study thinking, he fell asleep and dreamed that he was carried into hell and set down in the midst of a conclave of lost spirits. They were assembled to devise means whereby they might get at the souls of men. One rose and said, "I will go to the earth and tell men that the Bible is all a fable, that it is not divinely appointed of God." No, that would not do.

Another said, "Let me go: I will tell men that there is no God, no Saviour, no heaven, no hell."

"No, that will not do; we cannot make men believe that."

Suddenly one arose and with a wise mien suggested, "No, I will journey to the world of men, and tell them that there is a God, that there is a Saviour, that there is a heaven—yes, and a hell too; but I'll tell them there is NO HURRY; tomorrow will do." And they sent him.—Biblical Treasury.

THE MISSIONARY CALL

What constitutes a Scriptural missionary call?

To see the need and to have the ability to fill that need constitutes a Scriptural missionary call.

Either we are missionaries or a mission field.

Have faith in God, for He who reigns on high

Hath borne thy grief, and hears the suppliant's sigh:

Still to His arms, thine only refuge fly,
Have faith in God!

—Anna Shipton.



MENNONITE PIONEER MISSION

OUR MISSIONARY FAMILY

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Box 397 Morris, Man.

Groening, Rev. G.W. 52

THE MENNONITE PIONEER MISSION

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Rev. and Mrs. Jake M. Unrau, Matheson Island, Man.

Rev. and Mrs. Edwin Brandt, Grand Rapids, Man. (Note—Brandts are missionaries for the Northern Canada Evangelical Mission and receive only a partial support from us.)

Rev. and Mrs. Peter Falk, Belgian Congo

At present in Belgium studying language.

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Grand Rapids, Man.,

July 1, 1953.

O TA YA MEES TA MA KAO

(THE AMBASSADOR)

As we have often written before, Grand Rapids is distinctively divided into two parts, namely the Reserve, on the east side of the Saskatchewan River and the

Settlement on the west side. So all the Reserve people must come via canoe to see us or to attend our services. Because of this difficulty, many of the children cannot come to Sunday school, no one will bring them. We live fairly well in the middle of the west side Settlement, and the houses dot the shoreline on both sides of the river for over two miles. For all this we have felt a need for a boat to overcome some of these difficulties.

Just one year ago Mr. Otto Hamm, our school teacher here, on returning to Altona, met with the Altona Male Voice Choir, who felt led of God to put \$250 together to purchase a very suitable boat for our need here. This came here on the S.S. Keenora last August. From that time on all last summer we travelled many miles and brought in many children to our Sunday school, were able to do a lot of visitation work. During the "Christ for Everyone" campaign it came in very handy.

All the above mentioned driving was done with various motors from different fishermen here. This renting of other peoples' motors led to complications and difficulties. So when the Lady Canadian, a Lake Winnipeg fish freighter came in on Saturday, June 27, our hearts shouted,



Mr. and Mrs. Edwin C. Brandt and family.

"Praise the Lord." Why? Because it brought for us a 15 h.p. Evinrude outboard motor. God bless everyone who has made it possible to purchase this costly motor which comes to us through the Mennonite Pioneer Mission. We want to say, "Thank you one and all." May this all be a means to bring more souls unto Himself. Yes, as the boat is named, we are His Ambassadors, holding forth the word of life.

Just to show you how the Lord works. A week ago we had a time of fellowship with Bible study and prayer at our house, in all we were seven of us present. We then came to the point where we felt that we must unitedly join in prayer for the new larger motor than the one we were using. Since the high flood level on the Saskatchewan River, the current here is so strong that it was now impossible to travel upstream with any passengers on board. We prayed, and just five days later the motor was on the "Ambassador," doing a good job. We say God answered.

Will all who read these lines PRAY that God's name will be glorified and many will hear through the means of this gift. Also that needs will be met, so that the Ambassador can keep on 'Bringing in the Sheaves' all summer.

Yours Ambassadors in the North,
Mr. and Mrs. Edwin C. Brandt.

Wer kann helfen?

Das Missionskomitee hat beschlossen auf Matheison Island eine Kapelle zu bauen. Die Verhältnisse verlangen es. Es gibt immer wieder Schwierigkeiten wenn die Regierungsschule gebraucht werden muß. Wenn wir unser Gotteshaus, auf unserm Hofe haben werden, wird die Arbeit bedeutend leichter sein. Wenn die Kirche auch von Bauhütten gebaut wird, so kostet sie doch Geld. Wir glauben \$1000 sollte alles decken. Wir sagen euch was vorliegt. Wer nun für dieses Projekt eine Gabe spenden kann, der schicke sie an unsern Kassierer, J. R. Brann, Altona, Man.

Das Missionskomitee gedenkt im Oktober Monat, vom 18. bis 22. eine Mis-

sionskonferenz, in Winkler, abzuhalten. Näheres wird später bekanntgegeben werden.

Wir wollen unsern wertten Mitarbeitern wiederum aufmuntern für die ganze Arbeit unserer Mission zu beten. Wir brauchen Gottes Führung. Es ist sein Werk. Betet für die Arbeiter die jetzt auf dem Felde sind. Bete für neue Arbeiter. Es ist Raum für christliche Lehrer und auch Missionare. Durch eure Gebete kann der Herr sie uns zeigen.

Brüderlich grüßend,
G. S. Gerbrandt.

"I'LL NOT BE AFRAID TO DIE"

A Christian lady visited a soldier terribly wounded, lying in a ward of a large military hospital. A nurse, entering, said to him: "You have no need to worry over your sins; anyone who gives his life for his country, as you have, is alright."

The man smiled faintly, but he shook his head and said, "Ah! lady, that is a mistake! When I lay out there in the open field, I knew I had done my bit. I hadn't failed my country; but that didn't help me to face God. I wasn't fit to die, and I knew it, and it has been an awful trouble to me every day since. But just now, as I heard that lady's prayer, I saw that the Lord Jesus had been punished for all our sins, and I might be free, and such a peace has come into my heart. How wonderful of Him to die for the likes of me! No, I'll not be afraid to die now, because he has forgiven me."

Seven prayerless days makes one WEAK.
—Christian Life.

God keeps a costly school. Many of its lessons are spelled out through tears . . . Let us not shrink from a hard lesson or wince under any rod of chastisement. The richer will be the crown, and the sweeter will be Heaven, if we endure cheerfully to the end and graduate in Glory.—Theodore L. Cutler.



MISS HELEN WILLMS, ALBERTA
(Graduate Nurse)

Miss Willms has only recently been accepted as a missionary to our vast Northland. She is the youngest member to our family of missionaries. Since Miss Willms will do medical work in the North the Department of Health is requesting that she take a post-graduate course at the University of Manitoba this coming term. We feel that there will be many opportunities to witness for the Saviour in her work.

"I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye."—Psalm 32:8.

This promise I have felt being fulfilled in my own life and it is my wish and prayer that it may continue to be so.

I can still remember when a little girl, I once heard a missionary relate some of his experiences on the foreign mission field. What touched me most was the plight of the poor heathen children. Already then I had a desire to go and help these poor little ones when I grew up.

In 1943 I accepted the Lord Jesus as

my personal Saviour. Though since then many doubts assailed me, I finally found peace and assurance in the verse John 6:37, "Him that cometh to me I will in no wise cast out." While I attended Bible School, my desire to serve the Lord became quite real again. For quite some time I did not know whether He wanted me at home or somewhere else. I prayed for guidance.

After I graduated from Bible School, I felt that I needed some further education. At the time I only had Grade IX. I then took one year at the local high school and the next year at the Mennonite Educational Institute at Abbotsford. All this time I was not sure what the Lord wanted me to do. I was very much interested in nursing which had interested me since I was a little girl.

After graduating from high school, I applied and was accepted at the Galt Hospital Training School at Lethbridge. There again I felt God was leading. While in training I realized more fully my dependence upon God in this so very responsible yet wonderful profession. I loved my work and was happy in it.

The Lord has again guided me into the place and choice of my work. Even though I had long thought of doing some service for the Lord, I was as yet not ready for full time service or full surrender. Often during my three years of training when the question came to me where I would be working after my course was completed, I thought of working in some hospital farther up North. Towards the end of my training I had been looking for advertisements for a position in some remote place. I was willing to go up North but not in full time service for my Lord. I longed to be independent instead of trusting my heavenly Father to supply my needs. However, I was not happy or satisfied in this attitude. Finally through God's Word and the testimonies of His laborers, that I have heard through the years, I was convinced that the Lord wanted me to apply for work in Northern Manitoba under the Mennonite Pioneer

Mission. Even now doubts often assail me, whether I will be able to accomplish what will be expected of me. But then I turn to Him, who has given us the wonderful promise in Proverbs 3:5, 6, "Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge Him and He shall direct thy paths."

As yet I do not know just when I will be going to my field of work. It is however my earnest desire to serve my Lord

wherever I am day by day. The following winter it will probably be in further preparation for my work. My prayer is that the following words of a chorus may also be applied to my life at all times.

I'll go where you want me to go dear Lord,
Over mountain or plain or sea,
I'll say what you want me to say dear Lord,
I'll be what you want me to be.

Helen Willms.



Jake Unrau taking Mr. and Mrs. George Andres back to Anama Bay. Here they are stopping for rest and a cup of tea.

This is real Indian way of making tea. Is it the soot and the ashes that make it so good or is it the fresh air?

Anama Bay, Man.,
July 3, 1953.

Dear Christian Friends,

Before us lie your letters telling us of your continued prayers for the Lord's work here. Thank you for remembering us before the Throns of Grace and also for your letters. Truly we can say, "The Lord is good to all." So let us "rejoice evermore, pray without ceasing . . ." 1. Thess. 5:16-28. We who have received the Saviour, ought also to receive instruction

from His Word that our walk and talk might glorify Him. Because all about us are wondering hearts, as if asking, "Can Christ really transform lives today?" Let us pray one for another that He may give us power to live consistent lives that we might win souls for Christ.

We are all enjoying good health. The last month we've had a great abundance of rain. In spite of the many ditches we dug the garden is much too wet. Mosquitoes are also very numerous. The chil-

dren enjoy the outdoors in spite of the mud and mosquitoes. At sixteen months Danny began to take his first steps. We've almost completed the fence, which we hope will keep the children from falling off the steep river bank or getting lost in the bush; and keep horses out of the garden.

Spring fishing is over and God blessed the Indians with many fish. Most of the families left this week to visit other reserves. Yes the Indians are a wandering people. The food situation plays a great part in it. Only some make gardens. It looks like a good year for berries.

The spring quarter in Sunday school ended just before the people began their travels. In the two years that we've been here, we hadn't seen the attendance so high—average attendance 31; 12 of these received first prizes; eight received second prize, missing only one Sunday. Pray for this great work among the children. The only way some parents can be reached with the good news is through their children. This week we conducted a funeral for a still-born baby of an Indian family here. Death always casts a serious note upon us all. For the tiny infant we all rejoice, for it went to be with Jesus. To the rest of us it is a reminder. "It is appointed unto men once to die . . ." A short service was first held in the home so the mother could also hear, later the church was almost filled to hear the rest of the service.

A number of these dear Indian people profess to be saved, but are confused because they expect certain signs and emotions to accompany faith in Christ. Please pray earnestly that they may have a hunger for the Word to learn God's will for them.

Christian Love,
George and Agatha Andres.

I do not know that we are told anywhere in the Bible to try to do anything. "We must try to do the best we can" is a common expression; but I remember

some years ago, after a remark like that, looking carefully through the New Testament to see under what circumstances the disciples were told to try to do anything. I did not expect to find many instances, but I was surprised not to find any. Then I went through the Old Testament, very carefully, and I could not find that the Lord ever told any of the Old Testament believers to try to do anything. There were many commands that appeared impossible to obey, but they were all definite commands: and I think we all need to set ourselves, not to try to obey our Lord as we can, but simply to obey Him.—J. Hudson Taylor.

Matadi, Belgian Congo.

Dear Christian Friends in America,

We greet you in the precious Name of our Saviour.

In Genesis 12:8b we read, "there he builded an altar unto the Lord, and called upon the Name of the Lord." Although today we consider Abraham as the "father of faith," I think, in a sense, we could also consider him a missionary. He proclaimed the name of the Lord to the people about him in whatever region he pitched his tent.

Today also God requests of his children to go forth in faith, set up altars to His glory, and proclaim His name. It has been our opportunity to witness to the name of the Lord in Belgium during the past eight months. Our time was completely occupied with the language study and because of the language barrier we were not able to proclaim the gospel in services in Belgium, but in our everyday contacts with the people we were able to witness to our faith. We have had blessed hours of fellowship with other missionaries and Belgian Christians.

After a good voyage on the S.M. Charlesville we are now at Matadi. Tuesday morning, April 28, we left Brussels by train for Antwerp. There a special bus drove us out to the dock. Rudolph Martens and Sarah Friesen came to see us off. The

ship left harbor at 12 a.m.

We had calm seas during the whole voyage, and yet we had sufficient breezes so that the weather was not too hot. There were one hundred and nineteen passengers on board. Most of them were colonial employees and their wives. We were the only Protestant missionaries on board. We found that the little French we have and our experience in Belgium helped us to contact these people. It is our prayer that God may use our testimony to His glory.

We made two stops on our voyage. The first one was at the Canary Islands. The ship stopped for four hours and we were given the opportunity to go on land. Annie and I took a walk through the little town and part way up the rocky hillside, which rises up from the shore. In the town we saw tropical vegetation in its beauty. There were banana plantations on the hillside, wherever soil was to be found. There were many natives of the island living in caves on the hillside. Our next stop was at Lobito, Angola. About one-half of the passengers got off there. It was with much interest that we watched the Africans, to whom the Lord has called us, as they unloaded some cargo from our vessel.

Our vessel drew into harbor in the morning of May 14. The Swedish Mission at Matadi offered their gracious hospitality to us while we passed our baggage through the customs. We are now waiting for Rev. and Mrs. James Bertche and their two daughters to arrive in order to go inland with them.

This morning we went with our Swedish friends to attend our first church service in Congo. The church had a seating capacity for about seven hundred and fifty persons and was filled to capacity. Rev. Yernberg was in charge of the meeting. Dr. Palmier, a pioneer missionary of the station who had now returned to Congo to visit his children there, brought the message. A men's choir directed by Mr. Gille, a Belgian Christian residing at Matadi, sang three songs. It meant much to

us to meet many native Christians after the service. Amongst those who came to greet us were two deaconesses, who minister unto the women in the hospital.

In the afternoon we went along with the missionaries to the native section of the city. They went to visit the sick wife of a native teacher. The natives lived in tiny houses, very close together. There were men, women and children wherever we looked. The children gathered around us with eager faces. We tried to talk to them in French but they did not understand us. However, they were eager to have their turn shaking hands with us. The native teacher spoke French. He asked us to come into their tiny house. Although it looked poor, yet it was neat and quite a contrast to some of the houses around. This, our first visit to the native town left an impression on us that we shall never forget. The searching faces of the people made us long to be able to bring the gospel message to Him.

In the evening we heard a noise in the street. Our friends told us that some of the natives were coming from the hospital, crying because somebody had died. It reminded us again of the millions who are dying without the glorious hope in Christ. What a privilege we have of bringing the message of salvation to them.

By the time this letter reaches you we hope to be at the mission station. Our first task will be to learn the native language.

We wish you all God's rich blessing and remember you in our prayers.

Yours in His service,
Peter and Anne Falk.

One day a distinguished nobelman called on Josiah Wedgewood and asked to see his factory. Wedgewood, maker of the famous Wedgewood pottery, and one of his employees, a boy about fifteen years old, accompanied the nobleman through the factory, showing him the processes of making pottery.

The nobleman was a man of somewhat reckless life. Before long it appeared that

he was an atheist. His conversation was witty and entertaining, but his humor was accompanied by profanity and jests about sacred Bible names and subjects.

At first the young fellow was shocked by the nobleman's irreverence, but soon he became fascinated by his jokes and laughed merrily at them.

After they had gone through the factory, Mr. Wedgewood dismissed the boy and selecting a beautiful vase of unique pattern he told his guest how much time and care were required to make it. The nobleman was charmed with its exquisite shape, its rare colouring, its picturesque designs, and reached out his hand to take it. Just then Mr. Wedgewood let it fall on the floor, and it broke into a hundred pieces.

The nobleman uttered an angry oath. "I wanted that vase for my collection," he said. "No art can restore what you have ruined by your carelessness!"

"My friend," replied Wedgewood, "there are other ruined things, more precious than this, which can never be restored. You can never give back to that boy who has just left us the reverence for sacred things which has been his. For years his parents have tried to teach him this. You have undone their labour in less than half an hour."

Harry Albus in Good News Digest.

Mathejon Island, Man.
Liebe Geschwister im Herrn,

Grüße euch mit Phil. 4:4, „Freuet euch in dem Herrn allewege und abermals sage ich euch: Freuet euch.“ Und wir sollen froh sein in allerlei Arbeit und Prüfungen? So sagt auch der Herr, „Seid dankbar in allen Dingen.“

Heute ist ein kalter regnischer Tag. Der Regen ist gut für die Gärten die gemacht sind. Weil es so regnet kann ich nicht viel anfangen, so will ich etwas schreiben. Ich wollte sonst haben Gertrude sollte schreiben aber sie hat andere Sachen zu tun.

Der große Tag ist wieder vorbei. Die

erste Fahrt die die „Steenora“ macht ist beinahe nicht abzuwarten. Die Kinder konnten nicht still sitzen in der Schule. Wir Erwachsenen konnten nicht genug nach „Weit Dog Head“ schauen. Das ist die Ecke wo wir das Boot am ersten sehen. Wir hoffen das wir auf sie viel Gäste in diesem Sommer bekommen werden.

Das Fischen ist sehr schlecht gewesen im letzten Jahr. So das unsere Leute bei Little Bull head und hier auf Mathejon Island beinahe alle Relief nehmen. Die Regierung gibt ihnen \$11.00 den Monat für Grobze, und \$6.00 für Kinder. Diese Hilfe wird nächste Woche abgeschnitten werden. Es soll dann wieder das Fischen anfangen. Gerade jetzt sind viel Fische. Doch bis nächste Woche mögen sie alle weg sein. Der Wind braucht nur ein paar Tage vom Süden kommen, so haben wir keine Fische in unserer Umgebung. Wir wünschen den Fischern viel Glück.

Unsere Bibelstunden sind segensreich, etliche Wochen haben wir bis 15 Seelen gehabt. Gegenwärtig studieren wir Apostelgeschichte. Bruder Friesen hat viel mitgeholfen seit dem er zurück kam. Wir haben wieder alle Sonntag Schüler in der Sonntage Morgen Bibel Klasse. Haben wir einen Christlichen Lehrer fürs nächste Jahr? Vielleicht kann ein Leser diese Frage beantworten.

Anfangs Juli soll die Sommerbibelschule anfangen. Wir hoffen das zwei junge Männer sich finden mögen. Jesus schreibt an die Epheser in Offenbarung 2:1-7 vom „Überwinder“ und Matt. 6:33, „Trachtet am ersten nach dem Reiche Gottes . . . so wird euch solches alles zufallen.“ Deshalb die Ermahnung; laßt uns nicht überwunden werden von der Welt.

So der Herr will soll hier auf Mathejon Island eine Kirche gebaut werden. Sie wird auf unserm Hofe gebaut. Beschuldigungen und unnötige Störungen werden ausbleiben. Unsere Orgel wird es auch nicht so schlecht haben. Das bauen soll erst im September stattfinden.

Wir danken dem Herrn für alle Missionsfreunden. Und wir empfehlen uns

erur Fürbitte. Wir haben auch zu kämpfen, wovon nicht not ist zu schreiben. Deshalb den oben angeführten Vers.

Jacob und Gertrude Unrau.

ON BIBLE STUDY

In this article we want to discuss helps in studying the Bible. How independent should we be in our study? You have met Christians who have told you to study the Bible without the help of other books and avoid the infiltration of man-made ideas. Others would have you consult every Bible teacher and read almost every book written on the Bible. It is so easy to go to the extreme one way or another. To do the right thing we must be led by the Holy Spirit. In 1. John 2:27 we find written, "the anointing (Holy Spirit) which you have received of him abideth in you, and ye need not that any man teach you, but as the same anointing teacheth you of all things and is truth and is no lie, and even as it hath taught you, ye shall abide in him." He is the real teacher.

Suppose we take the view that we should study the Bible independently. That is just read the Bible without notes or side books of any kind. Would our faith and Christian life be stronger and more as it should be? Does God expect us to study the Bible that way? I do not think so. If we should not look at notes in our Bible, nor read what others write in exposition on the Bible, than we should not listen to any preacher or Bible teacher, nor should we discuss any part concerning the Scripture with any brother or sister in the Lord. God has given different gifts to different members of the church of Jesus Christ that all should profit thereby. Therefore it is necessary to communicate with other members of the body of Christ.

It is not advisable to read all the religious literature that is printed because it is not all Christian writing. There are guides to Christian reading material. The true and the false are usually not sold from the same shelf. It is a poor idea to read false literature at all. It is not writ-

ten by members of the body of Christ. We are told to compare spiritual things with spiritual. False teachings are not spiritual. Christian teachings are spiritual but subject to error. That which we know is wrong need not be proved. Even in reading Christian literature we need discernment as to how much we should read and what we should accept or not.

To illustrate let us look at 1. Thess. 5:19-21, "Quench not the Spirit. Despise not prophesying. Prove all things, hold fast that which is good." Every child of God has the Holy Spirit (Eph. 1:13, Rom. 8:9). It is by the Spirit that Christian preachers preach, and Christian writers write. Now Christian preaching and writing is prophesying. But as everyone should know Christians are subject to make mistakes even at their very best. Therefore we are to prove the words spoken and written by Christians and compare them diligently with the Word of God. If it agrees with the Scriptures it is good. Hold it fast. If it does not agree with the Scriptures. Don't accept it. For this judgement we have the Holy Spirit and He teacheth us all things as no man can. In the Christian church we need one another.

How far would we get in our everyday life if we decided not to be dependent one upon another. In our time we are becoming very self-sufficient and scarcely realize how dependent we really are on one another in almost everything. Suppose we tried to make our own machines, our own tools, etc. Our own makes would be quite primitive. We are using many things today that others have worked on for centuries. Why should we not make use of the discoveries of others in Bible study. Many young people today have a fair understanding of the main themes of the Bible. By themselves they would not have gained this knowledge in their whole lifetime. Knowledge shall be increased. Our task is not to take away but to prove what has been learned and to add to it.

Studying in Bible school is in principle the same as studying from speakers and writers out of school. The Bible school

is especially designed for the purpose of learning. Many people do not know how to study by themselves. In Bible school students are told they are only learning to study and that it will be necessary for them to continue to study after they leave school. Unfortunately only a small percentage actually go to Bible school and therefore we ought to encourage private study.

A certain man who was out of school for many years said he just couldn't learn by himself. On account of encouragement from others he began to taste the advantage of reading for himself. In a short time he became a spiritual giant. There are many more who need to be awakened and admonished to stir up the gift that is in them. **The Bible is the rule of authority and should have the very first place** but there is also available for our benefit a good deal of Christian literature.

For what purpose do we study? In order that we might receive of God and give to men. In 1. Peter 2:9 we read **we are a chosen generation . . . to show forth the praises of Him . . .** A stream of water was flowing into a lake in Central Africa and yet the lake was salty and dead because the lake had no outflow. In course of time the lake began to overflow. Today the lake is pure and wholesome, we are told. Fish abound, and afford sustenance to many of the people as well as to innumerable birds. Likewise life will certainly manifest itself if we give forth the blessings we have received by the grace of God.

Eddie H. Groening.

THE MISSION INTEREST

With the revival of their religious life in the latter part of the past century, the Russian Mennonites also developed an interest in missionary effort. In 1881 the pioneer missionary, Henry Dirks, returning from the Dutch Mennonite mission work in Sumatra, became the elder of the Gnadenfeld congregation, and travelling secretary of the mission cause,

in which capacity he aroused a growing interest in missionary effort. The work in Russia was carried on through the Dutch Society in Amsterdam, in which the Russian Mennonites were represented by a board member. At the end of the century the Russian church furnished the major portion of both the money and the workers for this society. In 1910 there were ten active missionaries of the Old Mennonites in Sumatra and Java, while four had returned on furlough. The Bolshevik revolution stopped all active participation of the Russian Mennonites in the Dutch enterprise, with the result that the work of the society almost came to a standstill. The Mennonite Brethren were also greatly interested in the missionary cause from the beginning of their separate existence, but they supported the efforts of other Mission Boards.

C. Henry Smith.

Werter Mitpilger zur oberen Heimat,

Einen herzlichen Gruß zuvor!

Wöchte Dich gelegentlich hier, derweilen wir doch beieinander auf dem Wege sind, freundlich ansprechen. Es ist so schön, wenn wir freundlich miteinander reden, derweilen uns eine jede Stunde unseres Lebens dem gemeinsamen Ziele unserer Hoffnung näher entgegenführt. Wie reich wir doch sind in dieser Hoffnung und wie fest unser Fuß ausstreitet in der Glaubensgewißheit der himmlischen Berufung Gottes in Christo Jesu, unserem Herrn. In Ihm fühlen wir uns ganz eingehüllt und geborgen mit allem was wir sind, und wie wir sind. Das heißt, du, werter Mitpilger, weißt ja um dich und um mich gut bescheid. Denn wir reden ja davon auch, miteinander auf dem Wege, wie doch unser Herz so ein trotziges und verzagtes Ding ist. Es ist ja das eine sehr, sehr große Not in dem Inneren des Menschen um die Sünde mit welcher wir in diese Welt gekommen sind. Das Sündenelend betrübt den Geist, martert die Seele, Quält das Gewissen.

Davon müssen wir ja auch reden, mit-

einander auf dem Wege. Und wir klagen einander manches tiefe Leid des Lebens. Aber nicht als solche, die keine Hoffnung haben. O nein! Zwar, es wäre uns auch sehr, sehr schwer auf dem Wege durchs Leben, wenn wir nicht mit dem frommen Dichter mitreden könnten: „Ach mein Herr Jesus, wenn ich Dich nicht hätte. Und wenn Dein Blut nicht für mich Sünder Red'te. Wo wußt ich Irmsiter unter allen Glende mich sonst hinwenden?“ So aber sind du und ich eingehüllt in das Verdienst Christi und wir ziehen fröhlich unsere Straße. Singen miteinander, derweilen wir brüderlich Hand in Hand des Weges nach Zion wachen: Wenn Friede mit Gott unsere Seele durchzieht, ob Stürme auch tosen von fern, mein Herze im Glauben doch allezeit singt: mir ist wohl, mir ist wohl in dem Herrn! — Fürwahr, er trug unsere Krankheit und lud auf sich unsere Schmerzen! (Jes. 53:4)

Aber, es wird immer wieder die Frage aufsteigen, ob wir tatsächlich „**reiftlos glücklich**“ sein können, wenn wir um dieses Weltlands Herz wissen, an das wir täglich, mit der aufsteigenden Not unseres Herzens hinflehen können, und aber wahrnehmen müssen, daß so vielen Menschen in derselben Lage, diese Quellen des Lichtes und Lebens, dieser Friede mit Gott noch verborgen liegt. Von ihnen noch ungesunden sind. Die große Menschheit liegt heute noch, trotz dem, daß der Sohn Gottes für der Welt Sünden gestorben ist, in der Qual ihrer Unwissenheit und des Glaubens.

Von dem Herrn Jesus lesen wir, Matth. 9:36, „Und da er das Volk sah, **jammerte** ihn desselben; denn sie waren **verschmachtet** und zerstreut, wie die Schafe, die keinen Hirten haben. Welch ein Erbarmen! Welch ein Verständnis für den Tiefstand des Menschen, der mit der Sünde in die Welt hinein geboren ist. „Sie waren verschmachtet und zerstreut.“ Und Jesus wendet sich zu seinen Jüngern, zieht sie ins Vertrauen und erteilt ihnen den Auftrag zur Hilfsaktion: (Vers 38) „**Wittet** den Herrn der Ernte, das Er Arbeiter in seine Ernte sende.“ Wo stehst Du werter Mit-

pilger? Stehst du so nah bei Jesus, daß du seine Worte auch gehört hast?

Wir hören es mit Freuden, daß die „Mennonite Pioneer Mission“ in unserer nächsten Nähe, in unserem eigenen Lande, schon seit Jahren zur Aktion angetreten ist. Ich möchte heute hier kurz diese Mission erwähnen, derweilen unser Herz ja auch dankbar der Missionen draußen in der weiten Heidenwelt gedenkt. Die „Mennonite Pioneer Mission“ hat ihre Hände nach dem Norden Canadas ausgestreckt. Indianer und Weiße dort schwachten in ihrer Sündennot und Seelenqual. Ihnen wird der Name „Jesus“ zugerufen.

Und der „Mennonite Pioneer Mission“ hat sich jetzt die Canadische Konferenz, als solche, brüderlich zugestellt. Wir wollen mithelfen. Damit der Name Jesu lauter und schneller und in einem größeren Umkreis herausgerufen werden kann.

Sieh mal werter Leser, den ich gelegentlich hier, freundlich als Mitpilger zur ewigen Heimat angesprochen habe, wir dürfen alle mit dabei sein. Wir dürfen mithelfen. Ein jeder mit der Gabe, die ihm anvertraut ist.

Auf, laßt uns Zion bauen mit fröhlichem Vertrauen

Im Namen Jesu Christ.

Zion muß größer werde, so groß, daß auf der Erden

kein Mensch mehr außer Zion ist.

Ach seht, die armen Heiden ermangeln noch der Weiden

Für ihr trostlos Herz

Sie hören nichts von Gnade und wandeln auf dem Pfade,

Des Ende — ewige Qual und Schmerz.

O rettet diese Armen und sendet aus Erbarmen

Zu ihnen Gottes Wort.

Laßt euer Herz entflammen und tragt mit Lust zusammen

Und sendet Glaubensboten fort.

Mit einem herzlichen Brudergruß,

German B. Lepp, Harrow, Ont.

Champa, M.P., India.

Dear Mission Friends,

We have just finished our Easter cele-

brations and it has brought new life and hope and peace to our hearts again as the Easter message always does to Christians everywhere. In this land where so many thousands still bow down to gods of wood and stone—gods who cannot see nor hear, the message of a living Saviour and Lord is doubly precious! This is the beginning of the hot season here. That is the time when all the young peoples' retreats, D.V.B.S., and those things are carried on. Pray much that this year our young people may find a new joy and freedom in their faith. We thank God for those of our young people who take a definite stand for their Lord, but there are many more that need to come out strong on the side of the Lord.

This year promises to be a real hot season again. Even now it is very warm. How we appreciate the Dr. Bauman's refrigerator which we are using while they are home on furlough. Occasionally I take a tray of ice over to the hospital for our staff members and they enjoy the ice water as much as we do. The hot season always brings with it its own diseases. This year we have not had our customary winter rain and so it is very possible that the wells and ponds will go dry very early as they did last year. We have a very good well here on our compound and many people get their water from here when other wells go dry. Indian people are very dependent upon wells.

The work at the hospital goes on as usual. We have been quite busy all during the cool season and are now too. Several of our staff members are now on vacation. Mine too, is coming up! Present plans are that I shall be sailing from Bombay just three months from today. That may, of course, be changed. Many sailings have been postponed of late. These past seven years have been very busy ones, but among the happiest of my life. Now I look forward to spending some time with friends and loved ones, perhaps some time studying some place and no doubt some time will be spent in deputation work among our churches. I look forward

to meeting many friends who have prayed for me during these seven years. Many of you I have never met, and many of you are old friends. Pray that God's will may be done in my life during this furlough time and that together we may grow in the grace and knowledge of our Lord as we share experiences—you of what God has wrought in your midst and I of what God has wrought in India. We serve a living Saviour and to Him belongs all honor and glory.

Your representative in India,
Anne Penner.

HARK! THE MASTER CALLETH!

Hark! the Master calleth: "Who for Me will go?"
Some from every nation must the Savior know;
"Other sheep" are waiting for the Gospel call,
Every tongue must praise Him . . . Jesus died for all.
Harvest fields are bending, soon 'twill be too late,
Reapers now are needed, lo 'tis death to wait;
Who will take the Gospel over land and sea?
Who will answer gladly, "Here am I, send me!"
All may share the glory, some may give and pray;
Others at his bidding quickly speed away;
Life must be invested, none for self may live;
Who will heed the challenge, all to Jesus give?
Hasten, then, oh hasten, to the lands of night,
Farther and still farther with the Gospel Light;
Every tribe and nation has a right to hear,
This the Great Commission . . . Jesus made it clear.

Oswald Smith.

A disobedient Christian can scarcely get others to fall in love with his Lord.

R. J. Devine.

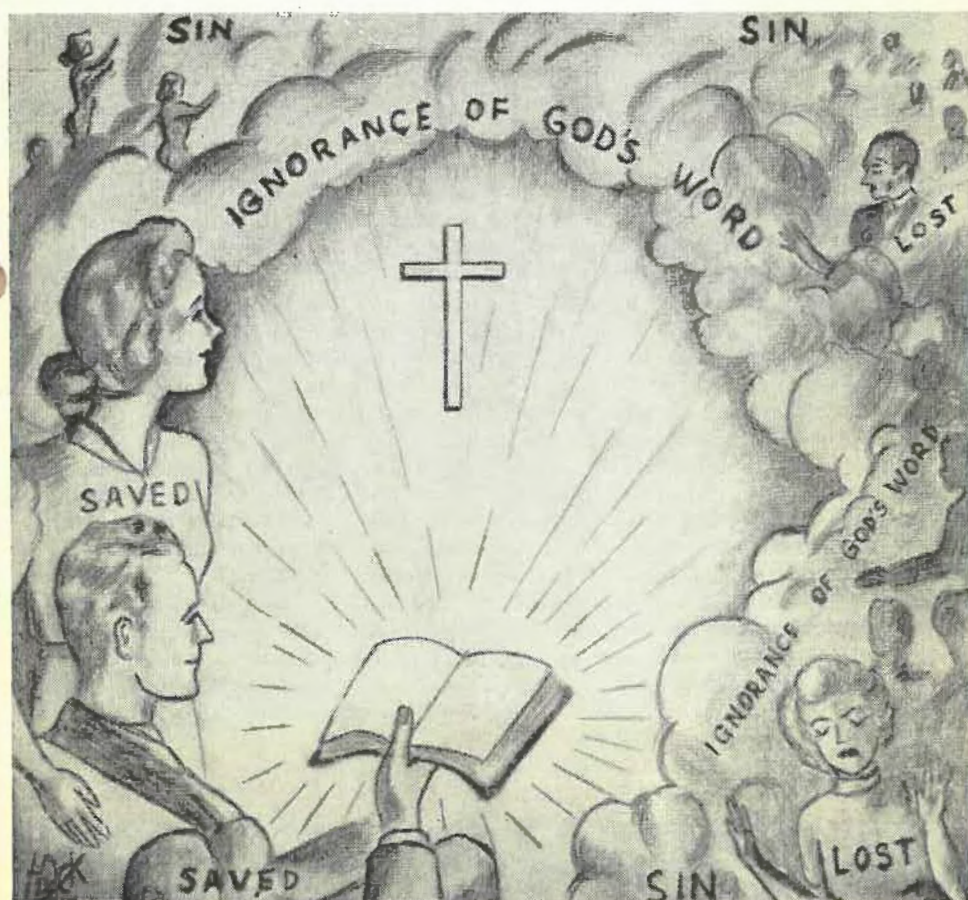
MENNONITE PIONEER MISSION

OUR MISSIONARY FAMILY

Vol. IX

DECEMBER, 1953

No. 3



Christians, "Why stand ye here . . . idle?"—Matth. 20:6.

THE MENNONITE PIONEER MISSION

Founded in 1945
 Home Office: Altona, Manitoba
 Chairman: Rev. J. W. Schmidt, Altona, Man.
 Vice-Chairman: Rev. George Groening, Morris, Man.
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Missionaries
 Rev. and Mrs. George Andres, Anama Bay, Man.
 Rev. and Mrs. Jake M. Unrau, Matheson Island, Man.
 Rev. and Mrs. Edwin Brandt, Grand Rapids, Man. (Note—Brandts are missionaries for the Northern Canada Evangelical Mission and receive only a partial support from us.)
 Rev. and Mrs. Peter Falk, Belgian Congo
 At present in Belgium studying language.
 Present Address: 1A Rue du Magistrat, Bruxelles, Belgique

Authorized as second class mail, Post Office Department, Ottawa

MISSIONARY CONFERENCES

Are missionary conferences that have been held in our areas something new or are we just doing an old thing in a different way? Conferences of a similar nature were held even in the Apostolic church period. They as now have always served as an encouragement and awakening a greater zeal in the purpose for which they were called. We have in the past years seen the large "Missionfesten" shift more to each local. The larger centres have lost through this, the smaller locals have gained. All told, many more have been reached, more zeal in missions has resulted and more has been given to the cause of the Lord Jesus Christ.

We need as always guard against becoming extreme. We should not lean too heavily on these extra boosters and then lapse back into our old ways. The Church of Christ should make steady progress forward. We should look on these conferences as an aid. A deep and lasting interest in missions can only be awakened by prayer, reading of the scriptures and walking a sanctified life. This will do

more to show us a lost and dying world than anything else. Let us therefore strive to have spiritual growth and use it as a foundation for all our mission efforts.

It may be said that much more is given this way. This is doubtless true. The increase is, however, not as great as it outwardly appears for the following reasons: firstly, we get to see the total sum of the donations which would ordinarily be spread over a year; secondly, many who have pledged know how much they can give and as a result the other donations from many will decline. Again there are others who take a greater interest this way and are led to a more systematic way of giving.

In our mission board there is a strong feeling that we are not reaching as many as we would like to. The question arises, should we have shorter conferences and at more places? Should each local conduct its own? The disadvantages in local conferences is that it is so hard to get workers and if they can be had the expenses are too high. Perhaps a solution to this would be a similar plan as we now have only shorten to perhaps two days and then transfer it to another local. In this way many more could be reached and the local churches would be made to feel a more personal interest in the work. There are advantages and disadvantages in both ways. Let us seek to use whatever means we find at our disposal to further the work of the Lord.

Above all let each of us grow in grace and reach manhood in Christ. Our churches, our locals, our mission work is only as strong as the individual Christians are in their personal lives.

—Editor.

Mukedi via Kikwit,
 Belgium Congo, Africa.

Dear Friends in Christ:

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord."—Luke 2:11.

This Christmas season we greet you

from Congo in the precious name of Him who was born in Bethlehem to be the Saviour of men. The Christ, who not only took up abode in human flesh but who also today comes to dwell in human hearts and transforms lives. We praise the Lord for having the privilege of witnessing this transformation of lives here in Africa and that the Christians here, together with Christians all over the world, will be commemorating the birth of their Saviour.

This year we shall be celebrating Christmas in a new environment. Instead of Christmas coming in winter, as it does in the northern countries, in Congo it comes with the summer of the year. After the dry season, everything has sprouted to new life again, and in this setting one readily visualizes the shepherds by their flocks on that holy night. In this setting we are looking forward to praising God anew for His immeasurable Gift together with our African brethren in this Christmas season.

We praise the Lord for the many blessings that He has bestowed upon us during this past year and also for the privilege of making Him known. Though in Congo, like in every other land, there are many people who live according to the desires of the natural man. Congo is a wide open door of opportunities and many souls are receiving Christ as their personal Saviour. We praise the Lord for this and pray that the opportunities that are ours now may truly be redeemed for the glory of Christ.

By this time we feel quite at home in Africa. Though we still have a long way to go in learning the native language, we have many opportunities daily to serve the Lord. With the help of some African Christians, we have been able to go to many villages in the district to make the Gospel message known. In some villages there are no Christians and in others the few Christians are weak and have nobody to conduct services in the village and to help them to grow spiritually. We find that there is a "hunger for the Word." There are over three hundred villages in the area served by the Mukedi mission

station. The need is great, and we would request your prayers for the evangelistic work in the villages as well as for the work at the mission station.

In closing, we wish you God's blessings for this Christmas season and throughout the New Year.

Yours for souls in Africa,

Peter and Annie Falk.

NOTE

This report was written especially for the Mennonite Pioneer Mission by brother Lovering. Brother Lovering has served as missionary in France and Italy. We are very grateful for this report. May it stir our hearts to action in these needy fields.
—Ed.

EUROPE'S STARVING MILLIONS

Milton L. Lovering, European Evangelistic Crusade, Inc.

During the coronation ceremonies of the late King George VI he is reported to have said "The world is harassed with perplexity and fear." When he said this every nation in Europe had a responsible government recognized by all other governments. The factories, schools, colleges and homes were intact and the governmental operations were normal but there were threats and rumors which were exceedingly disquieting, although it was three years before Hitler started his war by attacking Poland.

Today there are twenty nations or countries in Europe which do not have responsible, independent and duly accredited governments, and there are many millions of the inhabitants of these nations who are totally or partially disabled, and there are many millions more who are either homeless or have been displaced by forcible transfer from their country to Germany, or some other country, where they have been imprisoned or enslaved. Many of the great factories have been destroyed, the monetary systems have been completely disarranged, the gold surpluses have been stolen, transferred and squandered, the art museums have been plundered, many thousands of churches of all denominations

have been destroyed, schools and colleges innumerable have been bombed and blasted, and schools are no longer in operation in several of the countries. Millions of productive young men have been killed and others incapacitated through wounds and disease, and, in fact, misery, hunger, famine, starvation, pestilence and death are stalking through Europe almost unopposed. In the work of rehabilitation and reconstruction Russia has taken over 13 of the 20 countries to dominate and manage in her own way, and Russia is admittedly a Godless country. Never in the history of the world has there been such chaos, destitution and complete bewilderment! It is most of all evident in cultural, educated, civilized Europe!

There is no difficulty in realizing what is wrong with this great, strategic continent. In short, they have not God. Of what benefit is a maximum of culture, or education, or civilization without spirituality? And this can only come from the Father of Spirits—our Lord Jesus Christ, Himself. Man needs to feed his immortal soul upon other matters than those which concern the body or the mind. Jesus, Himself, records at least twice in His Word that "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." There is a dreadful famine in Europe for many material necessities, and the allied nations better situated have tried to satisfy this need by organizing big campaigns to supply this need. But how many organizations have been occupied with giving the Word of God to Europe? I ask you. Even religious groups have done much to alleviate suffering of the material man, but have left out the one great essential—the blessed answer to all need—the holy Word of God. European people are quick to take advantage of what is good for them when it is made possible, and what little provision of the Scriptures has been offered them has been received gladly and profitably. In many many places where this has been done the European people have

been blessed in every department of their lives, and as they feed upon the precious bread of life, they ask that we strain every effort to send the gospel of God's grace by means of men and copies of the Word of God or portions of the Scriptures, as they see this is the real means to help the millions of spiritually hungry Europeans, who, until now, have no knowledge of the salvation which is in Christ Jesus, our Lord. They see that the best way to help people is to help them to help themselves. This they can do when they have a working knowledge of the Bible, and see how wonderfully it can work in the hearts and lives of men.

Let us look at some of the most important of these European countries and gather a few facts about the conditions that exist presently over there. We must not think that because centuries ago many of these lands had to some extent the possibility of reading or possessing copies of the Bible and that this excludes any responsibility on the part of Christians here from supplying them now. Satan has been at great pains during the past hundreds of years to stamp out any or all methods of propagating this Holy Book in Europe. He has succeeded largely—but what an indictment to the Church of Christ in these lands that we have not interested ourselves in that fact! While we have been occupied in sending missionaries to other lands—mostly to the colonies of the European lands—we have almost totally neglected the mother countries. And this in the fact of historical events which have not only brought moral and spiritual and material ruin to Europe herself, but amazing truth, to the world at large! We have been willingly blind to the fact of Europe as a mission field! God will require it at our hand! For every thousand missionaries the church here sent to other countries during the past fifty years, she has sent only ONE to Europe as a whole! The countries that gave the church such intrepid saints as John Huss of Bohemia, Martin Luther of Germany, Calvin of

France, Savonarola of Italy, Zwingli of Switzerland, and Wycliffe and Tyndale of Britain have been lately forgotten and left to wallow in the very sins that these brave soldiers of the Cross fought and died to give victory over.

Germany

Take Germany for example. Here when the war was over were found hundreds of thousands of her broken people who had never even seen or read a copy of God's Word. The horrors of Nazism and the satanic doctrines of false leaders had long since scattered seeds of unbelief and doubt in the minds of German religious people. Few indeed were they who had any true faith left in the religion of the Fathers. For every one who had been regenerated by the Spirit of God, there were thousands who were degenerated by the power of Satan. There was a dearth of the Word of God everywhere. Add to that the fact that now there are flowing into this country millions of refugees from other Communist-ridden lands so that her population increases daily—most of whom have problems and burdens incalculable and which can be eased by the knowledge of God's Word to their hearts. Prisons, hospitals, bomb shelters and streets swarm with multitudes of needy souls hungry for a touch of love and an interest in spiritual matters. By means of a loving advance with a copy of the Blessed Book hundreds of thousands of these unfortunates have been reclaimed to God. Shall we not continue this healing ministry?

France

Take France now. In this beautiful and interesting country, with its immense internal difficulties and ravages brought about through the past two decades by a government lacing in wisdom and split beyond all seeming hope of repair there are some 42¼ millions of souls. Of this number some 36 millions live entirely outside all spiritual or even religious influence. There are admittedly only some four or five millions of practicing Roman Catholics and less than a million Pro-

testants. The Protestants have been polled and it was found in 1949 that only some 50,000 were believing Christians. This country is riddled with Communism. These have issued a tremendous challenge to those who profess Christianity—a written challenge—which is brazen and proud. Shall we let such a challenge go unheeded? We dare not—and honor our Lord! This country is a breeding ground for many false cults and latter day "isms". Very few have any knowledge of the Word of God. At special fairs where stands for distribution of Bibles have been maintained people have approached us frankly inquiring what this book is. They have not seen such a book which claims to bring joy and peace and inner help to those who will study it. Yet the writings of Voltaire and their atheistic poets are well known and read. Yet in France centuries ago thousands of the Huguenots suffered and died for the faith of Jesus Christ. There exist in the south of France even today many landmarks of old persecutions of Christians by the Roman church.

Italy

In Italy, the land of the sainted Savonarola, who as a monk but in reading the Bible saw the truth as it is in Christ and began his preaching against the sins of the church and the state, there is even less knowledge of the Bible than in France. Her 48 millions of souls held in the superstitious darkness of Romanism for centuries long for freedom of worship, and in spite of threats from the hierarchy and power of her priests, gather in the squares and market places to hear the message of the Gospel. They willingly accept portions of Scriptures and when enlightened show their appreciation by persecution rather than to surrender this precious liberty of knowing their sins forgiven forever without the pratings of a clergy which is knowingly given to gross sin themselves. What a joy to turn from the vagaries of Dante and Milton to the assured message of the very Word of God! Savonarola was burned at the stake and

his ashes strewed on the Arno which ran into the sea because he would not recant and give up Christ. There are today hundreds of dear Italian believers who would gladly follow his train if called to do it.

Spain

Spain has some intrepid saints who must worship mostly in fear of their very lives, yet are warmhearted and alive spiritually. Here the churches have been largely closed or burned until only some 80 remain of the former 200 which operated during the brief season of so-called religious liberty. All dissemination of the Word of God is forbidden by law. Yet secretly printing is done and there is a great desire to have copies of the Bible. The stock of the British and Foreign Bible Society was confiscated and all trace of it was lost some years ago. But God is still working and interested in giving the precious Seed to those who will dare to read it. Are we interested in providing it?

Greece

One of our workers in the starving country of Greece reports as follows: "Salonika (the city of Thessalonica of Paul's day) has just a handful of believers although it is the largest city in northern Greece. It has a population of some 500,000. These dear saints gather in rented halls as the Greek orthodox church persecutes them and they do not have the liberty to build their own church." How much these needy saints would welcome supplies of Bible and scripture portions. Until recently there was not even permission to import Scriptures in modern Greek. Many of the people are illiterate, but those who can read are anxious to possess their own Bibles. In Greece there is a great deal of suffering through lack of proper food, and tuberculosis has about 50 per cent of the population in its grip. Orphanages and hospitals are in large cities, but the smaller and less populated areas lack the simplest medical conveniences or care. Parents have been tor-

tured unmercifully in many places by the Commuguerillas because they will not surrender their offspring to become Communists. Fanatics have threatened to tear down any buildings erected for gospel purposes in different parts should permission be given to build them. We do not know how the Word of God is needed in such places since we have it in great supply here in Canada—but if we had to live in Greece we would value it more. In Greece there are only about 15,000 believers in a population of some eight millions.

Austria

And so it goes—all over the continent of Europe: In Austria, where for centuries Roman Catholicism has reigned supreme and now thousands are turning away from her incomplete message and opening their hearts to God's Word.

Holland

In Holland—devastated by the recent floods—where some one-tenth of her population has been affected by these disasters, and where over 2,000 perished in the floods, men and women now realize what it means to have heard the true Way of Life through those missionaries who faithfully taught them as opportunity presented itself. Holland is religious—mostly Roman Catholic, indeed—yet mostly lost. Protestantism there is a dead religion for the most part. Why? because these people have not been led by the right men. These men have not believed the Bible, but tradition. What a chance to give them the Bread of Life!

Other Lands

Norway, Switzerland, Portugal, Belgium, even British territory, and the islands in the channel nearby, these all have their share of this great need—the blessed, light of the Word! Jesus said, "Give ye them to eat." It will cost us something to obey this. It cost Tyndale his life to translate the Bible into YOUR language.

What is it costing you to give the Bible to others in THEIR language?

M. L. Lovering.



Rev. Henry Gerbrandt and a group of singers at the new chapel dedication on Matheson Island.

Unsere Reise nach Matheson Island

Es war am 10ten Oktober als Lehrer Gerbrandt, Emma Kröcker, Alma Heinrichs, Pete Zacharias, und ich diese Reise nach Matheson Island machen durften. Mit Lehrer Gerbrandts Auto fuhren wir los und hielten etwa 15 Meilen von der Insel an. Hier wartete Bruder Unrau auf uns, und wir bestiegen dann sein Boot, womit wir dann auf die Insel fuhren. Eine freundliche und schöne Aufnahme erhielten wir bei Geschwister Unraus. Die Geschwister und ihre Familie waren schön gesund und mutig an die Arbeit.

Es war uns dieses eine höchst wichtige Angelegenheit, denn das neue Gotteshaus welches sie dort errichtet hatten, sollte eingeweiht werden. Dieses Fest fand Sonntag nachmittag statt. Etwa 70 Besucher waren erschienen, welches mir sehr ermutigend war. Bruder Unrau machte etliche Bemerkungen am Anfang indem er einem Jeden dankte der irgendwie mitgeholfen hatte das Haus zu bauen. Dennoch, der größte Dank galt ja dem lieben Gott der den Bau und alles so wunderbar geführt hatte.

Lehrer Gerbrandt hielt dann die Festrede. Es war rührend zu merken wie die Leute eingenommen waren als Lehrer Gerbrandt zu ihnen sprach. Er legte es uns warm ans Herz, daß nur das schöne Gebäude doch nicht das wichtigste sei. Er machte es klar das die Gemeinde Christi die Kirche sei und wie wir zu dieser Gottes-gemeinde gehören können. Das Quartet diente mit Liedern.

Besonders war es mir wichtig in diesen Tagen daß Gott uns dieses Werk bei Matheson Island anvertraut hat. Es ist zu merken und zu sehen das schon viel Arbeit getan worden ist. Fünf Jahre sind Unrau schon dort, und der Herr hat sich sicherlich zu der Arbeit bekannt. Doch gilt es noch viel zu tun. Wollen wir uns mal Persönlich Fragen „Kraft der Herr mich für die Arbeit im Norden?“ Wollen wir weiter für diese Arbeit beten!

Im Auftrage,

Menno Schulz.

CONTRIBUTIONS FOR March 1, 1953 — October 31, 1953

Personal

Rec. No.	Amount	Rec. No.	Amount
444	\$ 2.00	445	\$ 1.00
446	3.00	447	100.00
448	225.00	450	10.00
1003	8.50	1004	7.00
1005	1.50	1007	10.00
1011	10.00	1012	5.00
1015	30.00	1017	25.00
1018	20.00	1020	5.00
1022	25.00	1025	15.00
1027	15.00	1029	30.00
1030	10.00	1031	20.00
1032	11.00	1034	20.00
1035	2.00	1039	10.00
1040	10.00	1041	10.00
1042	30.00	1043	10.00
1044	10.00	1045	10.00
1046	10.00	1047	2.00
1049	5.00	1050	100.40
1052	28.40	1054	12.50
1059	10.00	1060	30.00
1061	30.00	1065	5.00
1066	18.00	1067	20.00

1068	30.00	1071	10.00
1072	50.00	1073	5.00
1074	15.00		
Mennonite Bergthaler Church of Manitoba			
442	643.19	1013	585.98
1033	594.23	1076	3,082.60
Churches			
1016	157.50	1023	100.00
1058	61.37	1069	53.02
1075	200.00	1077	200.00
1079	50.40		
Sewing Circles			
449	25.00	1001	200.00
1024	20.00	1037	45.00
1048	250.00	1046	50.00
Elim Bible School			
441	200.00		
Young People's Organization			
443	25.00	1002	19.00
1010	30.00	1051	25.07
1063	15.00		
Jugendvereine			
1014	10.00	1038	8.78
1053	21.00	1055	13.75
Sunday Schools			
1008	10.00	1019	17.00
1026	35.00	1036	20.00
1056	50.00	1057	75.00
1062	20.00		
Choirs			
1021	7.00	1070	12.00

Missionenkonferenz

Der General Sekretär der Missionenbehörde der allgemeinen Konferenz, Prediger John Thiesse, hat seine Eindrücke, von der Winkler Missionenkonferenz, in seinem Bericht gegeben. Er schickte mir diesen Bericht zu, mit der Bitte, meine eigenen Beobachtungen hinzu zu fügen. Ich will es hiermit tun.

Es war die zweite Konferenz dieser Art in der Winkler Kirche. Mehrere Monate mußte das verantwortliche Komitee an den Plan arbeiten. Es ist nicht immer leicht die rechten Arbeiter zu finden. Oft sind die Arbeiter, die man gerne haben will, weit voraus bestellt. Wir glauben Gott hat uns die rechten Arbeiter zugeführt.

Ich glaube mit Wahrheit sagen zu können, es herrschte ein guter Geist auf der Konferenz. Die Redner hatten sich gut vorbereitet und ihre Arbeit wurde auch so aufgenommen und geschätzt. Die Beteiligung vom Ort und umliegenden Gemeinden war gut. Viele Missionenfreunde haben einen bessern Eindruck von der Arbeit, die auf den Feldern der Konferenz getan wird, bekommen. Sie haben, durch Dr. Baumanns Vorträgen den Missionaren gesehen und seine große Verantwortung. Anne Penner, mit einfachen, doch passenden Worten, gab sehr gute Appelle dem Herrn in die Mission zu folgen.

Wir sind es dem Herrn und den Gebern schuldig auch etwas von den Kollekten zu sagen. In barem Geld und Versprechungen wurde in runden Zahlen, 3,400.00 zusammengelegt. Dieses ist eine nette Summe und der Herr wird allen Gebern reichlich vergelten. Vielen Leuten kommt diese Summe sehr niedrig vor. Die Verammlung war groß und die meisten der Leute nicht Arm. Ja—es hätte viel mehr zusammenkommen können. Doch ehe wir kritisieren, müssen wir erst feststellen daß die Scharen von Menschen die diese Konferenz besucht haben nicht nur \$3,400 in einem Jahr für die Mission geben werden. Wir als Missionenkomitee danken allen Gebern für ihre Gaben.

Den Konferenzbesuchern wurde die Gelegenheit gegeben eine monatliche Versprechung zu machen. Dieses können sie dann durch das Jahr abzahlen. Unjern Leuten ist diese Methode fremd. Vielleicht sind wir uns noch nicht sicher daß dieses Gottes Weg für uns ist. Jedenfalls, wenn wir diesen Weg gehen wollen müssen wir nicht nur ein Jahr denken. Es hilft der Mission wenig wenn in einem Jahr sehr viel kommt und dann später nur wenig. Die Arbeit muß beständig getan werden. Meines Erachtens könnte dieses dann besser im Rahmen der lokal Gemeinde getan werden. Dann könnten die Glieder allmählich für's viel Geben erzogen werden. Von Bedeutung wäre es dann noch wenn jede Gemeinde ihren eignen Mission-

ren hätte. So würde das Gefühl der Verantwortung erweckt werden.

Große Missionskonferenzen haben ihren Wert. Wir wollen sie noch mehr haben und ausbauen. Sie scheinen aber noch nicht die ganze Lösung unserer Probleme in der Missionsarbeit zu sein. Ob kleine Konferenzen von einen oder zwei Tagen in allen Gemeinden nicht besser wären? Das Missionsinteresse ist in unsern mennonitischen Gemeinden am steigen. Möchte es nicht zu schnell steigen und dann wieder fallen. Gerne würde ich in diesen Spalten mehr über dieses wichtige Thema lesen. Vielleicht können wir etwas von andern Gegenden erfahren.

Im Auftrage der M.B.M.,
G. S. Gerbrandt.

OUR TRIP TO DAUPHIN RIVER INDIAN RESERVE

Saturday, Oct. 3, we left Winnipeg by freight boat, "The Lady Canadian." We stopped at Selkirk to pick up lumber in order that we could build an addition to Mr. and Mrs. Andres' house, which was only 16 by 20 feet in size.

Sunday morning we made a short stop of ten minutes at Matheson Island, said "Good morning" to Mr. and Mrs. Jac. Unrau, took a few pictures of their new church and house, wished them God's blessing, then ran back to catch our boat



Mrs. Andres (with shawl) and Indian children being picked up from both sides of the river for Sunday School services. Picture taken by J. W. Klassen, Greta.

and were off again. At noon we landed at Point McBeth, but to our disappointment nobody was there to meet us. At five o'clock we got in contact with Mr. Henry Einerson, who had been engaged by Mr. Andres to take us, the lumber or building material down to Anama Bay on the Dauphin River, a distance of 40 miles. Due to a strong wind we could not leave the following morning as anticipated, but left at noon on his open gas boat, battling the strong gale. We had an extra boat in tow in case of an emergency. Trusting God for a safe journey we held on to the boat for two hours. The wind finally settled down, thus making the trip more bearable.

Reaching Dauphin River we were very glad to see Mr. Andres. He met us with his little boat to pick up the lumber and take it another mile up the shallow water of the river to his home. He had to make four trips to get the lumber. We then carried it up the steep bank to his yard. All told we handled the lumber seven times before we had it where we wanted it. An addition of 16 by 14 was built into their house. This was done by three of us in six days. This briefly shows some of the hardships of getting material to this mission field.

The Indians seemed a bit mistrusting to us, but we were glad to notice that they trusted Brother Andres. They called him by his Christian name, which shows a sign of confidence.

Sunday we went to Sunday School, and this is done by boat, going from one side of the river to the other we picked the children up and taking them along until our boat was filled to capacity, 16 in all.

We were surprised to see a big group of 35 children attending the two lower classes. On Friday evening they had an extra class for the senior group. The church service was attended by 25 people, of whom about 10 were children. This shows that the work being done over there is not in vain.

Just a few days before we came there a young Indian man was drowned while



The new addition to Andres home built this fall. Brother Andres was helped by John W. Klassen and Dave Hildebrandt, both from Gretna.

hauling fish to Point McBeth. They had not found his body by the time we left. The sorrowing parents came to Brother Andres for consolation. He read Psalm 23 and stated that God always wants to draw us closer. Sometimes God does it the hard way, like in their case.

We left the field happy to have had a little insight into the Lord's work and felt encouraged to be more active for the Lord. We would like to encourage more to visit the field.

In Christian fellowship,
John W. Klassen,
Dave Hildebrandt.

FINANCIAL STATEMENT

of Mennonite Pioneer Mission showing receipts and expenditures for the twelve month period from November 1, 1952, to October 31, 1953.

Receipts

Cash on hand and in bank,	
November 1, 1952	\$ 1,248.69
Donations to General Fund	
Churches	\$5,687.37
Personal	1,041.00
Sewing Circle	775.00
Sunday School	270.00
Elim Bible School	200.00
Jugendverein	123.79
Young People's Organization	81.07
Choirs	29.00

Refund on excise statement	1.50
Quarterly	2.00
Canadian General Conference	
Mission Committee	350.00
	<hr/>
	\$8,560.73

Boat and Building Fund

Churches	\$ 276.00
Personal	225.80
Sunday School	227.00
Sale of old mission house	106.28
Sewing Circle	100.00
On Brandt's motor	43.86
Young People's	15.00
Jugendverein	10.00
Canadian General Conference	
Missions Committee	300.00
	<hr/>
	\$1,303.94

Personal Donations	\$1,214.78
Total Receipts	\$11,079.45
	<hr/>
	\$12,328.14

Expenditures

Missionary Allowances

Unraus	\$1,440.00
Andres	1,335.00
Falks	1,500.00
Brandts	480.00
	<hr/>
	\$4,755.00

Relieving Missionary Workers

J. Hoepfners for Andres	\$ 150.00
	<hr/>
	\$ 150.00

Voluntary Service Work

Kay Borne	\$ 30.00
Agnes Unrau	11.00
Emmie Kroeker	7.00
Marg. Braun	10.00
	<hr/>
	\$ 58.00

Editor & Secretary Allowances

G. Groening (Ed.)	\$ 153.00
H. Gerbrandt	72.00
	<hr/>
	\$ 225.00

Personal Donations to

Missionaries	\$ 175.00
Falk's Miscellaneous	\$1,500.00

Buildings

Matheson Island Chapel	\$ 643.44
Freight	100.40
Anama Bay - house	109.42
	<hr/>
	\$ 853.26

Boats

Gas and Oil - Andres	\$ 27.99
Gas and Oil - Unraus	64.95

	<hr/>
	\$ 92.94
Repairs - Andres	\$ 3.00
Repairs - Unraus	77.09

	<hr/>
	\$ 80.09
Purchase of Brandts' motor	\$ 322.10

	<hr/>
	\$ 495.13
Travel	\$ 240.12

Quarterly

Printing	\$ 386.02
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Mailing	112.83
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	<hr/>
	\$ 498.85

Dundry

Prtg., Ptg. and Material	\$ 150.67
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Anama Bay land leases	5.00
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Bank charges	14.70
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Conference expenses	22.59
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CBC	4.40
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Telephone	7.75
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Clergy Certificate for A. Penner	9.80
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Insurance	9.00
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Advertisement	10.00
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Final payment on land	
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transaction	5.24
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Altona Echo for A. Penner	2.50
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Projector & bulbs for G. Andres	58.70
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Mission car	250.00
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Miscellaneous	2.49
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	<hr/>
	\$ 552.84

Total Expenses	\$ 9,503.20
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Cash on hand and in bank	2,824.94
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\$12,328.14

Treasurer—J. N. Braun

Auditors—A. D. Friesen

C. N. Friesen

WINKLER MISSION CONFERENCE

Rev. John Thiessen

On Sunday evening, October 18, the mission conference started in Winkler. This conference was sponsored by the mission board of the Mennonite Pioneer Mission. They invited Miss Anne Penner, our missionary on furlough from India, Kenneth Bauman and me for this conference. Miss Penner gave personal experiences and observations as a missionary in the midst of the task, fresh from the field. Brother Kenneth gave inspirational messages; and I gave informational messages, seven of them, of all our fields, laying much emphasis on so-called home missions. The arrangements were very good. The board of the Mennonite Pioneer Mission is widening their scope increasingly. As board members of General Conference will know the work of the Pioneer Mission started with a mission venture in Mexico in co-operation with our board, some years ago. For some reason that work in Mexico could not continue. Then the Pioneer Mission, of the Bergthal Church (mainly), turned their attention to northern Manitoba to the Cree and Soto Indian tribes. That work among those tribes has gained good momentum by now, but the Pioneer Mission Board and the churches backing it felt they could expand their fields of activity. They took on the support of Brother and Sister Falk whom we sent to the Congo Africa last year. Now they have taken on Miss Anne Penner, missionary to India, who is now on furlough, also. It is most refreshing and reason for great joy to see the enthusiasm of this board and the churches backing this board in their goodwill and co-operation.

When I look back upon this four-day conference, I cannot help but thank and praise God for the mission interest in southern Manitoba, especially among the young people. It was amazing to me how the young people attended evening after evening in large numbers. Almost every evening the large Winkler church was filled to capacity. The attention given to

the messages was most reassuring. Truly, the seed of eternal life—the seed of Christ's call, did not fall on barren soil. I feel confident that there will be increasing fruit-bearing. Local brethren made excellent contributions to the sum total of the program. Also the song leader, teacher Wiebe of Altona Bible School, and the choirs from the various congregations of the community created conditions which made the spiritual success of the conference assured. It was also very gratifying that Brother J. J. Thiessen could be there one evening, at which time he added some very weighty remarks of encouragement to the meetings. The brethren, Rev. David Schulz and Rev. J. M. Pauls, Rev. A. A. Teichroeb, teacher G. A. Braun from the Altona Bible School and others gathered strong application points for the audience, which only they could do, knowing the audience so much better than we as speakers from the outside.

Looking back I would make one suggestion for future conventions of this type, viz.: missions conference. I do believe they will be annual affairs, plus special missionsfest of one day occasionally. I think it would be an improvement if it could be arranged that the day meetings be more in line of discussion. In this conference the speakers spoke and the audience listened, and very attentively, which was gratifying. But if plans could be made that anyone in the audience might ask for more clarification on certain points or assertions made; or perhaps some one in the audience would be glad to give a testimony of their experience with missions, the blessing of intercession, the blessing of giving, the joys of the studies of missions, etc. There might be some who disagree with some phase of missions, or would have suggestions to make for improvement. Such and similar suggestions might be brought in the open during afternoon of forenoon meetings.

ON BIBLE STUDY

In this article let us illustrate in a practical way how to study a group of

books in order to get an overall view of their contents. We take the Epistles of Paul for example. They are written to the church. (Hebrews, which may also be Paul's writing, falls into a different group.) To be strong and sound in church doctrine we need to carefully study these Epistles. Here the spiritual things are plainly revealed and not hid under the veil of the natural as in the Old Testament and Gospels. For the outline and thoughts I am largely indebted to William Evans and others. Notice in these thirteen Epistles God's plan and purpose in our salvation.

1. God's Way of Salvation.

- (a) **Romans: Not by works of the law but by faith.** In a masterly way Paul put forth his argument that man is not justified by works (Rom. 3:19, 20; 4:2, 4, 5), and concludes that a man is justified by faith (3:28; 5:1).
- (b) **1st and 2nd Corinthians: Not culture nor learning but faith.** Your faith should not stand in the wisdom of men, but in the power of God (1. Cor. 2:5). The Christian life is not "with fleshly wisdom but by the grace of God" (2. Cor. 1:12). Greeks sought after wisdom (1. Cor. 1:22). Remember the philosophers from history. Paul was well learned but not saved by his learning. Observe in these two Epistles how frequently he uses the words "wise," "wisdom," "know," etc.
- (c) **Galatians: Not by law and ceremony but faith** (Gal. 5:2-6). Paul had his revelation from the Lord (1:12). He was absolutely certain that law and ceremony were not to be observed to get salvation nor any part of it. Notice the strong language in Gal. 1:8, 9.

Note: Man has not changed since Paul wrote. People still try to be saved by works, by culture, and by ceremony as implied in the undue stress upon religious rites.

(To be continued)

MENNONITE PIONEER MISSION

OUR MISSIONARY FAMILY

Vol. X

MAY, 1954

No. 1



Christians, "Why stand ye here . . . idle?"—Matth. 20:6.

THE MENNONITE PIONEER MISSION

Founded in 1945

Home Office: Altona, Manitoba

Chairman: Rev. J. W. Schmidt, Altona, Man.

Vice-Chairman: Rev. George Groening, Morris, Man.

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Missionaries

Rev. and Mrs. George Andres, Anama Bay, Man.

Rev. and Mrs. Jake M. Unrau, Matheson Island, Man.

Rev. and Mrs. Edwin Brandt, Grand Rapids, Man. (Note—Brandts are missionaries for the Northern Canada Evangelical Mission and receive only a partial support from us.)

Rev. and Mrs. Peter Falk, Belgian Congo
At present in Belgium studying language.
Present Address: 1A Rue du Magistrat, Bruxelles, Belgique

Authorized as second class mail, Post Office Department, Ottawa

ANNOUNCEMENT!

Third Annual Mission and Bible Conference, under the sponsorship of the Mennonite Pioneer Mission, will be held in the Bergthaler Church at Winkler, June 8, 7:30 p.m. to June 13, 7:30 p.m. There will be two sessions daily. Programs and posters will be distributed shortly.

Unsere Felder im Norden

von J. W. Schmidt

„Gebet eure Augen auf und sehet das Feld; denn es ist schon weiß zur Ernte.“
Joh 4:35.

Ich hatte das Vorrecht nach Neu Jahr zwei mal nach dem Norden Manitoba zu fahren. Die erste Reise wurde auf dem Aeroplane gemacht. Bruder J. M. Unrau von Matheson Island fuhr auch mit. Bei dieser Gelegenheit suchten wir nach neuen Feldern. Der Herr führte uns von Matheson Island nach Little Grand Rapids, etwa 75 meilen Nord Ost. Hier ist eine ziemlich Indianer Reserve. Ein Teil derselben gehört zur Katholischen Kirche und

die anderen zählen sich zu den Protestanten. Die Letzteren wurden zu einer Zeit von der United Church bedient. Doch in den letzten 10-15 Jahren schon nicht mehr. Geschwister Bill Schellenbergs sind hier jetzt wo er als Lehrer dient. In der Schule sind 26 Kinder. Sie haben Sonntagschule und auch Versammlungen. Die Kinder sind in der Schule sehr zurück, nur bis Grad drei. Die Andachten müssen durch einen Dolmetscher gehalten werden. Wir hatten hier eine Versammlung wo Br. Unrau mit dem Wort diente. Einer der Indianer Counsellors kam am nächsten Morgen und bat uns um einen Missionaren. Geschwister Schellenbergs bleiben nur dieses Schuljahr, sie wollen zur Bibelschule gehen. Also ist hier ein offenes Feld.

Von dort zwölf Meilen Norden ist noch eine Gruppe Indianer. Diese sind sehr arm. Auch haben sie keine Schule. Der Counsellor bat uns daß wir den Indian Agent fragen möchten ob sie nicht für das nächste Jahr könnten eine Schule haben. Auch hier ist ein sehr benötigtes Feld. Es wird hier keine Arbeit getan.

Von hier fuhren wir dem Nordwesten zu und kamen nach Grand Rapids wo Edwin Brandts die Missionare sind und Otto Hamm als Lehrer dient. Wir waren eben da als auch das Plane der Northern Canada Evangelical Mission dorthin kam. Des abends wurde eine Versammlung angesagt wo alle Gäste mit einem Zeugnis dienten.

Am nächsten Morgen fuhren wir noch weiter Nordwesten und kamen nach Moose Lake. Hier sind Heinrich Neufelds beide als Lehrer tätig. Sie sind hier schon das zweite Jahr. Dieses ist eine ziemlich große Ansiedlung. Sie haben etwas über 50 Schüler in der Schule. Hier sind die Katholische und auch die Anglikanische Kirche tätig. Doch dürfen sie in der Schule am Sonntag Nachmittag Sonntagschule haben. Es fehlt auch hier eine Evangelische Mission.

Auf meiner zweiten Reise durfte ich Pine Dock, Matheson Island, Boon Strait und Penner's Lumber besuchen. Ich hatte



A most welcome sight to the people who live on Lake Winnipeg. The hope of a letter for our missionary. Will you disappoint them?

die Gelegenheit zu den Kindern und zu den Großen von Christus zu sprechen. Drei Versammlungen durfte ich abhalten. Die Zahl der Zuhörer war nur klein doch sehr aufmerksam. Auf jeder Stelle waren etliche Christen. Ein Beweis daß das Evangelium noch heute dieselbe Kraft hat, nämlich aus verlorene Sünder, Gottes Kinder zu machen. Ich durfte auch in etliche Heime hinein gehen wo ich auch den Unterschied merkte.

Alle Arbeiter waren sonst mutig, doch schätzen sie so einen Besuch sehr. Wir durften geistliche Gemeinschaft haben.

Wir konnten ihre Probleme durchsprechen und sie gemeinsam vor den Herrn bringen welches für das Werk des Herrn zum großen Segen war.

Auch bin ich vom neuen überzeugt worden daß wir ein großes Feld in Norden haben. Sie haben wohl Religion aber nicht Christus. Es fehlen Christliche Schul-Lehrer, Missionare und Missionsfreunde. Möge der Herr sie geben.

J. W. Schmidt.

CHRISTIAN COURTESY

Where Christ Is Not Named

These words, spoken by Paul in Romans 15:19-20, would be a good motto for the Christians of today. When the apostle spoke these words he expressed his willingness to obey Christ's command "to go," he declared himself willing to do the pioneer work of a true missionary and Christian courtesy by showing regard for another man's work. Had the Christian church always shown such courage to go, such a passion for the lost and such love and respect for another man's work, the world would have no place where the Gospel was not preached.

We should also see here that Paul had found the true source of success and power, which we so often overlook, "by the power of the Spirit of God." It is not our own human effort or strivings that count.

His work had been so well planned and carried out that all had a chance to hear and not always the same few.

The Easy Way Of Mission Work

We may say there is no such a thing and yet when we look closely there is

such a way. The Jewish legalizers knew the easiest ones to win to their false teachings where the young Christians Paul had led to Christ they therefore followed him carefully everywhere he went. This was much easier than doing the missionary work themselves.

Such tactics are still employed in our time and in our mission fields. Our missionaries find that their work is also carefully followed. Newly won converts have been snatched from them. This has caused much hardship and discouragement for the workers. We, as Christians, are challenged not to follow the path of least resistance but to go to those who have not heard.

Christian Courtesy

Sometimes it seems to me that nowhere do we find less courtesy than among Christians. We often seem to have no regard for other members of His body. We think so little of church robbery. That is, we rob another church of its members (I speak of churches who profess to be born-again believers). Where is our vision of the unreached millions? How careless we are of another man's work.

May God grant us eyes that are anointed to see those who have not the Gospel. Canada's vast Northland is indeed a challenge to us all. In seeing the north let us not duplicate our work but rather regard one another. Let us not forget that we have on all sides many who have no Gospel witness whatsoever. God fill our hearts with a compassion for the lost and Christian love to our brethren in Christ and to regard another's work. "Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation." Rom. 15:20.

—Editor.

SINKING?

As an aged saint of God was entering life eternal, one whispered softly at her bedside: "She is sinking!" With a confident smile on her face, the dying saint said: "Not so! How can one sink through a rock?" Her faith was built upon the Rock of Ages.—Walter Knight.

Plum Coulee, Man.
Feb. 12, 1954.

Dear Mission Friends,

As I have been asked a few times to give a brief report of my work this winter at Bethany Home for Children. I will try to do so. I enjoyed my stay there very much. I thank the Lord for the blessings I received.

This Home is located on a 40-acre farm ten miles east of Wetaskiwin. The land was donated by a neighboring farmer. They raise their own feed for their 12 head of cattle which provide the milk and the meat for the Home.

They have a large three-storey building which houses 45 children this winter, ranging from two to 15 years of age. Though there is room for more. They had only two orphans, the rest of the children came from broken-up homes. What an opportunity to get hold of such children and teach them the way of God.

They have the elementary school right in the Home. Two Christian teachers sacrificed their lives to teach for ten dollars a month. Some of the other workers labored for board and room only.

Brother Jespersen is the superintendent of this place. He is a very busy man, not in the office only, but in the barn and work shop as well.

"The harvest truly is great, but the labourers are few, pray ye therefore the Lord of the harvest, that he would send forth labourers into His harvest." Luke 10:2.

Should any reader be interested in going there to help out, now or in winter time, or send a donation, no gift will be too small. Even an encouraging letter without a gift would be much appreciated. The address is: Bethany Home for Children, Box 131, Wetaskiwin, Alberta.

Yours in Christ,
Ben Penner.

THE WONDERS OF JESUS

His Hands were pierced, the Hands that made
The mountain range and everglade;

That washed the stain of sin away
 And changed earth's darkness into day.
 His Feet were pierced, the Feet that trod
 The farthest shining star of God;
 And left their imprint deep and clear
 On every winding pathway here.
 His Heart was pierced, the Heart that
 burned
 To comfort every heart that yearned!
 And from it came a cleansing flood,
 The river of redeeming Blood.
 His Hands and Feet and Heart, all three
 Were pierced for me on Calvary,
 And here and now, to Him I bring
 My hands, feet, heart, an offering.

ANAMA BAY, MANTTOBA

(March 5-12)

Romans 10:15, "How beautiful are the feet of them that preach the Gospel of peace and bring glad tidings of good things." These words were fulfilled again as we served with the Andres during our visit there.

Anama Bay is a small settlement along the last few miles of the Dauphin River about 35 miles north-east of Gypsumville, Man. The people are mostly Indian, though none pure; some are almost white. The main occupation is fishing. There is also a government fish hatchery which employs some white people. In general the people are low in morals and don't seem to see the purpose of life. To some extent this is caused by their superstitious religion. They lack the joy of life which also inspires a man to work his way to better conditions.

As we enter their houses to sing and speak to them of the love of God in Christ Jesus, we notice they are aware of their poverty. Some of the houses with the furniture would be worth less than \$50.00. Their open pantry shelves often would not contain more than was needed for the next meal. One day a small boy whose mother was in the sanitorium came to Mrs. Andres with a kettle to give in exchange for some bread because he had nothing to eat at home.

The Andres have a big job to do — first, to preach salvation to the needy people,

then teach the Word, and also teach them something on how to make a living. They must also supply the Indians with simple medicines. Every day people come to buy groceries since the store does not stock enough between the fishing seasons. This gives them many opportunities of witnessing for Christ.

It made us happy to see how the Andres were respected and trusted even though the people were not so willing to trust them in spiritual things. Satan is certainly working to hinder the cause of Christ.

The Sunday we were there they had a fine Sunday School with good attention. Sunday night was poorly attended due to other activities. One evening we showed slides on "Why Do We Live?" This impressed them. Two other evenings were devoted to singing practice and Bible study.

Since the settlement is comparatively small, people are all brought face to face with the claims of Christ. Most people cannot read well enough to make tracts and other literature of practical value in "follow-up" work; hence people must be revisited constantly. The young people, however, are able to read and are beginning to use the Bible more.

We were well received in all the homes we visited. After singing and speaking at one place the lady said, "It must be a joy to really know you are saved." At another place a Roman Catholic man asked us many questions including, "Why so many different beliefs?" "How do we know which is the right one?" This should inspire us to be one in Christ, so the world can see that God sent Jesus to be the Saviour of the world. (St. John 17.)

Our fellowship with the Andres was wonderful. It was almost heart-breaking to leave them. We found them happy in the Lord, very busy and thankful, especially thankful for their financial and prayer support. Being under a constant strain and with little or no Christian fellowship, it is very important that we uphold them in prayer.

Mr. and Mrs. Ervin Groening,
 Lowe Farm, Man.

SILENT WISDOM

Keep still! When trouble is brewing, keep still. Even when slander is getting on his legs, keep still. When your feelings are hurt, keep still — till you recover your composure, at any rate. Things look different through an unagitated eye. Dr. Burton tells how once in a commotion he wrote a letter, sent it, and later wished he had not. He says,

"In my later years I had another commotion and wrote a long letter, but life had rubbed a little sense into me, and I kept that letter in my pocket against the day when I could look it over without agitation and without tears. I was glad I did. Less and less it seemed necessary to send it. I was not sure it would do any hurt, but in my doubtfulness I leaned to reticence, and, eventually it was destroyed."

Time works wonders. Wait till you can speak (or write) calmly; and then you may not need to speak.

--P.H. Advocate.

Vermilion Bay, Ont.,
April 6, 1954.

Dear Christian Friends,

As far as I can recall I never have had a greater battle raging within me when it comes to the writing of an article than I have had for this one. The reason evidently is that Satan is opposed to world evangelization. Were he not opposed to it this world of ours would long ago have been evangelized. And how is it today? It is stated that 1,300,000,000 people presently living have never heard the blessed news of the gospel. Should the church of Jesus Christ any longer exercise a spirit of selfishness and keep the gospel to herself? Remember friends, if you and I will fail to take it to them, or else send a substitute we will some day stand before God in judgment with blood on our hands. Oh, that God would spare us from that awful sin.

The reader of this article may ask, "Why do Mission Work?" Won't God have a way for them so that they may enter heaven apart from the new birth? Some

even go that far and firmly declare of little infants or children before they reach accountability, go to heaven when they die, the heathen will too. I want to give us four major reasons as to "Why we do Mission Work."

1. Because God, the Father, is a Missionary.

In Romans 5:12 it is stated that death passed upon all men, for that all have sinned. If all have sinned, all need repentance. Gen. 3:9. Here God is seeking Adam the person held responsible for the sin of the world. For in it we read, "Where art thou?" Where are we, my dear friends? Are we seeking the lost as God sought them? In John 3:16 we see God loving the world, which is lost, and in 2. Peter 3:9, God desiring the salvation of all men.

2. Because Jesus Christ, the Son, is a Missionary.

Turn to Luke 19:10 and you will see Jesus seeking a lost soul, Zachaeus. We know what the Bible says about him, and maybe many of us would have passed him by had we been there, but not our Saviour. We further see Him loving us enough to give His life a ransom for us, Gal. 2:20. Then we also find that Jesus is the missionaries pattern. Phil. 2:5-8.

Out of the ivory palaces;
Into a world of woe;
Only His great eternal love
Made my Saviour go.

3. Because the Holy Spirit is a Missionary.

Firstly, we see Him striving with men. Gen. 2:3. "My spirit shall not always strive with men." ^{af} Secondly, we see him convicting the world of sin, righteousness and judgment, John 16:7, 8. Thirdly, He is inviting men to come to Christ. Rev. 22:17, "And the Spirit and the Bride say, come, and let him that heareth say, come. And let him that is athirst come, and whosoever will, let him take the water of life freely."

4. Because the Bible is a Missionary Book.

There is a general thought running

through the entire Bible from Genesis to Revelations. Man's extreme sinfulness and God's wonderful provision for salvation. This is particularly taught in Isaiah. As you read the Book you will have noticed how that the prophet in chapter 1-39 was striking at the very root of sin and at the same time make mention of God's judgment. Then from chapter 40-66 it is Christ and Salvation. In this portion of the book we have some wonderful pictures of Christ giving his life a ransom for us. Chapter 53 is very appropriate to read here. The same is again repeated in Romans. Sin and judgment in chapter 1-3; 19; and Christ and Salvation in chapter 3:20 to chapter 16. The great invitation of the Bible is "Come", Gen. 7:1; Isa. 55:1; Matth. 11:28; and the great command is "to go." Mark 16:15; John 20:21.

In closing we ask you to pray for two Indian girls that were saved last Sunday at our Eagle River Sunday School, and for our evangelistic meetings in Dryden, May 11-14; Dryden is a town of 2,800 and very little sound Gospel work is being done there. Remember also us in your prayers.

Should any of you want our prayer card with our family picture on it, you may have one upon request.

In His wonderful service,
Rev. and Mrs. H. W. Giesbrecht
and family.

SPEAK SHORT

An experienced minister once said to a young brother, "Speak short. The people will tell you if you don't speak long enough."

The counsel is good, good for speakers, and good for hearers, good for writers, and good for readers. Length without breadth and thickness is a very poor recommendation in a sermon, a prayer, or a newspaper article. The power of condensation, abridgement, and elimination of useless matter is greatly to be coveted.

When a man has five minutes in which to speak, he will usually consume one or two of them in telling the people what he

is "going" to say, or in informing them that he has "been thinking" of something which he proposes to relate.

If men who have something to say would say it, if those who have had thoughts would speak them, and those who have something to write would write it, omitting prefaces, introductions and useless and unmeaning remarks, much time and space would be saved with no loss to anyone. But how hard it is to be brief!

It takes gallons of sap to make a single pound of sugar, but the sweetness pays for the condensing. A little word said and remembered is better than any amount of weary, casual talk which men endure and gladly forget.

—Christian Readers Review.

Anama Bay, Man.

Dear Christian Friends,

Greetings with Gal. 1:3, 4, "Grace be to you and peace from God the Father, and from our Lord Jesus Christ, who gave Himself for our sins that He might deliver us from this present evil world, according to the will of God and our Father."

It's good to come to visit you again, even though it be by letter. Thank you for being such an encouragement to us. Your prayers, letters and love gifts have given us many an uplift here on the mission field.

Doors are still open for the preaching of the Gospel. When we first began holding all the church services in our mission house, the situation looked dark. Still there have been blessings scattered along the way. Many who opposed the work then have become more favorable. Sometimes no one or one or two have attended the services; at other times 30 or 40 were present. Almost always more children than adults attended. There is a great need here for professing Christians to separate from sin. I was able to make a trip to Jackhead Indian Reserve this winter, there I held four services. Many came to hear the word and see the slides. Our Lord says that we should not only be hearers of the Word but also doers. Please pray

with us unto that end — for ourselves and for the many Indians and white people we contact.

We are all well except for slight colds. The weather has been mild almost every day the past month. Winter fishing is over. We believe the Lord did bless, but some did not put forth the effort, others squandered their earnings. The local store is not stocking up for the spring months so again we are getting extra groceries to at least be able to sell the people their main needs. This gives us many opportunities of witnessing for our Lord Jesus Christ.

We have had several visitors this winter. Very fresh in our memory is the week Mr. and Mrs. Ervin Groening were with us. The fellowship did our hearts good. During their stay we made a number of house visitations, singing to the people as well as repeating the blessed Gospel message to them. Shortly after Christmas we were blessed by a visit from Rev. J. W. Schmidt and Rev. D. D. Klassen. In February sister Margaret (Andres) and also brother Abe (Wiebe) spent some time with us. I guess you cannot imagine how much this fellowship means to us.

Progress in the mission work among the Indians seems slow. Pray with us that we might win souls for Jesus and help the Christians "grow up" in the Lord. Will you also write us? Thank you.

In the Master's service,
George and Agatha Andres,
Esther, Daniel, Rebekah.

A.L.M., Mbooni, P.O. Machakos,
Kenya, East Africa.

Dear Friends,

This afternoon as I sit here by the window and look out over the vast Rift Valley plains the sounds of the notes from a flute come across the lawn from the school room of Rift Valley Academy, from another room comes the sound of one practicing on a trombone — all is serene and quiet; so peaceful in the light of day. Under cover of darkness however, the scene changes as police take up their watch.



Miss Tena Blatz, well known to many of us. She is once more back in her called field. Pray for her that the Lord may use her to win souls for Christ.

The sand bag forts and eight-foot barbed wire fence, the subconscious awareness of impending danger all bring one back to the fact that this is a coveted target of the subversive elements all about us.

This is where our children are at school. Joanne together with 37 other children have been ill for several weeks with flu, however, all are improving and for the most part in school again. We were all a bit disappointed that Lois was not able to begin school in January. Because of increased emergency precautions all the students have to live in two dormitories — so no new ones are accepted. However, we expect she will begin in September. She and Stevie are great company for each other while Daddy is in school and Mummy is at the dispensary.

At Mbooni we rejoice in the goodness of the Lord and praise Him for the strength to continue the medical work.

We were able to begin another One Year Bible School, and have thirteen enrolled

so far. The shortage of food and unrest have hindered some who wanted to come. However, the ones who have come are very worthwhile and it is a blessing to see them go out over week-ends with tracts, keen for personal work. Looking over the reports of pastors, elders, Sunday School workers and the Bible School we find there are over 550 professions of faith in Christ for January and February.

Due to the unrest it has become necessary to issue identification cards to members in our church fellowship. These are signed by Pastors Aaron and by the missionary and as a rule require a personal interview with the individual receiving one. We are learning in this way how intelligent our Christians are in the faith and also where their faith is weak. In this respect at least the emergency has proved beneficial.

The first lot of the new tract based on John 5:24 is already all given out. Please

pray for blessing on the distribution and for wisdom in writing other short attractive salvation messages suitable for Africa today.

We are continuing to pray about another trip to the Waduruma tribe at the coast.

Please help us by prayer that these unevangelized too may be reached. With a number of our senior workers on furlough more and greater responsibilities rest upon us. Please pray for added wisdom and strength. This is an urgent request.

Thank you for your continual prayer support, gifts and letters received, all of which are greatly appreciated. Looking for that blessed hope, and the glorious appearing of our great God and our Saviour Jesus Christ, we are yours,

Sincerely in Him,

Alice and John Schellenberg,
Joanne, Danny, Lois and Stephen.

PROFILE OF A TRAVELLER

Early one lazy June evening during the first years of the American Revolution, a tall, well-dressed man entered a small patch of woods near the Hudson River. Judging from his appearance you would have said he was a man accustomed to exercising authority, and from his bearing you might have concluded that his profession was of a military nature. Though his horse was panting as if it had been pushed for a considerable distance, one could not justly accuse the rider of inhumanity, for he frequently bent over to caress the patient steed, and seemed to be quite concerned about the animal. His haste appeared to be activated by necessity rather than sport—as if he feared he was being pursued. Indeed, he confirmed this suspicion as he forsook the main road for a path through the forest.

He was soon forced to dismount, however, since the fast-falling darkness rendered the surrounding objects all but invisible. To add to his predicament, the darkness was rudely invaded by a quick

flash of lightning, and the peaceful atmosphere was suddenly disturbed by an ominous clap of thunder. Before he could reach the shelter of a nearby friendly oak, the exhausted wanderer was drenched to the skin by the resultant downpour.

Not one to be easily discouraged, the victim began to make himself and his horse as comfortable—or, rather, as least miserable—as possible for the night, when he chanced to notice a light through the trees. Encouraged by the prospect of better lodgings, he made his way over the slippery clay and found himself standing at the door of a sturdy farmhouse. A yapping watchdog eliminated the necessity of knocking.

"Who is there?" demanded a voice from inside.

"A friend who has lost his way, and in search of a place of shelter," came the answer.

"Come in, sir," invited the good-hearted home-owner. "And whatever my house will afford, you shall have with welcome."

After conducting the newcomer to a room, where his wife was seated, the

farmer led the horse to the barn, and there provided for it abundantly. Upon returning, he greeted the weary traveller with an invitation to dine—an invitation which was accepted—and the famished guest attacked the meal with a gusto that undermined his dignity. After dining, he was informed that this was the regular hour the family held evening devotions, and he readily expressed a desire to worship with his hosts.

Devotions completed, the hospitable farmer lit a pine knot and escorted his guest to his sleeping quarters, wished him a good night and returned to the adjoining room. "Susan," he confided to his wife, "I like him better for thinking of the Lord, than for all his kind inquiries after our welfare. I wish our Peter had been home from the army, if only to hear this good man talk. I am sure General Washington himself could not say more for his country, nor give a better account of the hardships endured by our brave soldiers."

Through the thin partition they could hear the voice of their guest as he engaged in his private devotions. After thanking the Lord for His bountiful mercies and asking His blessing on the inhabitants of the house, he continued: "And now, Almighty Father, if it be Thy holy will that we should obtain a name and a place among the nations of the earth, grant that we may be enabled to show our gratitude for Thy goodness by our endeavors to fear and obey Thee. Bless us with wisdom in our councils, success in battle, and let our victories be tempered with humanity. Endow, also, our enemies with enlightened minds, that they may become sensible of their injustice, and willing to restore liberty and peace. Grant the petition of Thy servant for the sake of Him Thou hast called Thy beloved Son! nevertheless, not my will, but Thine be done. Amen."

Bright and early the following morning the traveller was up, and declining the kind invitation to breakfast with his hosts,

explained it was necessary for him to cross the river immediately. He offered to pay his friends for their thoughtfulness, but his money was refused—there was no price-tag on Christian hospitality.

"Well, sir," he said, "since you will not let me recompense you for your trouble, it is but just that I should inform you on whom you have conferred so many obligations and also add to them by requesting your assistance to cross the river. I had been out yesterday, endeavoring to obtain some information respecting our enemy and, being alone, ventured too far from the camp. On my return I was surprised by a foraging party, and only escaped by my knowledge of the woods and the fleetness of my horse. My name is George Washington."

—Power.

A.I.M. Mbooni, P.O. Machakos,
Kenya, E. Africa,
October, 1953

Dear Friends:

Ten days ago nine men of a Mau-Mau gang came to Mbooni area intending to spread their reign of terror. They were hiding about a mile from our station waiting for the cover of darkness to pursue their task. The police were notified and arrived in time to intercept the gang's work. Eight were caught, some were killed, and it is quiet again. The ninth one returned to Nairobi. There was a price of 3,000 shillings for the capture of the leader as he was wanted for the murder of a European woman. He was one of those who was killed. We are thankful that our Father in heaven kept us in His peace through this experience.

We are glad to report that it was possible to make the evangelistic trip to the coast the end of July. The Lord blessed His Word to a number of souls we were able to contact. There are five main tribes in the coastal region totalling 100,000 people. Because there is not sufficient true Gospel witness there is no general understanding what Christianity

really is and as a result Mohammedanism is gaining many converts. Once made, such as a rule, are closed to receiving the Gospel. The Waduruma have rejected Mohammadanism. The Wadiego, a sister tribe, have received it. As the Indian clerk at the Government Post stated, they have not been bettered by becoming Moslems.

There were two of us in the party. Pastor Joshua Mwanza, leader of the young men in Mbooni churches, and myself. According to all reports the Waduruma are considered to be backward and difficult to approach. They do have a rough uncouth exterior at first appearance but we were conscious of answered prayer in finding prepared hearts among the young men and the fathers of the village, whom we made it a special point to reach. The medium of contact was Swahili as all the men at the coast speak that language. Your missionary felt rewarded on this trip for the struggle of learning this tongue the first year on the field. When out in the villages or at the camp we found men interested in the message. Many showed signs of repentance and a willingness for true faith in our Lord Jesus Christ. In the many contacted we considered 47 as having professed conversion.

Perhaps our star convert was Chief Nzana, a Mukamba. Some Akamba have been settling among the Waderuma these past years. We had barely arrived when we began to hear that this chief wanted to become a Christian. To make a long story short, when we reached his village we found his heart prepared of the Lord. When he began to read John 5:24 it would have thrilled you to see how that verse captivated him. He was a slow reader but read it over and over again. It was the understanding of this verse that gave him the knowledge that he had passed from death unto life. The last word from the African missionary in that location is that he has a catechumen class of nine at Chief Nzana's. This missionary is supported by the Christian young men of the Ukamba churches. Reaching Chief Nzana

alone would have been worth the trip of 750 miles.

We are praying about making another trip to the Waduruma before the year is over. There are over 23,000 in this tribe totally unreached with the Gospel. The senior chief has stated that he would support a work begun by the Africa Inland Mission. This is a challenging prayer need.

Tracts continue to have an effective ministry these days and we are glad for a new lot of them in four languages. One elder told us of a man who was given one of the children's tracts. He had hated God, Christians and all that was good. Reading the tract so "hit" his heart that he believed the Gospel and was saved.

The way appears to be opening for another one year Bible school in the new year. There are numerous enquiries and we are hoping especially for the younger in years with better academic training. Please pray for the plans and preparations necessary for success.

Joanne and Danny are back at school. Please do not forget them in your prayers as the school is in the "emergency" area. We had several weeks of relaxation at the ocean while the children were on vacation.

This month is our tenth wedding anniversary and our expectation of ten years ago, that two are better than one, have been wonderfully realized. We do not forget what part you have had in our ministry by prayer and loving ministrations in a practical way. We would like to continue to be your busy occupying missionaries till He come.

—Alice and John Schellenberg,
Joanne, Danny, Lois and Stephen.

BIBLE STUDY

(Concluded from last issue)

2. God's Purpose in Salvation.

- (a) **Ephesians:** To unite Jew and Gentile in one body (Eph. 2). In all the Old Testament except the first eleven chapters of Genesis, we find

Israel singled out as God's peculiar people. God will again deal with them in the age to come, but in this present age He is calling out from all mankind (Jew and Gentile alike) a people known as the church which is His body. This was planned by God the Father from before the foundation of the world but now made manifest (1:4, 3:5).

- (b) **Colossians:** To perfect this united body with Christ the head (Col. 1:22). Philosophy and vain deceit can only spoil (2:8). Christ the pre-eminence, the Son of God can redeem, indwell and present the believer holy and unblameable and unproveable in His sight.
- (c) **Philippians:** To set before each member of the body of Christ the ideal standard (3:12-16). Paul was pressing toward the mark for the prize of the high calling in Christ Jesus, rejoicing in every situation. This ought to be the standard of every citizen.

3. God's People in Fellowship.

- (a) **1. Timothy:** How to conduct the church according to God's plan. The apostles of our Lord who had conducted the church affairs had fulfilled their day. It was now necessary to have instruction given as a rule for conducting the church in the present age. Church leaders are instructed how to behave in the house of God in handling the affairs of the church. They are to guard the doctrine, direct the services, select qualified officers, be in example a good minister.
- (b) **2. Timothy:** God's ideal Pastor (Ch. 2). Here we have a sample of an ideal pastor (1:5). He should have unfeigned faith. He should remind Christians to attend to sound doctrine (2:14). He must know the Scriptures and rightly divide them

(2:15). He must attend to his own spiritual welfare (1:6).

- (c) **Titus:** Conduct of the members of the church (2:11-14). Though we have ideal standards for both members and pastors, it is usually necessary to set in order things that are wanting (1:5) in any group of believers. We are taught to live soberly, righteous, and godly in this present world, to look for the coming of the Lord and be zealous of good works.
- (d) **Philemon:** All members of the church are on equal footing (v. 16). There is no lording over God's heritage, no Nicolaitanism here. The servant Onesimus is a brother beloved as well as the master Philemon, and Paul the aged and honorable apostle is humbly beseeching. Note: Compare Paul's behaviour here with that of Acts 9:1.

4. The Goal of Salvation: The Second Coming of Christ.

- (a) **1. Thessalonians:** The coming of Christ for the saints (4:16-18). Comforting aspect. We are here taught not to sorrow over the departed as others which have no hope, for at His coming for the saints we shall meet our loved ones again to be with the Lord forever (4:13-18).
- (b) **2. Thessalonians:** Warning aspect. After our Lord has come for the saints there is a time coming when He will come in flaming fire to take vengeance on them that know not God, and on them that obey not the gospel of our Lord Jesus Christ (1:8, 9). At that time He will also destroy the Wicked One (Anti-Christ) with the brightness of His coming (2:8). Christians are warned not to be deceived by any means regarding the coming of the Lord but to stand fast and pay careful and prayerful attention to the Word of God (2:1-3, 15; 4:1-2).

E. H. Groening.

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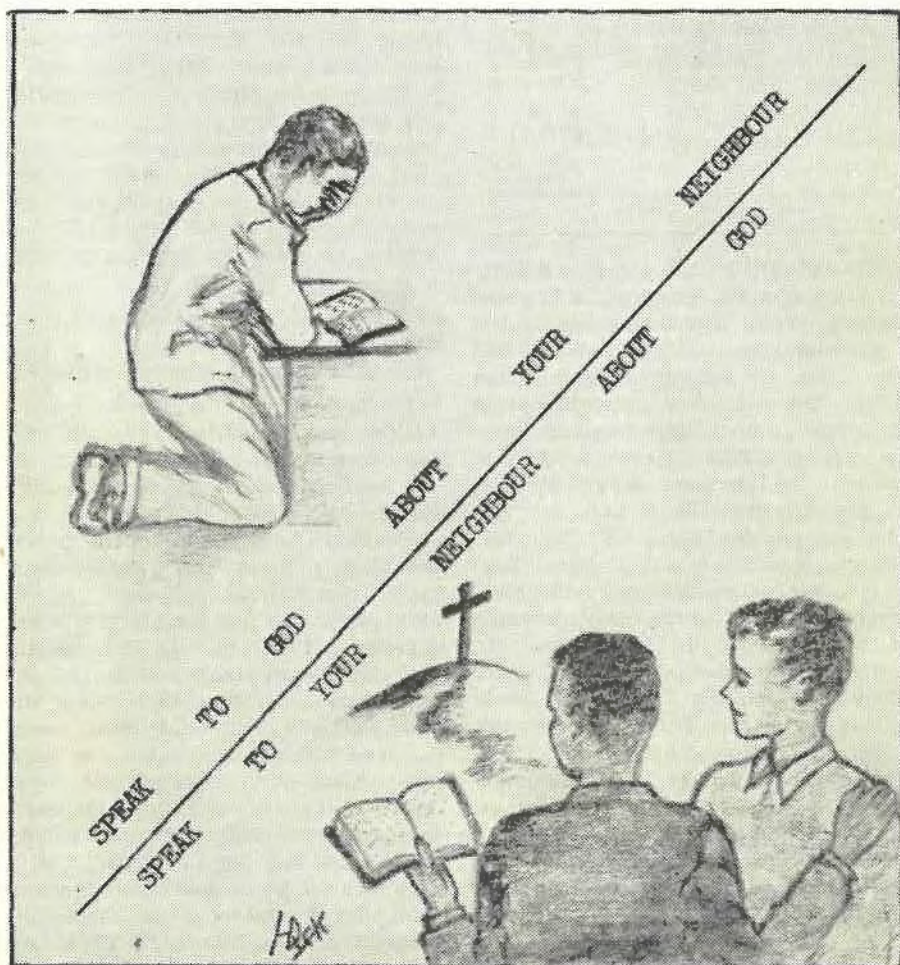
MENNONITE PIONEER MISSION

OUR MISSIONARY FAMILY

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Christians, "Why stand ye here . . . idle?"—Matth. 20:6.

THE MENNONITE PIONEER MISSION

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Rev. and Mrs. Edwin Brandt, Grand Rapids,
Man. (Note—Brandts are missionaries for
the Northern Canada Evangelical Mission
and receive only a partial support from
us.)

Rev. and Mrs. Peter Falk, Mukedi Via
Kikwit, Belgian Congo, Africa

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MISSIONSKONFERENZ IN WINKLER.

Vom 8. bis zum 13. Juni tagte in Winkler die Missions- und Bibelkonferenz. Die erste Versammlung, am Abend des 8. Mai was nur klein. Die schweren Regen hatten die Wege fast unfahrbar gemacht. Doch gleich in der ersten Versammlung empfanden wir die Nähe Gottes. Unsere Herzen wurden erwärmt durch die Gesänge des Winkler Chors und die Ansprachen der beiden Br. P. P. Tschetter von Kingman, Kansas und Calvin Flickenger, ein angehender Missionar von Pretty Prairie, Kansas. So war der Ton gegeben worden für die Konferenz. Br. Tschetter sprach über den Christ, oder das Christ Werden. Br. Flickenger führte uns etwas ein in sein Leben. Wunderbar habe der Herr ihm langsam die Überzeugung gegeben dass er ihn in Colombia brauchen möchte.

Die Beteiligung wurde immer besser. Am letzten Tage der Konferenz war die grosse Kirche am Nachmittage und auch am Abend ganz angefüllt. Die Chöre von Winkler, Halbstadt-Gretna, Kane-Plum Coulee, Lowe Farm-Morris, Morden und Altona; und Quartets von Homewood, Car-

man und Graysville dienten mit passende Liedern durch die ganze Konferenz. Die Sängergruppen von den verschiedenen Ortschaften der Bergthaler Gemeinde verbanden die Arbeit. Es brachte dieses auch mit sich dass die Besucher auch von den verschiedenen Distrikten kamen.

Das Singen, beim Sammeln der Leute war gut. Br. J. A. Wiebe und Schwester Mary Ann Peters taten in diesem einen wichtigen Dienst. Es war dieses eine gute Einstimmung für den Abend. Auch die Sitzanweiser, Kollektanten, Kirchenwärter, Heime die Gäste aufnahmen und alle die sich an den Kollekten beteiligten haben ihren Teil zur Verschönerung der Konferenz beigetragen. Br. J. W. Schmidt, der Vorsitzende der Mennonite Pioneer Mission, hat alle Sitzungen geleitet und einen sehr wesentlichen Beitrag gemacht. Möchte der Herr alle diese nachhaltig segnen. Es ist dieses nicht die Arbeit etlicher Personen, sondern unsere Arbeit. Zusammen werden wir auch den Segen geniessen.

—H.G.

DAS EVANGELIUM IM NORDEN.

Die Missionare J. M. Unrau und George Andres und seine Gattin liessen uns auf der Missionskonferenz etwas in die Arbeit des Nordens blicken. Bruder Andres sprach von dem grossen Felde. Er führte uns auf die dunkle Lage der Indianer. Sie haben die äussere Form der Religion doch die innere Kraft verleugnen sie. Sie werden sehr gefühlsvoll und können sich sehr aufarbeiten auf Gebets- und Zeugnisstunden und gehen nach Hause und betrinken sich, oder gehen und leben mit einer andern Frau. Die Arbeit wird auch erschwert durch Lieblosigkeit zwischen den verschiedenen Missionen. Es wird viel gegeneinander gearbeitet. Diesses setzt die Einwohner in Verlegenheit und sie wissen dann nicht was sie tun sollen.

Br. Unrau hatte das Thema zu verhandeln "Die Frucht oder die Eindrücke des Evangeliums im Norden." Er nahm das ganze Feld und stellte Kontraste an vom dem wie das Feld gewesen war vor sechs

Jahren und — wie es heute ist. Wenn wir an die Kinder Arbeit denken so ist dieses allein schon Ursache genug froh zu sein. Vor fünf Jahren wussten die Kinder nichts von Sonntagsschule. Heute sind sie gut mit der Schrift bekannt. Sie singen die schönen Evangeliumslieder. Sie tragen schon sogar bei um Mission in andern Ländern zu treiben. Dieses hat die Mission zu Matheson Island getan. Wenn wir dann auf andere Frucht schauen, so sehen wir dass schon mehrere Christen in der Gegend unserer Missionsstationen sind. Etliche sind in der Bibelschule und bereiten sich vor für Missionsarbeit. Dieses alles ist erfreulich, und wir wollen dankbar sein. Die Arbeit ist nicht vergeblich gewesen.

Beide Missionare zeigten der Konferenz etliche Schwierigkeiten. Die erste war die Antipathie welche der Norden gegen die Mennoniten hatte. Von den Mennoniten wussten unsere Menschen im Norden nur eins, nämlich dass sie nicht in den Krieg gingen. Sie wussten auch dass die Mennoniten sich etwas separat von andern hielten. Dieses alles hielten sie aber gegen die Arbeiter. Diese Opposition verschwindet aber immer mehr. Die erfahren dass wir nicht so schlecht sind, wie es ihnen vorge-malt worden war.

Die zweite Schwierigkeit ist aber nicht so leicht beseitigt. Wir sind Vertreter einer Gemeinde die fast zu einem Volk geworden ist. Bei vielen ist es nicht mehr klar ob wir ein Volk sind oder eine Bruderschaft. Dieses können die Leute im Norden auch nicht unterscheiden. Wir haben unsere eigene Sprache und wir wollen nicht haben dass sich andere in unsere Gruppe hineinheiraten sollen. Die Leute im Norden meinen nun, wenn wir so ein Volk sind, dann wollen sie nicht hinzukommen. Sie meinen wenn sie unsere Religion annehmen, müssen sie auch zu unserm Volk kommen. Das wollen sie nicht. Dieses ist eine Antwort warum die Christen sich nicht wollen von uns taufen lassen. Wir haben die Antwort noch nicht zu dieser Schwierigkeit. Die Lösung dieser Frage wird viel für unsere Mission bedeuten. Es wird aber viel Geduld und auch Weissheit von Seiten

unserer Missionare brauchen den rechten Weg durch diese Probleme zu finden.

Unsere Arbeiter aus dem Norden gaben uns aber den Eindruck dass es ihnen gut in der Arbeit ginge. Sie offenbarte eine Bürde für die Verlorenen ihrer Umgebung. Möchten wir zusammen mit ihnen stehen, auch in dem Lösen von schweren Problemen.

—H.G.

MISSIONARY REVIEW

Matheson Island

The work on Matheson Island is progressing very satisfactorily. They have two classrooms for this year. The teachers will doubtless be of great help to the Unraus.

At present the missionary home at Matheson Island is undergoing a change. The western part is being changed into a dispensary and living quarters for Miss Helen Willms who will be stationed there to do the medical work for the area surrounding Matheson Island. We trust and pray that this may prove a great blessing to Unraus and to the people in that area. Miss Willms will leave for the north in the last part of September.

Grand Rapids

Brother and Sister Brandt and their family report that they are well and enjoying the work. The work in the north is very slow and often very discouraging. The Indian is in many ways harder to reach than the people who worship idols, he has received a form of the Christian faith but not the power thereof. To undo the harm is very slow work. Pray for the missionaries that they may not become discouraged.

Anama Bay

The work here is in a state of crisis. The continual interference of certain elements has brought the missionaries to a state where they feel they can go on no longer. Urgent prayer is needed for this field. We should ask ourselves this question: Have we upheld this work in prayer as we should?

Miss Anne Penner

Miss Penner is at present in Winnipeg

taking a course in X-rays at the Grace Hospital. The rest for our missionaries often consists of study and meetings after which they are to return refreshed to their fields of work. Sometimes it seems to me that they are perhaps as tired when they return as when they came.

Africa—Mr. and Mrs. Peter Falk

They have kindly written an article for this issue in which they tell of their work. The Lord is using and blessing their work.

IN THE PATH

"In the path" is a phrase frequently heard in Congo. Because years ago there were only paths leading from one village to another, the natives said a man was "in the path" when he was on a journey. This phraseology has been carried over to this day, and thus even though today there are roads in Congo, when a missionary goes on a journey through the territory visiting the villages he is said to be "in the path."

Permit me, dear friends, to invite you to go "in the path" with us. After the regular morning service on the station and a council meeting, called because of special necessity, Tuesday morning, June 15, was taken up with packing our necessities to go "in the path." After the noon meal, we started off on our journey. After stopping on our way at several villages to speak with the teachers, we arrived at our destination at 5 p.m. A stick state house with a grass roof and bamboo mats around it was to be our headquarters for the next few days. The Carryall was unloaded and our things were arranged as well as possible. A supper was quickly prepared and partaken of and we were ready for the evening meeting.

The dry season had begun, thus no rain could be expected and the day's activities could be planned without taking interference from rain, thunder storms, and so forth, into consideration. The moon was at its best, preventing darkness from falling on the countryside. In this setting, the village people gathered at the

stick school house for the meeting. It was a joy to hear young children and aged folks join in singing the gospel songs which the teacher had taught them. There were many villages in this area. After the service the meetings for the coming days were announced. The next morning we began our series of lessons in the villages in that area. Upon arriving at one of the villages we met the chief and some people from another village who had come to attend the service and to invite us to come to their village also. During the following days similar invitations came to us from several other villages. Our second meeting that evening, as many of our meetings are, was very interesting, challenging, and full of responsibility. A goodly number again stayed after the meeting to be dealt with. There in the moonlight we dealt with these souls and made a bonfire of their witchcraft. To lead these seeking souls to a full acknowledgement of their Saviour and Lord is a very large responsibility. It is our constant prayer that the Lord may so lead and guide us that we may realize where these seeking souls lack understanding, that we may present the word necessary for the occasion that every individual soul might be regenerated to a new life in Christ Jesus. We sincerely covet your prayers in this behalf. This evening the chief of the village also came to accept Christ. Much time was spent in talking to him and in pointing the way of salvation out to him. He was converted by the Word, but he was not willing to give up the idolatry and trust fully in Christ. This man and others like him need your prayers that they might not only be almost persuaded but that they might fully yield to the Lord.

We continued our trip for eleven days. During this time the attendance at our meetings amounted to approximately one thousand five hundred persons. Ninety-seven souls came to accept Christ and a goodly number of Christians came for help and spiritual strengthening. Please remember these young Christians in prayer.

Their understanding is very limited. In some villages there are teachers who instruct the Christians and have services with them, but in some villages there is no teacher and it may be three months before we can make the round and visit them again.

Your for souls in Africa,

Peter and Annie Falk.

Ingeborgstrasse 32, Wuppertal - Barmen,
Germany, August 25, 1954.

Dear Praying friends,

"Precious Greetings with Psalm 100."

I have so much to praise the Lord for this afternoon, that it is hard for me to know where to begin.

First of all let me thank you one and all for your faithfulness in praying and in giving. May the dear Lord bless you abundantly for all the wonderful things you are doing for Him. Then also, I want to especially thank you who have been praying for my health. Truly the Lord has answered. For the strain I have been under since I retired to the field has been none too easy, and it is only the Lord who is upholding me by His right hand. Thank you so much for remembering me. My throat is well, and my cold has been taken away also.

When I wrote to you last we were in Wuppertal Wohwinkel, having a great time in the big tent. There the Lord blessed His Word and over one hundred accepted Jesus as Saviour. Praise His holy Name. Just today I had a letter from a young girl who could not make the break and she is still seeking, but is asking me for an interview. Pray for Renate, that she may soon come to the full light of the Gospel and be saved. She has much to fight with. The devil is so strong in so many of these dear young people. It was a great joy to daily pray with those who were coming to the Lord.

My next tent campaign was in Lemforde, a big village. All the villages around co-operated in this work. First of all we had so much rain that we thought our tent would break down. The Lord

made the people willing to come in spite of the rain. He richly blessed the work there, and gave us precious souls. I had an attendance of around 150 to 200 children every afternoon. Of these, I prayed with over sixty who accepted Jesus as Saviour. The letters and cards that are coming from there are thrilling. I wish I had room to publish some of them. They all speak of happiness and peace in their hearts. Praise His holy Name. Continue to pray as the follow-up work is being done by the workers that were present in the meetings, getting training along that line. Many young people accepted the Lord in the evening meetings.

Yesterday I returned from the International Youth Camp in Holland. We had an attendance of nearly four hundred. The youth came from Norway, England, Germany, Belgium, France and Holland. I have never attended anything that was anything like this. The morning was spent in teaching the Book of Joshua in four different languages. We divided the groups and had them in four groups so we could give the teaching in Norwegian, which was my job to teach in English and Enok Wangberg translated it into Norwegian. George Bruchs, an EEC worker, relieved me two mornings. The British were taught by Rev. Omri Jenkins, British Director, and the German by Herbert Janzen, our worker in Holland. The Dutch was taught by Rev. Jan Kits, our Dutch Director of the work in Holland. In the evening the messages were given in three languages from the platform, and in the audience we translated to the French and the German in small groups. Perhaps when you read this you would say, how can any fruit come from this? I must tell you that the presence of the Lord was so real that souls could not help but come to the Lord. Daily the Lord saved precious souls. There were unorganized prayer groups going on right through the camp. The young people would pray for those still unsaved. How wonderful then when they would come forward, and their comrades would see them, and they would go into their tents

or rooms, and join in prayer that they might make the step for the Lord. I can say that my heart was stirred and touched when on the last Saturday so many stood to their feet and dedicated their lives to the Lord. Will you now pray for these that they may grow and witness for the Lord in their respective countries. They have a burden, but it will be very hard for many of them. The Lord has promised to be with them. . . . "He will keep him in perfect peace whose mind is stayed (upon Him)."

Now I am getting ready to go to another tent campaign which is already in operation. I shall join them on Sunday. Do pray that rich fruit may come forth from the proclamation of the Word. Do also pray regarding our evangelists. So often we do not really have the liberty with them as we would like to have. We want to see people make a decision for Christ, and so often the opportunity is not given to the people to come and make a definite stand for the Lord. We can only lead them as we know that they are seeking. Pray for this.

In September there will be another tent campaign where I shall be doing the children's work. Ray Hume, our EEC worker, will be with me there too. How I Praise the Lord for the working together with the other workers. The team work is truly blessed of the Lord. It makes it so much easier too.

There is another thing that is on my heart and for which I want you to pray. While in Holland at the Youth Camp the Lord called some precious young people to go to Bible School, and the thing that was hardest for them was that they have no funds with which to go. The Lord laid it on my heart that I should help to send a student through this winter. It costs one hundred and fifty dollars for the two semesters. Later I will be able to send you the name of this student, but will you pray that God will choose the one of His choice, and then pray that that one who will be chosen will be used of God to preach the Gospel to the many who sit in

darkness here in Europe. I know you will join hands in this, and the blessing will be yours as much as mine. We are workers together with Him.

Pray for all our workers in Europe. There has been some hard work and blessed work done this summer in the many lands of Europe, and we all see that it is a time of reaping, especially here in Germany. We seldom have a meeting but souls are saved. God is moving towards a real revival. May we be found faithful in our places.

It was a great joy for me to be present at the Billy Graham Campaign in Dusseldorf, and to see the thousands fill the stadium and listen to the simple Gospel message and then when the invitation was given to see so many come to accept Jesus as Saviour. The words that were spoken are still lingering in the hearts of many.

Now, dear friends, I must come to a close. It has been good to chat with you a bit. Many of you I see before me as I saw you last year when I was with you. Others I did not have the opportunity of meeting. The bonds of Christian love bind our hearts together. I thank my God upon every remembrance of you.

May God bless you and keep you.

Till Jesus Comes,

Tina Blatz.

European Evangelistic Crusade,
811 Westview Street,
Philadelphia 19, Pa., U.S.A.

Grand Rapids, Man., August 17, 1954.
To all our dear people in the south,

Greetings to you in our beloved Saviour's Name. "And He hath put a new song in my mouth, even praise unto our God, many shall see it, and fear, and shall trust in the Lord." Psalm 40:3.

Six years have slipped by since we first came to Grand Rapids. Humanly speaking, it would be nice to report of a flourishing church established, but such is not the case. The Seed, which is the Word of God, has been sown. It has taken hold on some souls to a certain measure for

which we praise Him. But there is so much sin, so much of the ground with stones and thorns.

We are not complaining, the Lord has been good to us, as the pictures well show. He has blessed us with a healthy family. The Lord has supplied us with many needs. We cannot praise the Lord enough for His love.

The home which we have has been supplied by gracious gifts from God's people. We want to thank you for your share in it.

The Gospel Tabernacle, the spiritual 'light house' in this place has been a place where many have heard the blessed Word of God in word, picture and song.

Then last, but not least, the "o-ta-yames-ta-ma-kao," "The Ambassador" has travelled many miles, all helping to make this work more sufficient. We are happy to share all this with you—both to let you know what the Lord has done and to encourage you to pray the more.

God bless you all, let us hear from you,

In His service,

The Brandts.

NEHRU WOULD RESTRICT FOREIGN MISSIONARIES

Prime Minister Nehru told the Lower House of Parliament that the Government is not in favor of increasing the number of missionaries in that country.

The Prime Minister's comments were in reply to criticisms that foreign missionaries, especially Americans, were allowed to conduct activities in the Uttar Pradesh state on the Indo-Tibetan border. The claim was made that some of the missions owned extensive farm lands beyond the forbidden "inner line." This "inner life" is the farthest limit prescribed by the Uttar Pradesh Government beyond which no foreigner is allowed to go without permission from the authorities.

While Mr. Nehru referred primarily to missionary activity in border areas local problems also were made difficult "by the presence of excessive number of missionaries." The government regards this as a political problem and not a religious one,

Mr. Nehru said. He declared that Christianity is a respected religion in India and the good work of missionaries in public health and education is appreciated in the country. The unrestricted entrance of foreigners, however, he said might create political problems for the future.

Although the constitution of this new democratic republic guarantees all religious groups the right freely to "profess, practice and propagate" their faith, we need to recognize that India is subject to the same stresses and strains that affects us all today, in both the East and West. The leaders of India face the immediate need of stabilizing the central government, of welding together in a common loyalty the various segments of the population, and of building for a strong and secure future. . . . There is, in many quarters, a prevailing mood of nationalism that is strongly religious in character. Some groups regard the work of the missionaries as a threat to the heritage and culture of Hinduism and therefore a threat to India herself. Also, there are Communists in India who never cease to foment strife and dissatisfaction. They try to bring under suspicion all foreigners who come from non-Communist countries.

—The Gospel Herald.

Kamayala, Kahemba, July 1, 1954.
Christian Greetings,

Unlike our Canadian winters one of our greatest hazards in our winter here in Congo is grass fires. Daily we burn a small area of grass around our station as a safeguard for a prairie fire that might sweep across the parched vegetation. The fires around us have not done any damage here yet, but due to carelessness on the part of a native boy one of our infirmier's sun dried brick house burned down.

In the dispensary. The other day a chap of 16 came to have his arm treated. A year ago a monkey bit his wrist. The untreated infection kept spreading until now there was a nasty ulcer and a large swell-

ing from his elbow almost to his wrist. Another 11-year-old is having a sore treated that covers half his head. It started from tropical itch. Then there is a 6-month-old baby with open itch sores all over its filthy head — filthy because the villagers had plastered it with mud (native medicine). We rejoice that more and more people are coming here for treatment instead of resorting to heathen medicine. Pray with us that the many who come for relief may also accept the Lord Jesus and thus find the only cure for their sin.

In the chapel. One of our native teachers got married this month. Needless to say it was thrilling to be able to perform this my first ceremony, especially at a native wedding.

In the home. Invasion in our neighbor's home. Driver ants . . . ten divisions or so, struck in rapid succession. Sentries, house boys, neighbors went to the rescue with boiling water, burning grass, smoldering ashes. Finally after two-and-a-half hours of fighting, amidst bites, slaps and protestings the victory was won. Mary told us it was the only assault of its kind in the last 23 years, at her home. However, it had attacked the orphanage once, so that it took a couple of hours to pick all the ants off the little ones.

In the school house. Yesterday, June 30, school books were packed. Holidays had come for the 360 children on the station. (We have 3,241 others in district schools.) Many of these have accepted the Lord Jesus. Pray with us that they may be shining lights as they go back to their home villages. Many of their parents are still heathen.

In the district. There is much Catholic opposition in the districts but we rejoice for victory in Christ. The people on the whole are more favorable to the preaching of the simple Gospel, of the mission. Only last night we were informed that all the R.C. children in a certain school left their teacher and are now coming to our school.

Pastor Mark, one of our four pastors, came to our door last night with face

aglow. He had just returned from visiting his district and told of many souls saved.

In our hearts we have a longing to see many others, still in Satan's clutches, still in dark heathendom come to Christ. We need the prayers of you friends back home.

Yours in Christ,

Benny and Helen Eidse.

THE AFRICAN CHALLENGE

A religious newspaper, published by the Sudan Interior Mission carries the name "The African Challenge." During the mission conference in Winkler the challenge of Africa was presented to us through the two Congo Inland Mission workers, Rev. and Mrs. Vernon Sprunger. The Sprungers, home on their third furlough gave a very encouraging report of the work of the C.I.M. Since the work of this mission was begun in 1911 God has wonderfully blessed it. Through this period some 99 missionaries have gone to the field. Of this number about 60 are still active in the work.

The Belgian Congo is a Colony of Belgium, a small country of Europe, that is keeping the doors of her Colony open wide to the missionary enterprise. The Belgian government has recognized that Christianity has been the greatest building force in Africa. It is therefore offering financial aid for the educational, medical and building needs of Christian missions without infringing on the religious program of the mission societies. Among many other Protestants, the Congo Inland Mission is also responsible for a certain area of the Congo. In this territory of about 200 miles wide and 350 miles long there are over half a million souls who must be reached with the Gospel. This is the challenge that was presented to the Conference.

There are six well organized mission stations in this territory that serves as bases from which the Gospel is carried into the remote villages of the area. A seventh station is being opened now, and Rev. and

Mrs. Falk will be doing responsible work there. Every year a thousand or more are being baptized on confession of faith. Thousands of children are in the mission school. In fact the mission is the only force in the field that does provide an opportunity for education. Through these schools these thousands of children are being reached for Christ. One advantage of these mission schools is that practically all of the subject matter used in these schools has been produced or translated by the missionaries. All the teachers are confessing Christians and conduct church services regularly in their villages.

The Congo Inland Mission is also responsible for medical work in the area. During the year 1953 seven babies a day were born in their mission hospitals and outstations. Practically the same number of mothers brought their babies to the clinic regularly to receive instruction in hygiene and Christian nurture for their families. The doctors and nurses of this and other missions do a very vital part in bringing the Gospel to the half million people in the area.

The Vernon Sprungers gave the impression that they were engaged in a very worthwhile cause. They ventured to say that they would not trade work with anyone at the Conference nor with anyone living in the United States or Canada. They were in the work into which God had directed them and they were happy. They had dear brethren in Africa and they were looking forward to meeting them again. The Sprungers brought special greetings from the Peter Falks. They told that the Falks were working hard at the language and were preparing to take a leading part in the new stations.

According to the Sprungers, Africa is an open door now. How much longer no one is able to say. Different forces are working against Christianity. We do not know how long the door will remain open. Africa challenges us to do something and to it now.

—H.G.

PERSECUTION IN COLOMBIA

Calvin Flickenger, an appointed missionary for the General Conference field in Colombia reported one evening on that field. In the year 1944 Gerald Stuky and William Voth, a missionary from China made a trip through South America with the object in mind of finding a mission field for the General Conference. In the Colombian city of Bogota, Rev. Voth contracted malaria. During his time of illness Br. Stuky looked for a field. He found that it would not be necessary to go farther, but right there in the Bogota area a great need existed. A large leper colony was in the district and the children of these leperous parents presented a real challenge to these two ambassadors, Voth and Stuky. That was the beginning of the General Conference mission work in South America.

Today, ten years later, there is a well-established mission station in that area. One very important phase of the work is the school for the children of leperous parents. Many of these children have already decided for Christ and are preparing to serve Him. The evangelistic work in the surrounding area has also won a number of converts and several churches have been formed.

One typical convert is an old coffin maker. When this man made his decision known his business began to deteriorate. He finally had to resort to sandal-making. Even in this new occupation he found the opposition of the state church. But, in spite of all opposition, this convert remained true. He is an important witness in the church. He represents many others who have had similar experiences.

The future does not look promising for the mission work in Colombia. The doors seem to be closed to more missionaries. It is increasingly more difficult for older missionaries to come back from furlough. The Christians on the field are being persecuted. Church property is being destroyed. It is now even illegal to try to win Catholics to the Protestant faith.

Let us pray for the work in Colombia.

We want to pray in a special way for Calvin Flickenger, that the door may open for Him to go to Colombia. Let us also remember Jenet Soldner, a missionary nurse on furlough. She intends to go back soon. Let us pray that the door might open for her to return. Let us also remember the other missionaries on the field.

—H.G.

DER EINDRUCK DES EVANGELIUMS IM NORDEN.

Apostelgeschichte 14:27, "Da sie aber hinkamen versammelten sie die Gemeinde und verkündigten, wieviel Gott mit ihnen getan hatte, und wie er den Heiden hätte die Tür des Glaubens aufgetan." Möchte es dem Herrn gefallen was wir zu sagen haben. Bruder Gerbrandt schickte mir dieses Thema zu. Es schliesst viel mehr ein als unser Feld. So viel ich kann will ich euch ein klares Bild geben.

Ich kann nicht anderes denken als das die ersten weissen Menschen auch das Evangelium mitgebracht haben. Schon im Jahr 1613 kam John Button mit einem königlichen Freibrief an die heutige Grenze Manitobas an. Er erklärte ganz West und Nord Canada für den König von England. Nicht lange nach diesem kam die Hudson Bay Trading Company nach dem Norden um die Felle von den Indianern zu kaufen. Es war aber nur von den Jahren 1670-1870 das die H.B.C. ganz Norden regierte. Die Nordwester kamen über Land vom Osten und die H.B.C. vom Norden. Um die Jahren 1800 kamen auch die ersten Ansiedler von Europa hinein. Die Indianer empörten sich gegen diesselben, denn ihre Handel mit den Nordwestern wurden zerstört.

Lord Selkirk konnte so früh als im Jahre 1817 'treaty' mit den Indianern machen. Offiziell hat unsere Regierung nur seit dem Jahre 1870 jährliche Vereinigungsgelder gezahlt. Etwa 100 Jahre zurück, anno 1850, war die Wesleyan Gesellschaft tätig im Norden. James Evans war ja der man der die Cree Syllabics ausfind. Es sind dieses allerlei hacken die das Indianische A.B.C. darstellen. Anno 1906 revid-

dierte die British und Foreign Bible Society das ganze neue Testament.

Von den Vereinigten Staaten kamen Doktor und Frau Egerton Young. Sie versuchten die Indianer für den Herrn Jesus zu gewinnen. Sie machten ihre erste Reise nach dem Norden im Jahre 1868. Dieses ist ein paar Jahre früher als die Mennoniten nach Manitoba kamen. Sie nahmen ihr Hab und Gut mit zum Missionsfeld Norway House. Diese Reise nahm ihnen zwei und ein halb Monate. Auf seine Missionsreisen hat er viel entbehren müssen. Er hat in Schneehöhlen geschlafen wenn es 30 bis 60 Grad kalt war. Er hat hunderte Meilen mit Hunden gefahren um die Indianer die Botschaft zu bringen. Wilde Menschen wurden zahm. Furchtbare Götzen wurden beiseitigt. Das drummeln der Medicine Männer mit ihrem jämmerlichen Geschrei wurde gestillt.

Diese Missionaren ging es sehr arm. Sie lebten hauptsächlich an Fische, gerade so wie ein einheimischen Indianern. Doktor Young hat drei Bücher geschrieben "By Canoe and Dog Team," "On the Indian Trail" und "My Dogs in the Northland." Er schreibt dass sie im Herbst bis 10,000 Fisch gefangen haben um die Familie und Hunden durch den Winter zu bringen. Die Indianer kamen auch von weit und breit die Missionare zu besuchen. Eine Frau des Häuptlings kam zwei Wochenreise die Wahrheit vom Evangelium zu hören. Nach einem guten Unterricht wurde ihr ein kalendar gegeben um auch den Sonntag halten zu können.

Leider müssen wir sagen dass die alte Mission fast ausgestorben ist. Auf sehr viel Stellen sieht man die leeren Kirchen stehen. Sie haben auch so die letzte 15-40 Jahren gestanden. Sie bekommen keine geistliche Arbeiter mehr. Auf vielen Stellen wird das Evangelium von den Lehrern verlangt. Wenn sie aber kein geistliches Leben haben ist es traurig bestellt. Hier schleichen sich allerlei Irrtümer hinein, und die sind auf dem Wege zum Heidentum. Solange die Kinder getauft sind, dass sie zur Kirche gehören scheinbar ist alles gut. Man sieht auf den

Gräber der verstorbenen, Flagen. Diese sind um die böse Geister von den Toten zu halten. Die kleine Häuser auf den Gräber braucht man um die Geister der Verstorbenen zu füttern. Tabak, Brot und Schokolade findet man darinnen. Eines Tages teilte mir Osten von unserm Feind ein. Es ist ein indianisches Dorf. Man sagt uns dass sie Götzenopfer haben. Bruder Schmidt und ich waren auf dem Wege dahin. Doch wurden wir zurück gehalten weil wir aus Gasolin kamen. Wir waren nur 50 Meilen entfernt. Es gilt zu arbeiten da ist noch viel zu tun. In den Reservaten wo das Evangelium gepredigt wird ist es nicht so. Die Götzenopfer, Flagen und dergleichen sind unbekannt. Jedoch wenn jemand gestorben ist kommen die Leute zusammen die Trauernde zu trösten. Es wird bis 3 und 4 Tage die ganze Nacht gewacht. Es wird viel gesungen, in English und in der Cree Sprache. Es sind dieses alles geistliche Lieder. Solche als wir in unserm Evangeliums Buch haben.

Gott sei dank wir sind nicht allein die das Evangelium im Norden predigen. Die Northern Canada Evangelical Mission tut eine gute Arbeit. Sie haben ihre Hauptstation in Meadow Lake, Saskatchewan. Sie arbeiten mit etwa über 40 Missionare in den Provinzen Alberta, Saskatchewan, Manitoba, Ontario, und in den weiten Norden, North West Territories. Sie versuchen Missionare auf den ausliegenden Stellen anzustellen. Solche die nicht gut von den Gemeinden im Süden bedient werden können. Ihre Idee ist auf jede Stelle eine einheimische Gemeinde zu gründen, die dann auch als solche in der Zukunft selber weiter arbeiten kann. Es haben sich schon viele in dieser grossen Arbeit bekehrt, und auch taufen lassen. Sie predigen das Evangelium von unserm Herrn Jesus Christus. Auf einer Stelle in Ontario hat sich beinahe das ganze Dorf aufgemacht, so dass die Hudson Bay Company es inne wurde weil sie den Tabak zurück schicken müssten, er trocknete zu sehr aus.

(Fortsetzung folgt.)

WHAT IS TITHING?

"Just what is meant by tithing?" "What is the best way to handle the tithe?" These and many other questions are asked about the practice of tithing..

1. **The tenth.** Basically, tithing means the giving of one-tenth of the income directly to the Lord's work. It is a recognition of the fact that the individual is a steward of all he possesses. In the handling of finances, it is the minimum equally binding upon all Christians.

In some sense it can be said this is similar to the Scriptural teaching on the sabbath. While all our tithe belongs to God, we do set aside the Lord's Day in a special way.

2. **First-fruits.** The tithe is to be paid first. It is not something to be paid "If I can afford it." Both the Old and New Testaments make this clear. In Leviticus 23, we read of the "first-fruits." In Matt. 6:33 we read: "Seek ye first the kingdom of God and his righteousness"

Too often we fall for the human delusion that the Lord's work is greivous and burdensome, only to be done with left-overs of time and money. To give the Lord our best is both Scriptural and logical.

3. **Paying the tithe.** Recently a housewife got money out of an envelope marked "Tithe." This is one way. Many people carefully place one-tenth of all income into a separate box. This is a frequent practise. Others have a separate tithing checking account. Some businessmen prefer this method. One-tenth of the income goes into this account.

Still others keep a careful record of all their giving, and thus tithing becomes a matter of bookkeeping. Some do all their major giving by check. Thus they can analyze their giving at any time with the cancelled checks.

The most important factor is that a careful record be kept. Otherwise we are not really tithing. Certainly the God of order is not pleased with a slipshod method of supporting His work.

4. **What is income?** The government

says that income is what I have for myself. It is the adjusted gross figure. Only distinctly business expense is deducted. For the average salaried worker, the tithe is simply one-tenth of his income. If it is \$3,000 a year, the tithe is \$300. For the farmer and self-employed person it is what he has for himself. Naturally no living expense is deducted.

Actually it is not difficult to define income when one bears in mind that it is the amount we earn, the fruit of our labor, which we can spend as we will. The Lord is willing to give us guidance in this as well as all other matters.

5. **Offerings.** The Bible speaks of "tithes and offerings." The tithe is but the basic beginning. Certainly we ought to go beyond the tithe "as the Lord hath prospered us." Many have come up to the 20 per cent the government has allowed for deduction. Others have gone beyond.

The measure of our giving is not so much in how much we give, but what we have left and what we do with it. Andrew Murray reminds us that as Jesus watched the offering at the Temple (Mark 12:41-44); so he sees what we do and evaluates it.

"Lord, grant me faith to take Thee at Thy Word. In Jesus' Name. Amen."

Ingeborgstrasse 32
Wuppertal-Barmen
August 12, 1954.

Bergthaler Mennonite Church,
Manitoba, Canada.

Dear brothers and sisters in the Lord,
"Precious Greetings in Jesus Name."

This evening I want to come to you and greet you with Praise and Thanksgiving for what the Lord has been doing these last days and weeks. There has been a great ingathering of souls wherever we have gone.

First of all I want to thank you for your offerings you sent in to our office for the work here. I do thank you from the depth of my heart for your help and interest in the work. May God bless you richly. I am

sure that when you read the reports that you will not be sorry that you have a part in the work here.

The meetings in the tent have been of great blessing. Many, many souls have found Jesus as Saviour. How wonderful to see young people come to accept Christ as their answer for their lives.

Yesterday I returned from our International Youth Conference, held for eight days. We had thirteen nationalities represented, and the messages were interpreted into five or six languages. How wonderful the Spirit worked and precious souls were saved. Pray for these young people as they have gone home to witness of their new found faith and joy in the Lord. These are our missionaries that go forth into those places where we perhaps will never be permitted to go. The night of the dedication many got on their feet and dedicated their lives for service to the Lord. How my heart rejoiced to see them yield to His blessed will.

Now I am getting ready for the next tent campaign. I leave here on Sunday. So far since I came back, almost five months ago, I have had very few days without meetings. I love my work, and would not want to be anywhere else. The Lord is so precious to me. How I praise Him for calling me into His service.

I must close for this time. May God bless you all and use you for His Glory as you pray and give.

Yours till Jesus Comes.

Tina Blatz

ARE YOU INTERESTED?

"I can't get interested in missions," a young girl exclaimed as she left a missionary meeting with an older companion.

"No, dear, it isn't expected you should—yet," came the surprising response. "It's just like getting interest in a bank; you have to put in a little something first; and then the more you put in, the more interest. Time, or money, or praying, it doesn't matter which, but you have to put something in or you never will have any interest. Just try it!"

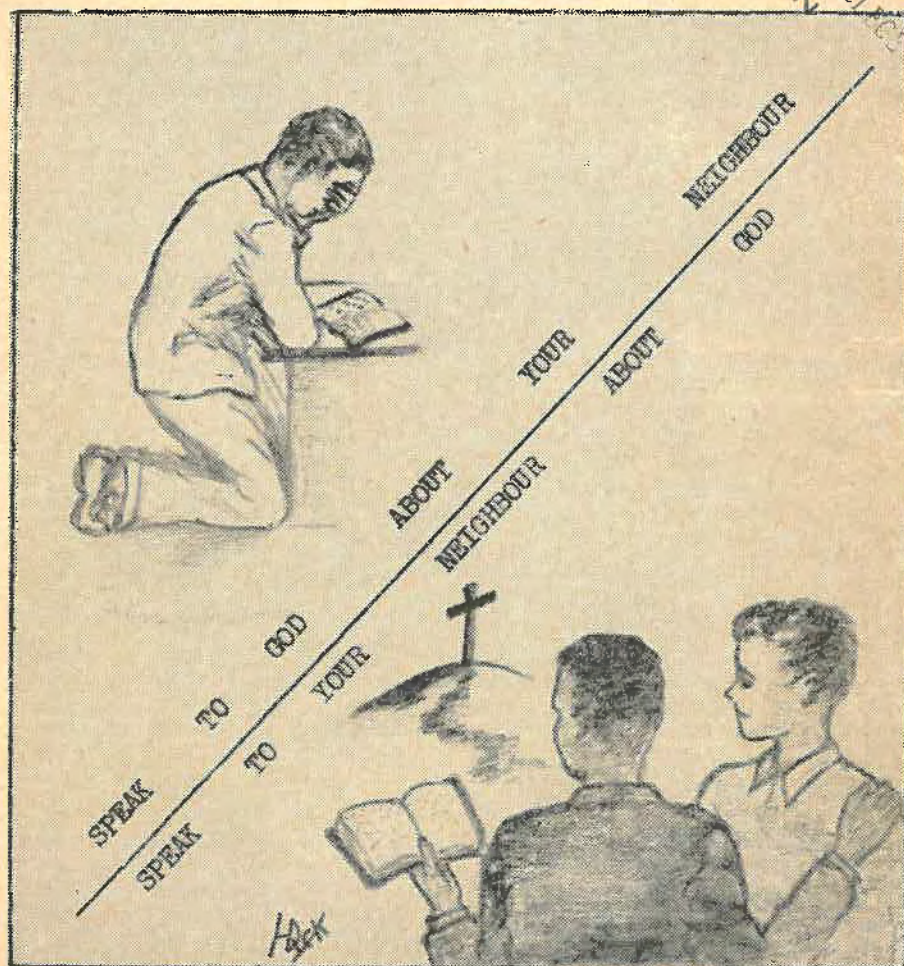
Canadian Mennonite Bible College
515 Wellington St.

MENNONITE PIONEER MISSION

OUR MISSIONARY FAMILY
JANUARY, 1955

Vol. XI

No. 1



Christians, "Why stand ye here . . . idle?"—Matth. 20:6.

THE MENNONITE PIONEER MISSION

Founded in 1945

Home Office: Altona, Manitoba

Chairman: George Groening, 948 McMillan Ave., Winnipeg 9, Man.

Vice-Chairman: Bernie Loepky, 110 Home Street, Winnipeg, Man.

Secretary: Rev. H. Gerbrandt, Altona, Man.

Treasurer: Mr. John N. Braun, Altona, Man.

Advisory Council

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Mr. A. J. Klassen, Morris, Man.

Editor: George Groening, 948 McMillan Ave., Winnipeg 9, Man.

Mr. Peter Schmidt, Lowe Farm, Man.

Mr. Wan. Funk, Otterburne, Man.

Mr. Is. Loewen, Winkler, Man.

Missionaries

Rev. and Mrs. George Andros, Anama Bay, Man.

Rev. and Mrs. Jake M. Unrau, Matheson Island, Man.

Rev. and Mrs. Edwin Brandt, Grand Rapids, Man. (Note—Brandts are missionaries for the Northern Canada Evangelical Mission and receive only a partial support from us.)

Rev. and Mrs. Peter Falk, Mukedi Via Kikwit, Belgian Congo, Africa

Authorized as second class mail, Post Office Department, Ottawa

A PRAYER FOR LABOURERS

The Lord of harvest calls for reapers. To those who will listen he still calls, "Who will go for me into my fields to reap." Must we also be told, "Why stand ye here all the day idle?" Strange as it may seem God did not call us to pray for a harvest, this is his work. His command to us now is pray ye for labourers to gather the harvest lest it perish. Throughout the history of man, God's call has been for those who will go and labour for Him.

Let us now take a brief glimpse in the past. When the Israelites cried for help God sent Moses but notice the great difficulty God had to persuade Moses. During the time of the judges it was the same thing: when they cried for a deliverer God provided one, as in the case of Gideon and Barak. Note the unwillingness of these men. Does God not even today have that trouble to get men to go for him. How few of the kings of Israel and Juda were willing to trust and serve God. Among the prophets it was even worse. There were often long periods of silence between the prophets. The prophets of God knew they would not be loved, their mes-

sage would not be pleasing therefore he must be ready to suffer and even die in the service of God.

Christ when he looked at the harvest field His heart was moved with compassion. When He looked at the harvest fields He saw they were white unto harvest but His followers did not see the wasting fields. He commanded them to lift up their eyes and look. If only we would look and see, our hearts as His would also be moved with compassion. If our hearts were filled with compassions we would also cry to the Lord of harvest to send forth labourers to gather the precious seed. It has often been said if we had the money then we could evangelize the world. These needs are often lacking but the basic cause still as always has been a lack of labourers.

Shall we now take a look closer to home even in our own mission. What is at present our greatest need? It is more labourers to go forth and gather an abundant harvest. We have the fields, the means but not the workers. We have those who are preparing for service and will be ready in a few years but the question remains who will fill the gaps now. Even as I write there is the Macedonian call, "Come over and help us." Will you respond? We need someone to take the place of Andres at Anama Bay. Another worker for Loon Straits. (These people are urgently pleading for a worker to come and help them). We also have the prospects of opening new fields as soon as we find new workers.

Will you join with us to pray to the Lord of harvest to send forth labourers into a field that is white to harvest.

Geo. Groening.

ANAMA BAY

On the shores of Lake Winnipeg some forty miles east of Gypsumville at the mouth of the Dauphin River, is the small Indian fishing village of Anama Bay. The population numbers approximately 135 including a few white men.

The life of these Indians is on a very low moral as well as social status. Neither



Camping on Tamarac Island are Br. John Dyck and Rev. J. M. Unrau.

do they have any inclination nor initiative to rise above their low standard. They seem to be quite satisfied to wallow around in the mire of their degradation. To make matters worse, these Indians have a cloak of religion which being primarily theoretical has no practical bearing on their lives. In past generations travelling evangelists have passed through this settlement, resided there till a few converts were won and then moved on again. This has left the Indians with fundamental truths which show them that Jesus loves the sinner but it fails to show them and to teach them that Jesus abhors sin. They have no conception of having to forsake sin in order to be acceptable unto God.

So through all their misconception and perversion of the Word of God, they have coined themselves a religion to their own tastes, "making the true Word of God of non effect," as Paul also states in II. Timothy 4:3.

It is among these Indians that Rev. and Mrs. George Andres have been working for the past four years. They have undergone extremely hard experiences in trying to teach the Indians the whole Word of

God. They have tried to teach the Indians that Christianity is a practical way of life, which should determine their daily behavior in social as well as in business relations. Yet the Christianity which the Indians profess seems to be too superficial to budge their deep rooted dishonesty and immorality.

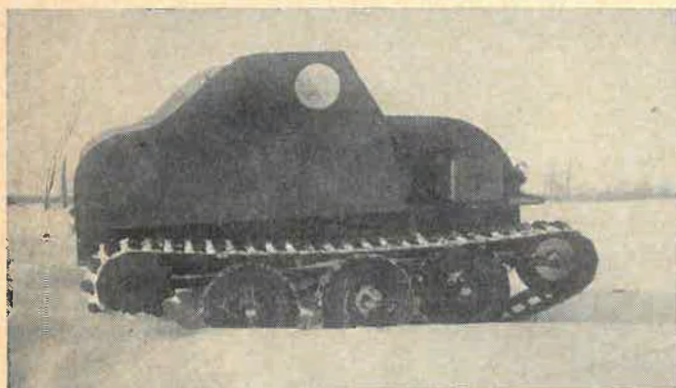
However the measure of success that the Andres have achieved cannot be determined by the number of converts won, but rather by faith in God's promise that "My Word shall not return unto me void." Though the work among the older people seems rather despairing at times, yet there is considerable opportunity of work among the younger generations, especially school children who have not yet been influenced so much by the extreme forms of pentecostalism which the spiritistically inclined Indians relish.

Since the Andres have withdrawn from the field it is expected that the teacher, Dave Penner, will carry on the work among the children. Let us remember him in prayer that he may have love and wisdom as well as tactful firmness to carry on this work so that the true Word of

God might become firmly entrenched in the hearts of these children, perchance through them an avenue might yet be found into the hearts of the adults.

Jake Giesbrecht.

Note—Brother Giesbrecht, a student in the C.M.B.C., was sent to Anama Bay to assist the Andres in their moving out and also to report to us on the situation.—G.G.



Arctic Sno-car used by

Rev. J. M. Unrau.

AN ARCTIC SNO-CAR

Winter travel in the north is always a problem. Different methods have been tried and found unsuccessful. Brother Unrau tried dogs, then a power toboggan. None of these proved to be satisfactory. It was suggested to get a plane but our work is too young and small for such a project. Since Miss Willms went to Matheson Island last fall the problem of travel became even more apparent. Sometime before Christmas our attention was drawn to something entirely different—an Arctic Sno-Car. This vehicle is illustrated. It has a top speed of twenty-five miles an hour. It travels in deep snow, muskeg, ice, and even mud and slush. It will have an enclosed cab with a heater that will keep them warm in any kind of weather. It seems to be the ideal vehicle for the type of service we wish to get from it. Its light weight will be an advantage on the ice. We trust that the Sno-Car will serve to bring the gospel to regions now unreachable.

At the time we made our annual budget we did not plan on this expense. If you would like to help in this way of spreading the gospel you may do so in helping to pay for this. In the next issue Brother

Unrau will be able to tell you how the Sno-Car is working in practice.

G.G.

Matheson Island, Man., Jan. 4, 1955

Dear Christian friends,

Greetings with John 15:15. The Lord truly has revealed himself unto us these last days.

We have just had our Bible week. The brethren, H. J. Gerbrandt, Ervin Groening, Peter Giesbrecht and John Dyck, held two daily services here December 28, 29, 30. One in the afternoon and the other in the evening. We had fair attendance at the meetings. Brother Gerbrandt had studies in Philippians in three afternoons along with evangelistic services in the evening. Brother Wiebe dealt with the Book of Acts which he called the "Greatest Missionary Book Ever Written." He gave six addresses in all. He mentioned the doctrine of the Holy Spirit in particular. The male quartet sang a number of songs each time to add to the blessings of the Word.

Our Island received a great blessing and as the local people pass the remarks, we say too, "We wish we could have carried on a while longer." The singing was the best ever.

Miss Anne Willms, the sister of our nurse Helen Willms, helped my wife prepare a supper for those who stayed through for the evening service. The fellowship we could have with those who stayed (about thirty) for supper, was great.

Traveling was very good so that the brethren came all the way with the car from the south.

Our relatives surprised us from Carman one Sunday afternoon. They came all the way for a twenty-four hour visit. This was pleasant.

Trudie is going out to Winnipeg tomorrow to have her dentures made.

By now our public school teachers are back on the job again. Please do not forget these witnesses we have in the North.

Yours in His glad service,
Jake and Trudie Unrau.

at the time due to a change of address on the part of the editor. We are therefore putting them in this time.



AUF WIEDERSEHEN.

Den 31. Januar verliess Schwester Anne Penner die C.N.R. Station in Winnipeg und fuhr nach Chicago. Hier traf sie mit Geschwister Edward Burkholder, auch Missionare von Indien, zusammen und fuhr mit ihnen nach Berne, Indiana. Von Berne fuhr sie zusammen mit Melva Lehman nach New York. In New York bestiegen diese zwei Schwestern, am 5. Februar das Schiff m/v Hoegh Silvermoon und fuhren so nach Bombay, Indien.

Wir denken noch heute an ihre letzten Worte auf ihrem Abschiedsfeste. Sie war froh, wieder zurückzugehen zu dürfen. Sie schaute nicht auf die beschwerden und Opfer, sondern auf das Vorrecht, am Bau des Reiches Gottes, in Indien zu helfen. Mit dieser Vision vor Augen nahm sie Abschied und ging zurück zu ihren Leuten.

Wir haben Schwester Penner versichert, dass wir hinter ihr stehen wollen. Das meint aber nicht nur mit Gaben, sondern auch mit Gebeten und Briefen. Wir haben ihr versprochen jeden zweiten Monat einen Brief zu veröffentlichen. Sie ist nun unsere Vertreterin. Möchten wir ihre Vertretung würdig sein.

H.G.



Mr. and Mrs. Edwin C. Brandt,
Lorne, Leslie, Loretta and Lloyd.

GRAND RAPIDS

We are sorry to report that we have had no recent word from Brother and Sister Brandt, so that we are not able to write anything of them. In the last issue they had sent us an article for the M.P.M. quarterly, and also found cuts to be used in the paper. The pictures were mislaid



The Mission Home at Grand Rapids, Man.

Altona, Man., Jan. 3, 1955.

During the Christmas week from December 27-31 a group of five men consisting of Rev. H. J. Gerbrandt, Jake Wiebe, Ervin Groening, John Dyck and Pete Giesbrecht, made a trip to the north to visit the mission field with the aim to motivate Gospel interest and share blessed fellowship.

It was a cold brisk morning as we left on the 27th. The five of us met at Lowe Farm, where we started north in Mr. Groening's car. The road was fine all the way to Pine Dock, which we reached by about 4:30 p.m. Here we were met by Mr. Unrau, who already had arranged for a service in the school. In spite of the cold weather and difficult lighting situation, a fine group turned out in number about thirty-five. After some songs by the quartet, and a song by the Pine Dock children, Rev. Gerbrandt brought the message. It was indeed a joy to proclaim the Gospel to them and feel as well as hear a welcome for another meeting before returning home.

After the service Mr. Unrau went with us on the car and showed us the way across the lake to Matheson Island. Here we met up with our first trial of boldness. It didn't take long to prove we weren't at all so fearless on eighteen inches of ice than on solid ground. The frequent cracking of the ice gradually turned to rapid explosions underneath the car, and the humming of the wheels almost convinced us that the hind wheels were spinning in

water already. One can't express the many ideas that pass through the minds but it was well as we crossed the cracks, and were even able to go the highway speed limit for some distance.

Here at the Island, a scheduled program had been planned to have six services in three days. At 2 p.m. and 7:30 p.m. meetings were conducted. Mr. Wiebe gave informative lectures on the book of Acts, continuing through the night services. Rev. Gerbrandt challenged the children, as well as the adults, with constructive messages on the book of Philipians in the afternoons, and timely sermons during night services. The quartet served with a number of Gospel songs at each gathering. It was with pleasure that we could also hear a group of eight young girls, led by Mrs. Unrau, sing a few numbers at the last service. We hope they'll keep it up and that the small choir will increase in number as well as in service. All the afternoon attendants at the meetings were invited for a full course meal in the Unrau's house. As there generally weren't very many at the day services, they were able to manage at two tables in the house. This kept the Unraus and the Willms sisters very busy for awhile, but they never failed to put up a hearty filling supper which I'm sure was enjoyed by all.

Even though not many turned out for the day meetings, the night meetings were always attended by some who seldom attend. The last service was well attended and time was given for a short testimony period.

Quite a few homes were visited during our stay and the friendly faces and words were encouraging, and impressed us with the hope and feeling that mission work in the north had not brought resentment even though many take the careless and indifferent attitude towards the Gospel.

A few words about the dispensary at the Island. Miss Willms has been of great help to the people around. All over one hears favourable reports on the friendly "Florence Nightingale" at the Island.

The impression one gathers as one goes from place to place is one of encourage-

ment and also a great challenge to put more effort into furthering the Gospel work up North. We need more prayer and supplications that more souls might be spurned on to a victorious Life in Christ. One thought that struck me while going on lake ice was that so many of the Christians up North as is the same case everywhere, is that when the going is easy without trials they feel safe and secure, (compared with the firm and solid road), but when testing and trials come there is fear and feeling of insecurity (compared to the thin ice on the lake).

May Christians everywhere realize the need for an unwavering faith in God. Shall we not neglect to pray for the missionaries and Christians as well as the souls to be saved.

ANAMA BAY

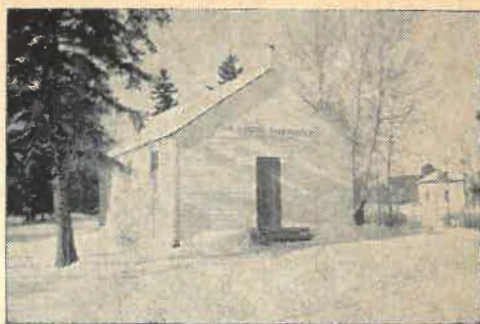
By now many of you already know how things have turned out at Anama Bay. Rev. and Mrs. George Andres have left the field just before Christmas. This move had been expected for some time. The work here has been extremely hard due to pentecostal influence. These extremists are not hindering our work but are destroying their own work at the same time.

The prolonged strain has been very hard on Brother and Sister Andres. They feel very tired and discouraged. We would request your prayers on their behalf. If you can make it, write them an encouraging letter.

They are at present living on his parents' farm. They have as yet made no definite plans as to what they plan to do in the future.

The work at Anama Bay is being carried on by the teacher, Dave Penner. He is taking care of the Sunday School that Andres had. We trust that the Word which has been sown in the hearts of the children by Brother and Sister Andres will bring much fruit.

G.G.



The Gospel Tabernacle at Grand Rapids, Man.

A FEW IMPRESSIONS OF MATHESON ISLAND

For two years I had been trying to picture in my mind what Matheson Island would be like and now in a very short time I was to see it in reality. "Only about half an hour till we dock," was the answer to my enquiry. I hurried to my cabin and got ready. Then I went on deck. Land was to be seen on both sides. The trees were lovely, the rich evergreens blending in with the glorious autumn colored broad leaf trees. To the right must be Matheson Island for I could see some buildings. What was awaiting me? Would I measure up to the tasks expected of me? Such and other questions presented themselves to me. I wanted to trust God who is faithful to His promises and who, I was sure, had called me to this work.

It was early Sunday morning shortly after seven o'clock when the S.S. Keenora pulled into the dock. A number of people were already there and others were hurrying towards us. When I stepped off the boat, I was greeted by Mr. and Mrs. Unrau and although some of the other people had come to see my arrival, they now walked quietly away. I had been warned that these people were shy and now I experienced it.

My first patient came to see me the



The Boat "Ambassador"

day after my arrival. He wanted something for his eyes which appeared inflamed. I cleansed them and then advised him to return in about a week's time as my drugs had not yet arrived. When he did come the second time, I noticed that his eyes looked much better, so I told him he did not need the medicine. Then I discovered that he wanted me to examine his eyes because his sight was poor. I suggested his poor eyesight was probably due to his age, seeing he must be in the seventies. "Yes," he admitted, "that was what the eye specialist had told him," who had checked his eyes some time ago, and who could not do much for them, but he had thought maybe I could help him. This attitude of over-expecting I have felt in others who have come to see me. I try to inform them of my limitations without destroying all confidence in me, whether I have succeeded I do not know. However it is great to be able to witness to them of a God who has no limitations.

As I visit the homes, I notice Scripture texts on the walls, even in such homes where the parents do not attend services. They must be there for a purpose, for we know that His word will not return void. But how did the Scripture texts get there? Probably through the children who attend Sunday School. I have been impressed with the faithfulness of some of the youngsters where I am sure they do not get much encouragement from home; Sunday after

Sunday they will appear regardless of the weather. And their enthusiasm for singing is something many of our larger church groups could learn from. Just looking at their eager faces and listening to their lusty voices stirs my heart. Then my prayer is, that their love and interest for the gospel songs may remain and that their lives may not be marred by sin as those of many of their parents are.

I have also been deeply impressed by some of the Christians here. Their faithfulness in attending services including Bible study and prayer meeting and their zealous and faithful testimony is a real encouragement and stimulus to us. God grant that soon more would join these ranks.

Helen Willms.

OH LORD

Oh Lord! let Thy spirit fill my heart,
Let it flood my very being,
That to me it may impart
Thy precious gift of seeing.

Seeing Lord Thy holy will,
That shall be my hunger still,
Treading in Thy sacred land,
As all I put in Thy hand.

Teach me now, and let me be,
Filled with Thy unfailing Love;
And forever let me be
Consecrated unto Thee.

Found in plains of holy thought,
Guided by Thy higher Will;
Seeking Thee, or seeking nought,
Giving all, or waiting still.

Others oft have tried and found
Grace sufficient Lord in Thee;
Grace that doth so free abound
Shall also be enough for me.

—Bernie Loeppky.

We are indeed very glad to employ local talent. May the Lord grant that we use the gifts that He has bestowed upon us.—Ed.

Vermilion Bay, Ont.

Dear Praying Friends,

We greet you with Hebrews 13:15, "By Him, therefore, let us offer sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name."

First of all we feel ourselves indebted to thank you all for your prayers and gifts during this past summer. Without prayer we cannot do anything, with prayer we can do everything. Then we want to thank all those who gave so abundantly towards our car fund last year. The "Meteor" has given us very good service. We drove it 14,000 miles the first year at an operating cost of about \$500 including gas, oil and one tire. The Lord supplied it all.

We also want to praise the Lord that He supplied all our needs, very often from unexpected sources. Further we feel grateful to the Lord that we again this winter have three of our young people in Bible School. It is a sacrifice almost too great to make as the work here is still in its infant stage, but if the Lord has called, who are we that we should withstand. God forbid.

Furthermore, we praise God for the many open doors He has put before us. One of these doors is sending out the printed page. This month we have been able to send out some 250 letters carrying the Gospel, often, probably, where no Gospel worker has ever entered. Then the Lord opened one door where we can go and preach in a rural school. The people there seem to be so hungry for the Word.

In our last letter I requested your prayer for an addition to our house. This, however, has not been granted but we have been able to remodel our present house a little. The Lord marvelously supplied. We again thank you for your co-operation in prayer.

We also feel led to bring to your attention a few requests for prayer. One is for two ground-grip tires for winter driving. Another very needful prayer request is for our children who have to attend a school which is bitterly opposed to the

Gospel. We would covet your prayer so very much on their behalf. Pray also for my dear wife who has so much trouble with arthritis, especially in the present damp weather. Then we would also rejoice if you would join us in prayer for a piano accordian. This would be a great asset in the Lord's work.

The municipal election had to do with temperance. I have been appointed by this liquor committee to be advertising chairman, and we as a group of men feel that we shall do our utmost to keep it confined to the already existing outlets. How demoralizing that would be to our country should we lose our vote! Like Mr. Stirett of the Sudan, I mark this request, "Urgent." Do also pray for the Word of God we are giving out continually. We so much long to see souls saved.

In Him,

The H. W. Giesbrecht family.

CHRISTMAS GREETINGS

Mukedi via Kikwit,
Belgium Congo, Africa.

Dear Friends:

"That was the true light, which lighteth every man that cometh into the world," John 1:9.

Again in this Christmas season we are reminded of the love of God revealed in the coming of His Son, our Saviour. Our hearts rejoice and praise God that the Light is shining into hearts stooped in darkness, that they too may be illuminated.

Christmas Day is a special day in Congo for the Christians to commemorate the birth of our Saviour. Christmas has not been marred by traditions of Santa Claus or commercialism, as is the case in many other countries. Last year the Africans at Mukedi had decorated the church beautifully with palm branches and bogen-villia. On Christmas Day many Christians from the area came to the mission and the large, new church could not hold all the people. Tunes of "Silent Night," "Joy to the World" and many other familiar Christmas carols were heard. But not only

on the mission station, but also at the regional centers, people from the villages in the vicinity of the centers gathered for a special program. In some places teachers with the school children from different villages participated in the program. These places were visited by a missionary. After the program the Christians gathered for a communion service. Similar activities will take place here again this coming Christmas Day, at the same time that you are having special Christmas services in the churches in America. Together let us exhalt our Saviour's Name in this season.

As we look back at the experiences of this past year, we can truly say, the Lord has been good to us and we have much to praise Him for. There have been times of rejoicing, and also times disappointment. However, at all times He has been with us. The opportunities to witness for Him have been numerous. With the help of Christians we have been able to conduct many services. The number of those who came to seek peace with God has been gratifying. May they continue faithfully to follow our Master and to grow spiritually. Many believers have been strengthened in their faith and have been formed into little church groups in a number of sections of our area. Some new schools have been opened and more villages are asking for teachers. In a large area where the mission had only one teacher to witness for Christ, we now have six teachers.

Let us share with you one experience which illustrates some of the blessings that we receive. In one of our remote villages the Lord's work was very weak. In February we placed a consecrated teacher there. After visiting the village several times during the spring and summer months, I noticed a marked increase of interest in God's Word. Recently I spent five days in this village. The Lord blessed our efforts. Both believers and unbelievers were touched by the Gospel message. At the close of our series of meetings the Christians decided that, because the school building no longer provided adequate space

for the meetings, they would build a "stick" church. We are thankful and rejoice when we see Christians join together in little church groups to worship God and to send forth the Gospel light among their own people.

We would not fail to mention the great blessing that the Lord has given to us by entrusting little Leola to our care. She is a healthy, happy baby. At this time she is eight and a half months old. She is crawling and also getting up when she can take hold of something for support. She is a little sunshine in our home.

May we take this opportunity to thank all of you, who by your prayers and your donations make the Lord's work here possible. May He reward you richly. Please continue to pray that the Gospel message may continue to be carried out while it is yet day.

We wish you the Lord's blessings in this Christmas season and throughout the new year.

Yours in Him,
Peter, Annie and Leola Falk.

INDIA

Miss Anne Penner's farewell was held on January 23 in the Altona Berghaler Church. How short the time her rest seems to us. Sister Penner has indeed not had very much rest. She has visited many of our churches several times. She has also spent considerable time in training that would make her still more useful on the field. We wish to express our sincere appreciation of her stay with us. She has been an inspiration to many of us. Memories of her services will long linger with us. May you rest assured, Sister Penner, that our prayer shall accompany you for travelling mercies, and may the Lord richly bless your second term of service.

—Ed.

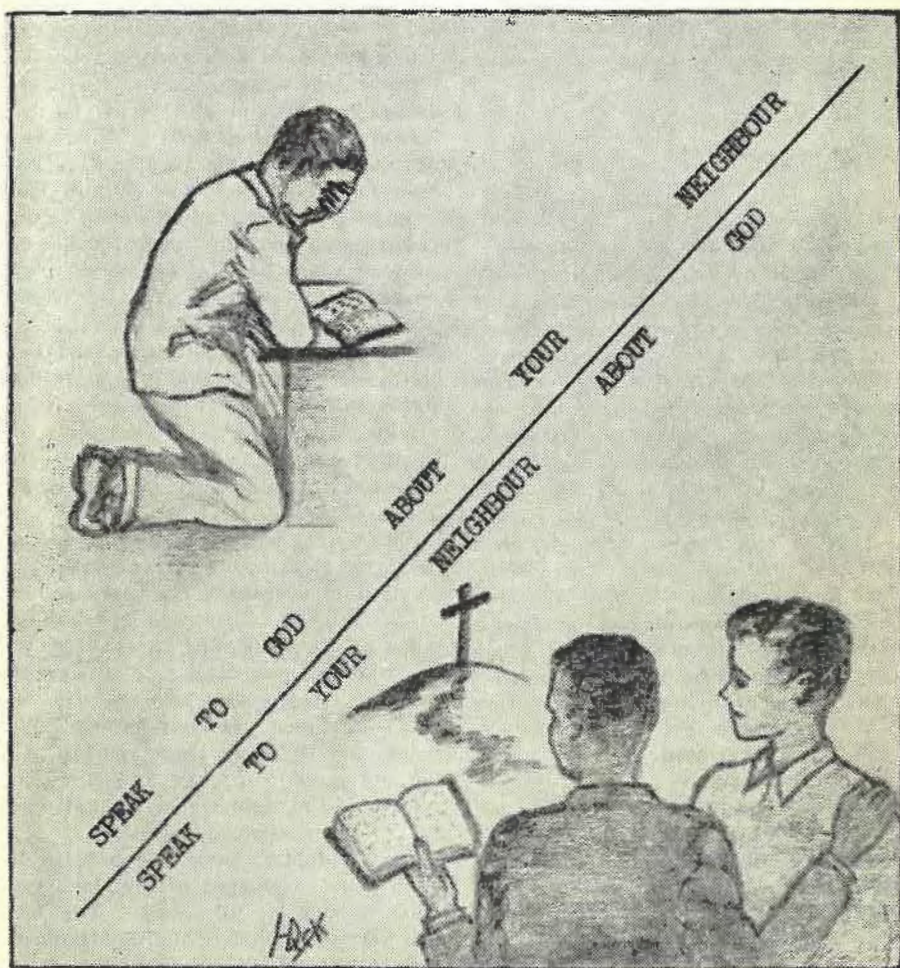
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AUGUST, 1955

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Anne Penner, India

Authorized as second class mail, Post Office Department, Ottawa

MISSIONARY TEACHERS

The success of the work in northern part of Manitoba is largely due to many christian teachers who have done a most commendable work. Mr. Grafton the Inspector of unorganized territories tells us that about one third to one half of all his teachers are Mennonite teachers. He is most ready to speak of their work. He says that the success of the schools is largely due to the type of teachers we have supplied. He says they not only teach the children but show the people how to live. We as a Mission are very thankful for their testimony they have left and for the doors that they are opening for us. May the Lord richly bless them in their service for Christ.

Ed.

SNO-CAR

Last winter when we received word from J. M. Unrau that at last a new type of vehicle had been invented for northern Canada's winters. The Sno-car was highly praised and thought to be just the vehicle needed at Matheson Island especially in helping Miss Willms in her work as a public health nurse.

The Mennonite Pioneer Mission decided to get one of these Sno-cars. We regret to say that the car has caused us much trouble and inconvenience so that we have decided to return the car to the people we bought it from. An agreement for the return of the Sno-car has been made. We feel that this is indeed a most unfortunate thing for us. We are very glad that we were able to make arrangements to return it.

G.G.

BLOODVEIN INDIAN RESERVE

Although this reserve is almost one hundred percent catholic yet twelve families voted to request a protestant school. They have watched the results of the Matheson Island school and they wish to have a school like it. Sometime in June the chief of the reserve came to Winnipeg to talk over this matter with us. We at this time tried to plan a way in which we could help these people not only with a school but to provide them with a means of a Gospel witness.

We were able to get a lease on a small island just off the shore of reservation. On this island is a building which we hope to use as a school after making some alterations. This place is in a very convenient location and we trust that it will serve as a means to reach many with the Gospel of Jesus Christ.

There are several factors that give us some concern at this time. Firstly, we are in need of a teacher for this school. The teacher will be expected to do some mission work at the same time. Secondly, the cost of opening a new station in these northern areas is very costly and we are finding that our funds are running low. We request you to make these matters a very definite point of prayer that God may direct us to the right worker and also supply the means needed.

G.G.

Rev. and Mrs. John Hoepfner of Steinbach have conducted a Summer Vacation Bible School at Bloodvein. The interest was very good, many children attended. We rejoice for this work and pray that the Lord will bless the Word that has been sown.

NEW CANDIDATES

We are glad to announce that at our last semi-annual meeting in May Mr. and Mrs. Otto Hamm were accepted as missionary candidates. They have spent several years at Grand Rapids where Brother Hamm served as teacher. The Mission Board has recommended that Brother spend one more year at C.M.B.C. for further Bible training. Their field of service has not yet been decided.

LOON STRAITS

Mr. and Mrs. Jake Wiebe, will spend their summer months at Loon Straits. These people have been asking us to supply them with a Christian worker for some time. We feel that Brother and Sister Wiebe will fit well into the work.

PRAYING MORE

If we had prayed more we need not have worked so hard. We have too little praying face to face with God every day. Looking back at the end, I suspect there will be great grief for our sins of omission—omission to get from God what we might have got by praying.—Andrew Bonar.

GLIMPSES OF OUR WORK

By H. J. Gerbrandt

MENNONITE PIONEER MISSION ACCEPTS NEW MISSIONARIES

Mr. and Mrs. Otto Hamm, mission teachers for three years at Grand Rapids have made an application to the mission and have been accepted. Br. Hamm was in Bible School last winter and in C.M.B.C. during the spring term. He intends to continue with his college training through next winter.

Otto Hamm comes from MacGregor and his wife, the former Margaret Neufeld from Altona. They have four children. Brother Hamm is very interested in the Indian. He has been trying to study his background and why the Indian acts as he does. This will help him much in his later work.

The Hammes, as well as other missionary candidates need our prayer support. Their

children have to grow in an unwholesome environment. The missionary too, has to make sacrifices. It is different from what it used to be and still it is hard. May those who are going into the work now and those who will do so in the future, be found faithful and fully surrendered to obey as God leads.



Photo shows John Unrau shaving himself in the woods.

NEGLECT OF PRAYER

"When Moses lifted up his hand Israel prevailed, and when he let down his hand Amalek prevailed." Ex. 17:11

Although we as children of God are not engaged in a physical battle our spiritual struggle may be compared to that of Israel as spoken of in the above verse. The chief result of neglect on the part of Moses was the defeat of his nation. This itself spoke of weakness within the camp of God's people. If we read this verse in its context we find that Moses was chosen of God to raise his arms toward heaven. No other person could take his place at this particu-

lar time and place.

If we as a mission church look at our field and our work today we must admit what applied to Moses here applies also to us at this time.

In the first instance when we look at our defeats as well as our victories we must admit that too often our hands have become heavy in prayer. If we have not had the success that was rightfully ours it has not been due so much to the strength of the foe nor to the unfaithfulness on God's part. The great weakness has been with our own prayer life. One of the first results of neglected prayer is defeat abroad.

Secondly, a neglect of prayer leaves us open to attack at home. In Mark 14:38 we read "Watch and pray lest ye enter into temptation." If there is any danger at all that any one should be inclined to a spirit of doubtfulness in regards to the work God can do by way of his children on the mission field, we need to search our prayer life. Doubt is nothing but a weapon of the enemy.

Thirdly, God put Moses on the mount to stretch out his hand and no other person could do it for Moses. In the same way God has chosen us in Christ Jesus, and he has put us in our place, in this case it is a place of prayer. Although we can help each other even as the friends of Moses helped him each one of us must lift up his own hands if we are to have the victory.

If we must admit that doors have been closed where once they were open we have but one question to ask, "Where were the hands of Moses, your hands and my hands when our missionaries were out in battle and God was waiting to give us the victory?"

Bernie Loeppky

Matheson Island, Man.

Dear Readers,

Knowledge is essential for the forming of an opinion or the developing of an attitude. The Apostle Paul says in Romans 10:14; How shall they believe in Him of whom they have not heard. That is why we are trying to give the people here especially the children information, through

various channels, about Christ and about the Christian life. One way of doing this is through good books.

Just a little more than a month ago we started our Sunday School library, the book being donated by various Sunday School groups in Southern Manitoba. Already some of the children have read over twenty books. They simply devour the contents. It is very encouraging to hear a boy enthusiastically telling you snatches of a story his friend has read. This shows that they think and talk about what they read. Not only do the children read the books but they take them home and some of the parents read them as well. Just a short time ago, a story exposing the awfulness of alcoholic drink was taken into a home where drinking is prevalent. This book was read by the mother. Our prayer is that it may accomplish in that home the purpose for which it was written.

Best of all, partly through the reading of one of the books one of the boys accepted Christ. At present he is manifesting signs of new life. Pray that he may remain faithful and that he may be the instrument in the home to lead his parents and sister to Christ.

We feel that already the books have proven their value and we would like to thank those who made possible the purchase of these books. They have given the children an appetite for better reading. The readers thoughts have been directed into healthy channels. The books have also in a delightful way, transmitted knowledge of the need of salvation and of the responsibilities as well as joys of the Christian life.

Yours in Christ,
Helen Willms

OPEN DOORS

"I have set before thee an open door and no man can shut it. . . ." Rev. 3:8 These words were spoken by Christ to the church at Philadelphia. There are several wonderful promises in this verse first the open door is given by Christ. It is not a door that is forced or searched for but



Our "Beginners" Sunday School including Phyllis Unrau among the group.

rather sent by the Lord himself. When he has opened it and set it before us we need have no fear but move forward being assured that he will prosper and bless the work he has set before us. The second promise is that no man shall be able to shut it. How often we have seen in the past that man has deperately tried to close out God's work but all attempts have failed.

Canada's vast northland with its scattered inhabitants who have been so neglected in the past, are calling for us to come and help them. The opportunities and open doors are more than we can fill. Some fields have repeatedly called to us to come and help them. The question arises why have we then not helped them? We have not the workers. Christ commands us to pray that the Lord of the harvest may send forth labourers in his harvest field. Let us make this an earnest point of prayer.

We would like at this time to share with you some of progress and plans that are now being carried out.

PONGUESSI

This place is really part of the Little Grand Rapids Reserve. The Reserve itself

became so crowded that it became necessary for some of the people to find a new location. They have formed another little settlement some twelve miles away.

The people of this reserve are indeed most misfortunate, first in that they are so isolated that in order to get out it means that they must make about seventy five portages on a return journey. They are exceedingly poor. Their homes have earthen floors the roof is covered with ground to keep out most of the rain. There is no school of any kind. The chief of the reservation said when our children are born they are not baptised (This is the only form of baptism that they know.) they never marry they just live together and when they die we just bury them. They tell us that for years we have waited for someone to come and help us. If this is true how can we stand idly by when they so earnestly entreat us to come and help them.

In response to this appeal the Mission has decided to send Jake Giesbrecht and Dave Friesen to build a home for the missionaries and also a school. This is no simple undertaking seeing there is no

lumber of any kind available except it be flown in by plane. We plan to build everything possible with logs and send in only the things that are absolutely necessary by plane. We do request you to remember these brethren as they will work in conjunction with Indians in this work. Do pray that the Lord may send us the needed funds to carry on this project.

We praise God for having supplied us with workers for this field Henry and Elna Neufeld. They are missionary candidates for our Mission. They have spent a number of years at Moose Lake and also at Little Grand Rapids as teachers. They are attending the linguistic school at Caronport. This will enable them to learn the language of the Indians better and thus help them to work better with them. G.G.

NOTE—Since the above article was written the saw has arrived and has been shipped to Ponguessi. By the time this article appears in print we trust that the saw will already be in operation.

The cost of shipping lumber to such places is so high that it was felt to be more economical to saw our own lumber. We request again that you bear these matters before God in prayer that the needed means may be found to bring the gospel to these needy people. G.G.

Matheson Island, Manitoba

MAY REPORT—A Trip To Loon Straits

For some time I had been waiting for an opportunity to go to Loon Straits. Finally after break up, I made definite plans to go. Even on my trip alone I had a few new and interesting experiences.

It was a beautiful Sunday afternoon on the first day of May, when Mr. Unrau and I left Matheson Island for Pinedock. The next day I wanted to continue my journey to Loon Straits. We had a blessed time of fellowship with the teacher Margaret Buhler at Pinedock. In the evening we held a service there which was well attended.

The next morning a fog enveloped us, so we waited until it had cleared a little. After travelling a short distance the fog became denser again. We had been on the

water a good half hour, when we ran into some ice. We circled around it but soon came upon more and larger pieces of ice. The fog was very thick, we could only see a few feet ahead of us. It just seemed as though a blanket of fog hovered over the ice. For a little while longer we tried to find a passage through the frozen masses but failed. The fog had not lifted at all so we turned back as far as Big Bullhead. Here we remained a few hours till the fog had cleared. Then we continued on our way, avoiding the large blocks of ice by steering towards the East shore. In some places a layer of candles, small particles or ice, were strewn over the surface of the water. This did not hinder our journey at all. However we did encounter some fairly large waves for a short distance, the largest I had thus far been in contact with, and come in contact with them we did.

At Loon Straits, I received a friendly reception first at the Garf Mankman's and later at the teacherage. The next few days I spent checking the school children, visiting some of the homes and getting acquainted. I found the people very friendly and appreciative.

One thing I will remember about Loon Straits is its bridges. Almost everywhere I went, I had to cross a bridge. These bridges were made of planks of all shapes and sizes and some of them were even made of rough hewn logs that would turn as soon as you stepped on to the one end. I did not feel very safe on them and crossed them very cautiously. How good, I thought, that the Bridge between God and man is safe and sure and will always remain so, for Christ is the same yesterday, today and forever, Hebrews 13:8.

Helen Willms.

FUTURE MISSIONARIES STUDYING AT LANGUAGE SCHOOL

Mr. and Mrs. Henry Neufeld, mission teachers in northern Manitoba for the past three years have made application to our mission. They taught school two years at Moose Lake and one year at Little Grand Rapids. Now they are in language school.

at Caronport Sask. This language course will greatly help them acquire the Indian language later.

Henry Neufeld comes from Leamington, Ont. and graduated from the C.M.B.C. three years ago. Mrs. Neufeld is the former Elma Friesen and is a certified school teacher. She also studied at the C.M.B.C. The Ontario churches will help them with their school expenses. The Neufeld's, if accepted, expect to go to the new Pauiguess station for the next winter.

The Neufelds have shown a real desire to work in the north with the Indian people. They appreciate the Indians and get along very well with them. May the Lord bless them now as they prepare and in their future ministry.

WHERE SHALL THEY GO?

Miss Helen Willms, our missionary nurse reports that there are Indian children in the North that come from broken homes. These children are then taken by other Indian people or even sent to the welfare department. Miss Willms is concerned that these children come to Christian Homes or institutions that are Christian.

Due to racial differences it is not easy to place them in Mennonite homes. Some time in the future these children may force the mission to start another work in the North. It may be necessary to open a children's Home for Indian children. At the present the need may not warrant this step, but we must watch developments and be ready to go forward if the Lord directs in that direction.

BIBLE SCHOOL TEACHER IN SUMMER WORK ON LAKE WINNIPEG

Mr. and Mrs. J. A. Wiebe are spending the latter part of the summer at Loon Straits. The Christians at Loon Straits have asked the Mennonite Pioneer Mission for help. They wanted a teacher to instruct them in God's Word and help them in reaching others for Christ. The Wiebes are also asked to help with the construction of a chapel.

During the first week of work Brother Wiebe had the privilege of helping Teddy Lee of Pine Dock learn to know Christ. Teddy has been under conviction for a number of years. He now wants to serve the Lord through witnessing for Him. It will not be easy. There are many opportunities for him to fall back. May the Christians everywhere pray for Teddy Lee. May he grow in the Lord and be a vessel fit for the Master's use in helping others come out for Christ. He claims that there are several other young men who are debating this step.

Mathejon Siland, Man.
Liebe Geschwister im Herrn:
Einen herzlichen Gruß im Namen Jesus.
Wir sind eben zurück von Loon Straits,
der Ort wo Geschwister Jake Wieben in
ein paar Wochen erwartet werden. Gestern



On course to Pine Dock. It looks like vacation time.

um ein Uhr Nachmittag verließen wir Matheson Island. Es war ein außergewöhnlich schöner Tag, so daß wir in zwei und einhalb Stunden die fünf-und-zwanzig Meilen gefahren waren. Herr und Frau Montman waren bereit auf dem Wege nachdem kleinen Loon Fluß, der nur so vier Meilen von der Ansiedlung ist. Sie luden uns ein mit zu fahren, und es war uns auch nicht leid daß wir es getan hatten. Wir fuhren den schönen Fluß hinauf bis wir zum ersten Wasserfall kamen. Unser Fahrer machte es so recht interessant da er uns erzählte wo er ein Reh und ein Moose geschossen hatte. Mit gespannten Augen schauten wir ob wir auch wenigstens etwas Wild sehen könnten. Das einzige was wir sahen war wo der Beaver Bäume in den Fluß gelegt hatte. Die Geschwister hatten etwas Margarine und Zwieback mit, welches dann dort mit etwas Tee unser Vesper wurde. Die wilde Früchten der Kirichen und Saskatoon Gehölz verschönerte das gemeinsame Mahl.

Später da wir wieder bei der Ansiedlung waren hatten wir noch eine Versammlung in der Schule. Eine Anzahl Zuhörer beide jung und alt fanden ihren Weg dahin, obwohl sie nur eine Stunde Zeit hatten. Trude erzählte die Geschichte für die Kinder, und mein Text war 1. Könige, Kap. 17 und 18. Es wurde ziemlich spät, so blieben wir dort übernacht, und heute Morgen fuhren wir im Regen nach Hause. Der Wind war uns entgegen doch waren wir bis Mittag zurück.

So der Herr will wollen wir in diesem Jahr einen Kamp auf Matheson Island haben. Wir haben das Vertrauen daß sich eine schöne Anzahl melden werden. Wir verlangen von unsern Kamp Kindern daß sie Bibel Berje lernen, und daß ein jeder ein Dollar Eintritts Geld zahlt. Es wird dieses nicht die Unkosten decken, doch ist es eine Hilfe, und sie fühlen daß sie nicht alles umsonst bekommen. Die Matheson Island Kindern werden wohl müssen in der Kirche schlaffen.

Uns fehlt Geld um den Fußboden in unserer Kirche, auch etwas Farbe den Boden zu fertigen. Seit Ostern haben wir für diesen Zweck in unseren Versammlungen kollektiert. Jetzt haben wir schon etwas über \$20.00 zusammen. Es haben etliche Versprechungen gemacht; diese waren freiwillig. Im ganzen wird es über \$100.00 kosten.

Das Wetter in unserer Gegend ist ziemlich naß, von Oben und von Unten. Die Gärten sind gut naß genug ohne das man sie wässert. Das Gemüse kommt alle hervor, doch ist es etwas zu kalt. Der Fischer schilt „Wind, Wind.“ Man hat die Neze bis zwei und drei Tage nicht heben können. Wenn es so lange nimmt haben die Fische nicht nur ein anderes Geruch, sondern sie ändern ihre Farbe. Das Wasser im See Winnipeg ist sehr hoch in diesem Jahr, so daß man viel Schaden erwarten kann, wenn die Herbst Winde kommen werden.

Im Dienste des Herrn.

Trudie u. Kate Unrau.

UNSERE MISSIONSKASSE

Dieses Missionsblatt lässt uns in die Arbeit unserer Mission schauen. Es wird in diesem Sommer viel getan. Unsere Missionskasse ist aber nicht unerschöpfbar. Sie ist heute niedriger als sie in den letzten Jahren gewesen ist. Pauinguessi kostet viel Geld. So zahlen wir auch monatlich etwa \$700.00 in Gehälter und andere Unkosten.

Die Mission macht heute einen Appell an alle Missionsfreunde, die Arbeit Finanziell zu unterstützen. Unsere Gemeinden sind gebeten ihre Missionskollekten nicht zu vergessen. Auch bitten wir um besondere Gaben. Wir haben sicherlich Missionsfreunde, die vielleicht \$5, \$10, \$25 oder \$100 geben können. Alle Kollekten und Gaben sind an unsern Kassierer, John N. Braun, Altona oder an die lokalen Kassierer unserer Lokalgemeinden zu schicken.

MENNONITE PIONEER MISSION

OUR MISSIONARY FAMILY



THE MENNONITE PIONEER MISSION

Founded in 1945

Home Office: Altona, Manitoba
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Vice-Chairman: Rev. George Groening,
Morris, Man.

Secretary: Rev. H. Gerbrandt, Altona, Man.
Treasurer: Mr. John N. Braun, Altona, Man.

Advisory Council

Mr. John Kroecker, Plum Coulee, Man.
Mr. David Funk, Winkler, Man.
Mr. Henry J. Paetkau, Morden, Man.
Mr. Peter Epp, Homewood, Man.
Mr. A. J. Klassen, Morris, Man.
Editor: George Groening, Morris, Man.
Mr. Peter Schmidt, Lowe Farm, Man.
Mr. Wan. Funk, Otterburne, Man.
Mr. Is. Loewen, Winkler, Man.

Die Geschichte der Mennonite Pioneer Mission

J. W. Schmidt, Vorsitzende

Die Entstehung dieser Mission geht zurück zu dem Jahre 1940. Es wurde ein Komitee von der Berghafer Gemeinde ernannt um mehr Mission in der Gemeinde zu wecken. Dieses Komitee bestand aus drei Gliedern.

Etwas später wurde der Versuch gemacht in Mexico eine Arbeit anzufangen. Im Jahre 1945 wurde das Komitee erweitert bis auf neun Mitgliedern so daß alle Hauptstationen der Gemeinde vertreten waren. Indessen wurde unsere Aufmerksamkeit nach dem Norden Manitoba's gelenkt. Etliche unserer jungen Leute wurden dort als Lehrer angestellt. Diese sahen die Notwendigkeit der Arbeit dort und erzählten es zuhause in der Gemeinde.

Im Jahre 1948 wurde uns eine Station auf Matheson Island angeboten. Geschwister J. W. Muraan erklärten sich bereit hinzugehen. Diese Geschwister haben dort seit Oktober desselben Jahres im Segne arbeiten können. Es sind auch jedes Jahr etliche christliche Lehrer im Norden gewesen, die gute Arbeit getan haben. Ein Jahr später meldeten Geschwister George S. Andres sich für den Missionsdienst. Sie dienten ein Jahr bei Pine Dock, wo die Schwester als Lehrer diente. Indessen suchten wir nach einem anderen Platz. Der Herr zeigte uns Anama Bay. Geschwister Andres arbeiten jetzt das zweite Jahr dort. Zwischen waren auch die Geschwister

Edwin C. Brandt nach Grand Rapids gegangen. Sie arbeiten unter der Northern Canada Evangelical Mission, bekommen aber teilweise Mithilfe von unserer Mission.

In diesem Sommer schenkte der Herr uns ein Paar für Afrika. Bruder und Schwester Peter Galt sind jetzt im belgischen Congo.



Sister Anne Penner, Champa,
India

Miss Penner, of Rosenfeld, Manitoba, is serving the Lord Jesus as a nurse at Champa, India. It is her desire to win souls for the Lord Jesus, to bring them out of heathen darkness into the marvellous light of the Gospel. Miss Penner is coming home for her furlough this summer. Pray that the Lord may give her the much needed rest.

The Lord willing we expect to take on her full support after her furlough.



My objective is to evangelize our dear people on Lake Winnipeg. We try to cover four villages, which are one hundred and fifty miles north of the city of Winnipeg. The occupation around here is chiefly fishing. A little trapping is also done. The population here is a mixture of whites, Indians and mixed. They have a form of Christian religion but deny the power thereof. Pray with us for the further spreading of the Gospel of Jesus Christ in tract, visitation, Bible study and evangelistic services.

Jacob M. Unrau, Matheson Island

Luke 3:6, "And all flesh shall see the salvation of God." I dare not work my soul to save, for Christ that work has done. But I would work like any slave, out of love for God's dear Son.

As long as I can remember I have had the longing to serve the Lord. After my own soul was saved I felt the call to serve my Lord among those who had never heard. He has wonderfully brought me through Bible School and then opened the door for us to go to Northern Manitoba. It is a joy to serve and tell of God's great love. My desire is to see that those around us shall know the way of salvation. Then come and accept this salvation by faith in Christ Jesus.

Trudie Unrau, Matheson Island





Rev. and Mrs. Peter Falk, of Morden, Manitoba, left for Belgium, in September, 1952, to study French. In April, 1953, they left for the Congo and arrived May 14. They are busy studying the language now. They will begin their evan-



gelistic work as soon as the language is sufficiently learned. They work under the General Conference but get their support entirely from us. Let us continue to remember them in our prayers.

Rejoice evermore. Pray without ceasing. 1. Thess. 5:16, 17. We praise God that a few souls have received Jesus as their Saviour from sin. Pray for the young converts, especially that the Lord might put a burden on their hearts to witness to their own people. Pray also that more people might be willing to receive Christ and forsake the pleasures of this world. Remember us also before the throne of grace that we might be found faithful children of our Heavenly King doing His will.
Agatha G. Andres



Our field of labour is the Dauphin River Indian Reserve in Sturgeon Bay on Lake Winnipeg. We work amongst treaty and non-treaty Soto-speaking Indians, and also some white people of various nationalities. Nature of our work—regular services, Sunday School teaching, conducting a Bible Study class, having weekly sing-song with the children, house to house visitation, personal work and tract

distribution. The rate of illiteracy is high. The Bible has not yet been translated in the Soto language. Doors for the Gospel are still open; how long they will be is uncertain. Ungodly forces are at work. Need is prayer, much prayer and more prayer, mingled with much praise. We are debtors. Rcm. 1:14.

George Andres

MENNONITE PIONEER MISSION

OUR MISSIONARY FAMILY

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No. 1



Christians, "Why stand ye here . . . idle?"—Matth. 20:6.

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Mr. Wan. Funk, Otterburne, Man.

Mr. Is. Loewen, Winkler, Man.

Editor: George Groening, Winnipeg 9, Man.

Assistant Editor: Jake Giesbrecht

Missionaries

Rev. and Mrs. Jake M. Unrau, Matheson Island, Man.

Rev. and Mrs. Edwin Brandt, Grand Rapids, Man. (Note—Brandts are missionaries for the Northern Canada Evangelical Mission and receive only a partial support from us.)

Rev. and Mrs. Peter Falk, Mukedi Via Kikwit, Belgian Congo, Africa

Miss Anne Penner, Jagdeeshpur, via Paipur, M.P., India

Helen Willms, Matheson, Man.

Mr. and Mrs. Henry Neufeld, Pauingassi, via Little Grand Rapids, Man.

Authorized as second class mail, Post Office Department, Ottawa

EDITORIAL

" . . . and ye shall be witnesses unto me both in Jerusalem, and in ALL Judea . . ." Acts 1:8.

Is it not noteworthy, that though we have enjoyed the blessings of living in a civilized, literate country and have enjoyed the blessings of salvation for many generations, we have for many years sent missionaries and teachers to far-off lands, yet there are so many in our own province who have never heard of the Good News of Salvation and have received few, if any, of the benefits of living in a Christian country? Jesus said, " . . . ye shall be witnesses unto me both in Jerusalem, and in all Judea and Samaria, and unto the uttermost parts of the earth." Many can not go to the uttermost parts of the earth but maybe God has a place for them to witness for Him in Judea or Samaria.

Having witnessed the work of the Pioneer Mission for some years, as well as having had the privileges of participating actively in its mission on a few occasions, I have seen that God has richly blessed

this work and is causing it to grow and reach more parts of Judea with the new of Salvation. May God grant, as I join the work as assistant to the editor, I might be a blessing, and help this work to grow in out-reach and tighten the bonds between those on the field and those at home.

Jake Giesbrecht

Matheson Island,

Feb. 5, 1956.

Dear Friends,

I wish to thank you all very much for the gift of the bombardier. It's wonderful how God leads and makes it so plain to us what is best. As there is nothing better for getting around in than a bombardier. So many more can be reached now. Services are regular now every Sunday here and Pine Dock, during the week Bloodvein can be reached. I had the privilege of going last week with Mr. and Mrs. Unrau for a wedding. How they are hungry for the gospel and a teacher. We pray that some one will be willing to go. Our Sunday school has also picked up since the children can be brought with the bombardier. Thanking you all again. May God richly bless and keep you all.

Sincerely,

Mrs. Gilbert Settee

Ed. Note—Mrs. Settee is one of the christian group on Matheson Island. It may also be remembered that it was her son who was drowned in a boating accident last summer.

THE GOSPEL MESSAGE

Some years ago in Northern India, Bishop Warne of the Methodist Church was preaching to a congregation seated on the ground. He pictured how the very people Christ came to serve and save, seized Him, mocked and spat upon Him, took Him before Pilate, and, after judgment, took Him to Calvary. Vividly he described the sufferings on the Cross, the desertion of His friends in His agony, and how, in the midst of it all He cried out: "Father

forgive them, for they know not what they do!"

When the Bishop reached this point, an old Hindu priest could stand it no longer. He rushed forward, threw himself at the Bishop's feet and exclaimed over and over: "We want you to leave India. We want you to leave India."

The Bishop asked why; to which the Hindu replied: "Because we have no story like this. We have no Saviour who lived a sinless life, died for His enemies, and prayed for the forgiveness of those who took His life. We have no story like this in any of our religions. If you keep on telling this story to our people, they will forsake our temples and follow your Saviour."

Since this is exactly what thousands are doing all over India, what India clearly needs is to have every missionary give more and more of this message.—Oriental Missionary Standard.

THE MACEDONIAN CALL

For a few years the Pioneer Mission had received requests that they build a school at Pauingassi. This last summer they answered the call and built a school at which Henry and Elna Neufeld are teaching at present. The work is hard yet glorious in that the Indians are anxious to learn, not only secular subjects, but about God and His love for the Indian as well as for the white man.

Now again we are faced with the challenge of establishing new outposts. **Blood Vein**, a predominantly Catholic reserve, has made numerous requests to the Pioneer Mission for a Christian school and teacher. So also **Cross Lake** has welcomed the suggestion that a Christian school be established there. May God grant that many might be willing to answer the call and give the gospel message to those at our back door. Let us pray for these two places as well as for the many other schools that will be open to, and looking for christian teachers this year.

AN INDIAN FUNERAL

A few days before I arrived at Pauingassi this summer, a baby was born to an elderly Indian couple. It was born in the typical Indian fashion, with only a few "mid-wives" in attendance. About two months later it was taken along to the distant rice fields, where every available hand was employed in picking rice for commercial purposes.

This moving from one place to another in search of more rice fields might prove too much for any new born baby. So about three weeks after they had left the settlement, an unusually quiet procession wound its way back, along the numerous waterways, to the settlement. Indians love their children as much as any white parents and are anxious to give them a proper burial.



This is a picture of a typical Indian grave. It is still a carry-over from a vague traditional custom, that the spirits desired free access to the grave, hence the little door in front.

For the next few days hurried preparations were made for the funeral. A special trip was made to the trading post at Little Grand Rapids for white linen to line the carefully constructed box which served as a coffin. Flowers were gathered and liberally pinned on the coffin. The preparations for the funeral were all supervised by the Counselor. On the day of the funeral, most of the other Indians came home from the rice-fields.

The service itself was quite a solemn occasion. All the Indians gathered around the little casket which was set up close to the house of the bereaved parents. After a lengthy talk by one who was reputed to be the oldest Indian on the settlement, the Counselor spoke for while, then both sang a few Indian chants. After the singing the casket was opened and all the Indians, children as well as grown-ups, took their turn and kissed the baby. After all had had their turn, the Counselor beckoned me to pay my respects to the child and the parents. Though none of them could understand me (my interpreter had not returned from the rice fields) I still felt that God could convey a message to them by other means. I do hope and pray that the few words and motions I made may have turned their thoughts to one who is the Resurrection and the Life.

The burial itself followed much the same pattern. Each Indian in turn went past the grave and tossed in a hand full of earth, after which the shallow grave was carefully filled up. Later the family built a small house over the grave. The day of the funeral was climaxed by the whole settlement taking part in a "drum-dance" and a liberal distribution of "home-brew."

MISSION REPORT

At our annual meeting the M.P.M. Board requested that I tour our mission stations and also look for possible future fields in northern Manitoba. Together with Jake Unrau and John Kehler, our pilot, we spent five days and travelled a distance of about 1,400 miles. I was much impressed by the

fine work done by our missionaries and our Christian teachers. It also gave me a glimpse of a great work that has to be done. It had never occurred to me that such conditions actually existed in Canada. We need not go to Africa to see heathendom.

Grand Rapids — Rev. and Mrs. Edwin Brandt

This field belongs to the Northern Canada Evangelical Mission but they receive partial support from the M.P.M. They have been doing a fine work for the Lord for about the past seven years. They gave us such a hearty welcome that it was hard to leave them. They are coming out on furlough this spring.

Matheson Island — Rev. and Mrs. Jake Unrau

This work has continued for six years, during this time a number of people have become Christians and we feel that the time has come for them to form a local church.

The snowmobile that we bought last winter with the help of the Canadian Conference Mission Board has proven a great blessing. A number of letters have been received from local Christians expressing their thanks for it. It has worked very well and thus far given no trouble. With this vehicle brother Unrau is able to make periodical visits to Pine Dock, Loon Straits and Bloodvein, as well as serving the Matheson Island station.

Loon Straits

This was formerly an Indian reservation but is no longer considered as one. The Garf Monkman's have carried on a Christian work and testimony here for many years. Last year they requested us to send them a worker. Mr. and Mrs. Jake Wiebe of Altona spent several months with them. They have been asked to come back again this summer. The Lord willing they will meet this challenge.

Peter Fast will be the high school teacher here in the coming year.

Bloodvein

We secured a lease on a small island

just off the shore of the reservation. On this island we have a building which we plan to use as school in the coming year. Although this reservation is almost entirely R.C. they have repeatedly asked us to send them a teacher and a Christian worker. Brother Unrau is making many visits to this reserve and reports that as many as from 35-50 adults will come out to services even during the day. We should pray that the Lord will send us the needed teacher for this school.

Paungassi — Henry and Elna Neufeld
I found Henry and Elna in good health and happy in their work. They are adjusting themselves very well to this work. Henry is doing well in his language study. He didn't sound any different to me than one of the Indians.

The buildings were very well built, considering circumstances, I feel that those who have worked on them deserve a word of praise.

It is almost impossible for us to realize that such ignorance and poverty can exist in Canada. Their houses on the whole are little more than shacks, they have no floors in most of them, some had windows made of cheese cloth. It is indeed a wonder that people can live in them.

Their food consists of fish, moose meat, bannock and black tea without sugar.

They still build little houses on their graves for the spirit to live in. On certain occasions they still beat their tom-tom drums. Witch-craft is still practised although in secret. They still fear the witch doctor, who is able to cast an "evil-eye" on them. (This does not only apply to Paungassi). Not too many years ago a case of death resulted at Norway House through a witch doctor casting an "evil eye."

During my visit to Paungassi they called a band meeting. They repeatedly expressed their thanks for the school that we had built for them. They requested if we as a mission would give them such things as nails and roofing paper to help them improve their homes. I did not promise this but I did promise that I would see

what could be done for them through the Department of Indian Affairs.

The task of the missionary is a great one, not only must he learn their language and teach them in school but also bring the news of salvation. Shall we not forget the missionaries in our prayers. The loneliness in some of these places is very great. We were admonished to write frequently.

NEW FIELDS

Cross Lake

In the past years we have considered if we should start a work here. It is a reservation of close to 900 Indians. When we landed at Cross Lake I was greatly puzzled how to start this work and whom we should contact. The Lord knew our need. The very first man to meet us at the plane was one of the counsellors who consented to take us to the chief. We found out that this man was a R.C. He said that many of them were R.C. not because they wanted to be. He expressed great interest in us starting a mission work. He said that they had no Sunday School or Young People's work of any kind. He felt very bad about the moral standards. Later he arranged for us to meet the chief and several of the counsellors to talk matters over. They agreed to talk it over at the next band meeting and see if they could find a place for the missionary to live. One of the major problems to the Indian is that he must find a new way of making a living. It is hardly possible for them to do so any more on the trapline.

So far the matter looks very good but we must remember that the enemy will seek to hinder the spreading of the Gospel. If they fail to vote favorably we may still build off the reserve in a very convenient location.

George Groening

THIRD QUARTERLY REPORT

Jagdeeshpur, via Raipur
M.P., India.

Dear Mission Board Members,

The last few months have brought varied activities. First of all there was the task

of getting settled in my new home in Jagdeeshpur. I had been to Jagdeeshpur, of course, for several visits, but the experience of coming here to live was a new one. Along with that there were the new responsibilities of work at Sewa Bhawan, our "House of Service" here.

During the hot season we were quite slack at the hospital, but with the coming of the rains we have been fairly busy, more so than for some years during the months of July and August. We have performed two gastro-enterostomy operations during the last 2 months. This is big surgery for our jungle hospital. I thank God for the continued good health He has given me and for the joy of service for Him.

The interest among our patients on things spiritual is good. Our ward services are well attended. Most patients and relatives listen attentively and even eagerly, although when you press the vital issue, a personal, definite, whole hearted decision for Christ, that response is lacking for the most part. However, our God is able to awaken sin-darkened consciences and to open the understanding of men and women blinded by the god of this world. Pray with us that we might expect results and be satisfied with nothing secondary. It is a joy to see and to hear someone or other or several together sitting and reading portions of scripture. It is God's Word and He has promised that it shall not return unto Him void. Often the contact at the hospital is a means of entrance into a village and we trust that sooner or later the spiritual seed that is being sown daily will bring forth fruit unto life eternal.

During the past week we had special times of spiritual feasting when Rev. Bob Hess of the Friends' Mission was our guest speaker. Quite a number of young people from the school and a few others took definite stands for Christ and we trust that they may live victorious, witnessing Christian lives. At the same time it seemed as if Satan put forth a special effort to hamper the work of the spirit.

We pray that those who are allowing themselves to be used as Satan's instruments might come under the sound of the glorious gospel of Christ and accept the freedom and abundant life that He has come to give.

Our week of special meetings came at the close of our annual Bible course. We believe that the Lord was preparing hearts through the study of His Word. My own heart was enriched through the study of the books of Nahum and Haggai which I taught to some of our hospital staff and also through the attendance of classes taught by others. Mr. Ram, one of our high school teachers, taught Hebrews and he brought out some very precious truths.

We thank you for your prayerful interest. We long for a deep Christian experience, and covet your continued intercession on our behalf and also for our Indian brothers and sisters.

Yours for the Lord's work in India,
Anne Penner.

REPORT

Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.—Is. 41:10. Again and again this verse has become precious to me and especially again during some of my experiences this past month.

One morning I was called to the bedside of an elderly Indian woman. She was suffering intense pain. A few months previous she had a similar attack which was relieved by the administration of a drug. I gave her some of this drug again and started the application of hot fomentations as well. She received some relief but not enough. Finally, when after a few hours, she was still no better, I phoned the Welfare Department and asked for a plane. This seemed to be the only way that she would be able to travel in her present condition. Two hours later the plane arrived. The weather was far from ideal. It was stormy as well as cloudy. However

the Lord again proved Himself faithful to His promises. The trip was quite rough but otherwise uneventful. At the landing place about twelve miles from Winnipeg an ambulance was waiting. In less than two hours from the time we left Matheson Island, we were in the hospital. About four hours after our arrival Mrs. E. was operated upon. She was not afraid for she had put her trust in the Lord and He saw her through.

While in Winnipeg I visited two children from Matheson Island in the Tuberculosis Sanatorium. One of them has been there almost a year, the other one for a few months. They are both progressing favorably but will likely have to stay some time yet. Tuberculosis is still quite prevalent among our people up north, and there is still much to be done in the prevention and treatment of it.

A few days after my return from Winnipeg a little girl was ushered into this world and four days later a baby boy came to stay. The latter was a fifth child but only one of the preceding four is living. The parents are transients who do not stay in one place very long. Their present living conditions were deplorable. They had a small shack about eight feet by six feet with no windows. The bedding consisted of rags. For the new baby the mother had one blanket and a few pieces of flannel. How glad I was for the sheets and the baby's layette that were lovingly donated by some of our sewing groups. I could leave mother and babe comfortably settled and what is more important I trust through these gifts Christ's love was made manifest.

Helen Willms,
Matheson Island, Man.

REPORTS OF THE MISSIONS CONFERENCE OF THE MENNONITE PIONEER MISSION

This reporter has just completed a fifteen day series of missionary services travelling approximately 750 miles among 18 of the Berghthaler Mennonite churches in

southern Manitoba. The approximately 2,130 people attending the 19 services held, manifested a generally encouraging interest in the program of foreign missions. Attendance was good, auditoriums generally being $\frac{3}{4}$ to comfortably filled. As another missionary and I were one of four missionary parties daily shuttled from church to church for the nightly services, an idea of the total outreach of the conference effort can be approximated by multiplying the above statistics by four.

One can well appreciate the difficulties and hardships endured by the German Mennonites in fleeing communist persecutions and relocating in a strange new land. Their primary aims were necessarily survival, so that a program of missions could hardly have been entertained during their earlier years. The natural tendency of a group who were mutually sharing these hardships would be introversion and the development of a framework of heritage to be understandably endeared and cherished. These problems of the early years no longer exist to any large degree. The Mennonites have come to feel at home in Canada. Also a new generation of enthusiastic youth is moving onto the scene. Because of these things, an encouraging renewed interest in the program of evangelism and missions is being evidenced.

In the rural areas this interest is manifested by an open-heartedness and willingness to learn. Only in two of the congregations did this writer sense an aloofness and apparent indifference to the cause of missions, where obviously this new trend has been a bit slower in developing. A number of those attending had never been to a missions service before. However in urban areas, which have been privileged by more frequent visits by furloughing missionaries, the interest in enthusiastic and vibrant. To varying degrees, according to locality, the focal point of interest is being changed from the local church to the regions beyond. They are refinding the great commission. They are realizing that the church is not to be an end in itself, but

must serve as a channel of blessing to a lost world.

There are perhaps four basic reasons for this belated development of the program of missions among these churches:

1. Too few visits by furloughing missionaries, especially to the rural churches.

2. The failure of our conference mission societies to place these churches on the regular mailing list for missionary promotional literature.

3. The historical background of the people.

4. In some cases, the lack of a qualified, capable, and informed church leadership.

Though these factors have not proven major obstacles to the current development of interest in missions, it behoves responsible parties to take all possible measures to facilitate and encourage its growth rather than to permit correctable circumstances to dampen it.

Enthusiasm for missions is delightfully refreshing and in cases borders on exuberance. Young people by the scores are surrendering themselves for service on foreign fields, as God leads. Older folks have been led to make some definite commitments as well. Remarks such as, "The mission field never seemed so close as it did tonight," "I never saw it that way before," "Thanks so much for waking us up," and "How can we do more?" were frequent and indicated God's blessing upon our efforts and a deep moving of the Spirit in the hearts of believers. American materialism, which often sucks the life blood from the churches program of missions, has not yet invaded Canada to a comparable degree. The simple frugal dedicated manner of living of the Canadian Mennonites offers an excellent foundation for a rapidly developing program of foreign missions. The potential is tremendous—not primarily in finance, but in dedication, which is far more important. Church leaders and mission board executives have a tremendous challenge is directing this enthusiasm into channels in which it might find full and free expression. Young people must be given the opportunity to work and witness in their various

home localities that they experience and spiritual rewards of Christian service, and thus find the longing of heart to make God's work their LIFE work.

Many older folks are ready to be approached about making some more definite commitments: a certain part of their salaries, or a certain amount of daily prayer time devoted to the work of Christ and His church around the world. Failure to lay hold on the present spirit of interest would result in frustration and disillusionment and the losing of the much ground already won, but not so easily won a second time. May the ministers earnestly seek the guidance of the Holy Spirit in fitting their local church program to this new tempo. May our combined efforts mean the blossoming out into full bloom of a missionary movement among the churches that will mean much to the winning of those "other sheep" and to the growth of the Kingdom of our Lord Jesus Christ.

Respectfully submitted,
Levi Keidel, Jr.

OUR MISSIONARIES WRITE

From Matheson Island Miss Willms writes:

We are certainly thankful for the bombardier although at first I wasn't in favor of getting one. I thought it was too much money. But already in this short time we have made a lot of use of it. Even I can drive it and yesterday for the first time I took it out by myself but only for a short distance. I didn't have much time for some home visits, so I saved time by using the bombardier. So far I have made my calls on the Island on foot.

Last week when your message came concerning the arrival of my parents, I was at Loon Straits. The day before, Mr. Unrau went there with the trio from the South for the special services and I went along to do some immunizations. About 3:30 that afternoon Garf Monkman flew me to Pine Dock so that I would be there to meet whoever came. They got there about 7 p.m. I had arranged to show some slides in the

school in the evening. Then after the service at Loon Straits, the men came back and picked us up at Pine Dock. My mother thought the bombardier ride was nicer than the truck, but I don't think she would want to go as far on the bombardier as she did on the truck.

The Unraus write:

It is now past Christmas, and quite a few weeks since we saw many of you face to face. Truly the Lord has been good to us, and we need not be ashamed to admit it. We have received dozens of Christmas cards. It would take too much time to write each one separately. We had one card which said: "We are praying for you." But there was no name. The post office stamp could not be read. We do thank that person along with all the rest for your prayerful support. We assure you that we have felt the nearness of God. Lest we forget, many thanks for the presents that some of you sent. Certainly we can't repay you, but we know of one who can.

As many of you already have learned we had a bit of trouble to get back to the Island. I had my family go back on November 9. When I came two days later there was a big storm which made it impossible to go back even on the 12th. The 13th was Sunday and we had Sunday school and an evening service at Pine Dock. The bays were slushing over and it became impossible to make the trip from Pine Dock to Matheson Island. It was only on the 18th of November that two natives and myself were finally able to walk across the lake. The family was happy to see me come back too.

Miss Willms and Trude had prepared and practiced a very nice Christmas program. We had the program on the 24th in the evening. Our church was beautifully decorated, and at 7:30 the people were all gathered. Brother Everett Monkham was the chairman. Altogether there were some 86 people in the congregation. It was a blessed evening for our Sunday school.

We have a few things on hand for this

coming week. First there is the Bible week. It is to be at Pine Dock, Loon Straits and here at Matheson Island. Secondly, we are looking forward to the first Christian wedding ever to be held at Loon Straits.

We remain yours in His service, coveting your prayers. For truly Satan is our greatest enemy. He would like to see God's work go down to ruin.

Trudy and Jake Unrau

Es freut uns immer von Euch und Eurer Arbeit zu lesen und daß der Herr unsre Gemeinden daheim segnet und daß sie zunehmen. Daß unsre Gemeinden daheim und hier zu Erkenntnis und Gnade bei Gott sowohl als an Zahlen zunehmen möchten, ist für uns hier eine besondere Bürde. Viele bekennen gläubig zu sein und manche sind auch sogar Gemeindeglieder, doch die Früchte sind oft nicht zu finden und manche leben auch sogar in den alten Wegen. Aber andere wiederum sind auch wahre Leiter in der Gemeinde. Und so dürfen wir sagen im Congo ist eine Gemeinde. Möchte sie dem Herrn wohlgefällig heran gezogen werden. Vorige Woche hatten wir unsere Konferenz mit den einheimischen Leitern. Etliche Missionare und vier Einheimische vertraten jede Station als Delegaten. Eine gute Atmosphäre herrschte in der Konferenz. Auch erfreute es uns zu merken daß das Verständnis unserer Christen für den Bau der Gemeinde wächst, nur waren wir etwas enttäuscht daß sie nicht willens waren größere finanzielle Bürden auf sich zu nehmen. Unser Ziel ist unsre Leiter mehr und mehr Verantwortung zu geben und auch mehr Aufklärung in der finanzieller Hinsicht und somit eine selbstständige Gemeinde zu bauen.

Das Gebiet daß wir von unsrer Station aus dienen ist etwa achtzig Meilen lang und etwa fünfzig Meilen breit. Dieser Ursache halber können unsre Leute nicht alle zu den Versammlungen auf der Station kommen, deshalb teilen wir unser Gebiet in Distrikten ein und versammeln

uns dann auf besondere Plätze. Diese Versammlungen nennen wir „Regional Meetings.“ In diesen Versammlungen versuchen wir die Christen zu stärken und in Gruppen zusammen zu ziehen. Auch unterhalten wir das Heilige Abendmahl. Während der Osterzeit besuchten Gesch. F. Guss unsere Distrikte. Am Oster-Sonntag hatten wir Lauffest und Abendmahl auf der Station. Drei-und-zwanzig Personen wurden getauft. Wir hatten über hundert die an dem Unterricht teilnahmen aber da ihre Erkenntnis nur schwach war, haben wir sie noch erst weiter den Unterricht zu folgen.

Wir haben in den Blättern von den verschiedenen Bauten gelesen und das ist auch gut. Wir merken das mehrere Kirchen in unserer Gemeinde gebaut worden sind und das andere Lokalen an bauen denken. Wir hier sind auch genötigt zu bauen um des Herrn Werk zu fördern. Doch wir bauen hier ganz anders. Wir bauen meistens mit Steine oder „Cement-blocks“ und decken die Gebäude entweder mit Gras oder mit „aluminum“ oder „galvanized roofing.“ Holz wird sehr wenig gebraucht der Ameisen halber. Ein gutes Haus zu bauen kostet etwa \$3,500 und eine Kirche, die etwa acht hundert Sitzplätzen hat, etwa \$4,000 bis \$5,000. Fensterglas hat solche Kirche nicht. Der Fußboden wird mit eine Art rote Erde gedeckt und hart gestumpft. Die Bänke sind von Stöcke gemacht. So eine Kirche ist sehr zufriedenstellend und jede Station freut sich wenn sie eine Kirche haben kann. Doch ist es schwer eine Kirche zu bauen denn wir haben nicht Gemeindeglieder mit viel Geld die sich ein Gebetshaus bauen können wie es unsere Leute daheim tun, und die Missionsklasse reicht auch nicht zu. So haben wir keine Kirche auf unsre Station. Wir haben uns etwas von Stöcke und Gras aufgebaut so daß wir uns im Schatten versammeln können, aber wenn es regnet dann können wir nicht Andacht haben. Wir wollen nicht betteln, aber wenn unsre Heimatgemeinde würde willig sein ihre neue Gemeinde hier in Afrika etwas mitzuhelfen dann könnten wir uns vielleicht

ein Gebetshaus bauen. Unfre Christen sind willig zu diesem Zweck zu geben, aber für sie allein ist die Aufgabe zu groß. Wir würden solche Hilfe, des Herrn Sache zu fördern, mit Dank entgegen nehmen.

Den 2ten Mai begannen wir unser neues Schuljahr. Wir haben bei fünf hundert Schüler auf der Station. In den Dörfern unterrichten hundert-und-sechzehn Lehrer bei zwei tausend fünf hundert Kinder. In diesem haben wir eine große Gelegenheit den Kindern Gottes Wort zu unterrichten. Bibelgeschichten, Bibelverse und der Katedismus werden in allen Klassen unterrichtet und täglich wird Morgenanbacht gehalten. Auch haben wir in diesem Jahr mit tägliches Bibellesen angefangen. Die Christen und Kinder die eine Bibel haben, sollen jeden Tag ein Kapitel im Alten Testament und ein Kapitel im Neuen Testament lesen. Die keine Bibel haben sollen zusammen mit andere lesen. Recht viele lesen ganz fleißig. Wir gaben sie ein Programm welches sie im lesen folgen. Wir wollen jetzt mit Bibelunterricht in den Distrikt anfangen. Es fehlt nur immer an Arbeiter alles zu tun. Wir sind jetzt allein auf der Station. Geschw. Sprungers die hier her kommen sollen haben Krankheits halber bis jetzt noch nicht kommen können.

Wir sind, dem Herrn sei Dank, gesund und wünschen Euch dasselbe. Leola läuft schon sehr herum aber zögert noch mit dem Sprechen. In dieser Gegend wo unser Arbeitsfeld liegt brauchen wir auch nicht sehr wegen Hitze klagen.

Die Nachricht von Vater sein Heimgehen war uns recht überraschend. Obwohl wir wußten das er kränklich war, so hofften wir dennoch wiederzusehen. Doch des Herrn Wege sind höher als unsre Wege und wir trösten uns mit der Hoffnung die wir in Ihm haben.

Euch Gottes Segen wünschend und Euer fürbittend gedenkend, verbleiben wir.

Eure Mitarbeiter,

Peter u. Annie Falt



This picture is taken of the Indians at Paulingassi, in front of the school, which at this stage is still under construction. On the extreme left we see Henry Neufeld and behind him Mrs. Neufeld and Mrs. Edwin Friesen. This picture was taken by Edwin Friesen who was helping in the building project.

At present Henry reports that he has about 14 children in regular attendance at school and though difficult, is making encouraging progress in teaching them. A greater difficulty is presented by the older people who do not attend school, nor do they have a written language and a very limited vocabulary in their own language.

From Paulingassi Henry Neufeld writes:

I have had school for two weeks now, but only in the mornings as I feel it is too much to have the children all day, for awhile at least. It sure is hard to know just what to do as you cannot talk to them to explain things, but even so I think we are getting somewhere. One boy knows seven words already, so I think he is doing very well. But oh, those girls around 12 years of age are such a headache. You must show them every move they are to make with the pencil and then they sit and laugh. If that does not put a person's patience on the test I don't know what will. Well, that is just on the sideline. Fourteen have attended thus far and I certainly hope there will not be more for quite a while yet, because if there are it

means that the families are coming back from the trapline. This is very bad, because when the men try to trap and still stay on the settlement they certainly do not produce much fur, wherefore they have little to eat. I feel that if they move in too much, it would be better to close the school during the best trapping season so there would be nothing to keep them here. We must remember that besides Family Allowance and pensions this is the only means of livelihood they have out here. That is the trouble at Little Grand, some sit around on the reserve so their children can go to school. We certainly would like to see them all in school but things just are that way, they must get out and trap when the fur is good.

The house is very nice and warm even

though we are heating only with a small kitchen stove. There is no fire at night and even so the temperature drops only to around 42 degrees by morning. It does not go lower even when it is 35 below outside. One problem is that when it is very cold there is a lot of condensation in the corners causing the insul board to get damp.

We felt very empty this morning, even though it is New Years day. I prepared a New Year's message but was unable to give it. Most of the Indians got drunk last night and stayed home today, including the interpreter wherefore I could give them nothing. Eleven women and children and one man came out though. As they have no song books I sang 5 or 6 songs for them as usual, shook hands with them and then they went home. We are very thankful that these came out but it is hard to explain how one feels to see them come and go understanding nothing in between. Our prayer is that they will receive something just from being present. "O das ich Tausend Zungen haette."

From Grand Rapids the Brandts write:

Dear Friends in the south,

To all we wish a blessed New Year. Our great God has given us another year of grace to spread His Word, the Word of Life to a sinful and dying world. May we all be found faithful, sharing the task that is laid before us, to preach Christ among all nations.

Is Christmas not a real opportunity to show forth the Spirit of Christ, because of love He left his heavenly home, and God gave His Son?

It was with great joy, that we left the Gospel Tabernacle on the night of December 23. We had seen a full house of parents, young people and children to listen to the Sunday school program. The little children sang heartily, said their parts well and were dressed in new and gay clothes. The

entire Christmas story in full costume with variation of colored electric lights of night scenes was given by a group of Young People. Seldom will you find a more "hushed" northern service than that night. The birthday of the King of Kings was given. After the program was over, a few chosen out young people gave out the gay wrapped gifts that the Sunday school, parents, friends and children had brought in with a real spirit of giving. The pretty decorated tree with colored light added much to the evening. Dear friends, your prayers and standing behind us in material ways, have made this possible. Is it worth while?

Let us tell you what the minister of the local Anglican mission did—he and his wife put on the Reserve Indian school concert (they teach there). The real Christmas meaning in word or song was never mentioned. Worldly plays with laughing, etc. were given. Santa was the highlight, and he had arranged for someone to bring him telegrams, (make believe) on which he had written such things as being late due to too much drinking, etc. Then turning to the audience as for them to get ready the "home brew" and "banuck" to treat him when he would arrive. They actually give him a real drink when he comes. That represents Christmas to them. Is it any wonder that we have so much immorality and sin? Then on Christmas day he told everyone to come to his services and he gave every one "holy communion." At this service he announced that all young people were invited to come to his house the following Tuesday to enjoy themselves at an evening of dancing and fun. He had heard that we had invited the young people to our house for an evening of entertainment. Praise God our young people were all present at our house that night.

To you who read these words, will you pray that God will fill us with His love over and over again and that we might win them to Him.

In Christian fellowship,

Edwin and Margie Brandt
and children

MENNONITE PIONEER MISSION

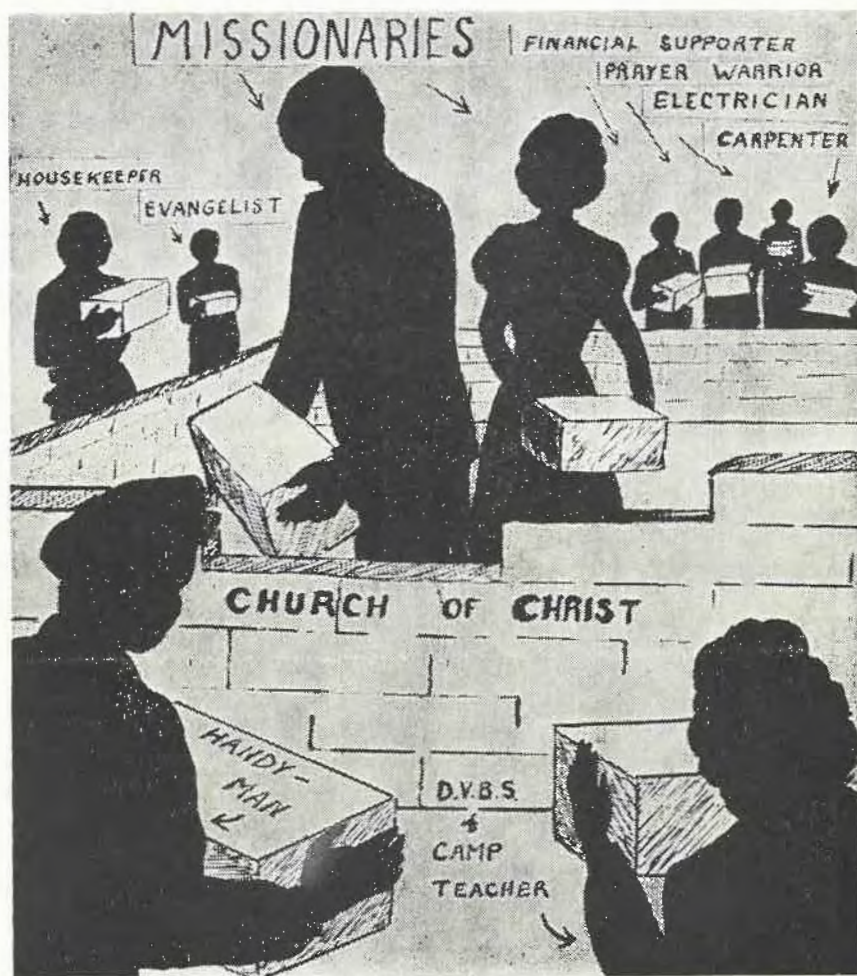
OUR MISSIONARY FAMILY

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Christians, "Why stand ye here . . . idle?"—Matth. 20:6.



THE MENNONITE PIONEER MISSION

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Mr. A. J. Klasson, Graysville, Man.

Rev. J. W. Schmidt, Altona, Man.

Mr. Peter Schmidt, Lowe Farm, Man.

Mr. Wan. Funk, Otterburne, Man.

Mr. Is. Loewen, Winkler, Man.

Editor: George Groening, Winnipeg 9, Man.

Assistant Editor: Jake Giesbrecht

Missionaries

Rev. and Mrs. Jake M. Unrau, Matheson Island, Man.

Rev. and Mrs. Edwin Brandt, Grand Rapids, Man. (Note—Brandts are missionaries for the Northern Canada Evangelical Mission and receive only a partial support from us.)

Rev. and Mrs. Peter Falk, Mukedi Via Kikwit, Belgian Congo, Africa.

Miss Anne Penner, Jagdeeshpur, via Patpur, M.P., India.

Helen Willms, Matheson, Man.

Mr. and Mrs. Henry Neufeld, Pausingass, via Little Grand Rapids, Man.

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CROSS LAKE

In our last issue we wrote of the Mission's plan to open a new field at Cross Lake. Plans are continuing to go forward. We would however like to report to you what is happening and show you the needs so that you could pray for this summer's project. This is one of the largest reservations in Manitoba. They are without an evangelical witness, the needs of the reserve are great. I would like to mention four things for which we should pray.

1) Pray for open doors. Already we see efforts to close the door for us. The matter of transportation is a serious question. Part of the transportation means is in control of the R.C. church which is not favorable to our work. Pray that this problem may be overcome.

2) Brother and Sister Otto Hamm are at present in College and will be in a linguistics school this summer. Let us remember them in their needs while they prepare for this work.

3) Where are the missionaries to stay

when they get there? We are hoping to find a suitable home for them which we could rent. If this is not possible we have to build. We must then find a suitable piece of land and also the workers to do this work. This is at present our most urgent need.

4) To open a new field, as this, requires a considerable sum of money. There is the high cost of travel and transportation costs. This is your work, may the Lord lead us to give so that the Lord's work may go ahead. Since we have had such heavy expenses this winter our treasury is rather low.

Pray that in all things we may be led and directed according to the will of God.
G.G.

HELEN WILLMS

It may come as a surprise to many of you that Sister Willms will be transferred to a different station. For some time she has expressed the desire to work in a place where she would be able to do more actual nursing. Seeing the Mission was planning to open a new field at Cross Lake we found that there was a fairly large nursing station here and that they were looking for a nurse to work in this place, we thought that she could be of great help here to the Hammes in starting the work. She therefore was given permission to apply for this post. She has received word that she has been accepted. She will leave for her new place of service some time this summer or early fall. It is our prayer that the Lord will also bless her in this new place of service as well as He did in the old.

Helen will be replaced by another nurse on Matheson Island. The Mission has not yet decided on who will replace her.

"SUMMER WORKERS"

The "Summer Worker" constitutes a new approach to mission work. There was a time in the thinking of Christian people, when only that work which was done across the seas could be called mission.

work. Mission workers were those people who learned a foreign language and spent their life-time at some designated place and preached the Gospel. That is still mission work and perhaps still of the highest order. But this is not the only kind of service the Lord wants. During the Apostolic Missionary Period there was a host of Christians who assisted with the spreading of the Gospel for shorter or longer periods of time. Sometimes these workers were used as messengers by older missionaries. Sometimes they were sent to do a specified work. In our day we are catching a new vision of this kind of service. Our mission societies and relief organizations present many opportunities for people who can only give a limited time of service to a particular kind of work. Hundreds of enthusiastic young people have served this way in Europe, Colombia, Greece, Jordan, Formosa, Korea and in other parts of the world. Many of these have decided to stay in the work permanently.



Children's Camp at Matheson Island. Rev. and Mrs. Unrau, Rev. and Mrs. J. Hoepfner, Steinbach, Helen Willms and Ann Falk, of Altona, were the group leaders.

The Mennonite Pioneer Mission has benefitted through the short-time "Summer workers." For a number of years we have had Summer Bible School teachers in the north. Some young people have spent from a month to six weeks in the Matheson Island, Pine Dock, Jackhead and Blood-

vein areas, teaching Summer Bible School. Last year we had some people in Camp work. The John Hoepfners have been in the north for several seasons to do this work. Then too, we have workers in the North, who helped with the ordinary housework of our missionaries. An Altona Sewing Circle helped a girl go to Matheson Island last summer to help the Unraus in the home. We have had many workers who have assisted with the building program. Our houses at Matheson Island and Pauinguessi have been built with voluntary labor. For the building of the Pauinguessi station we hired two young men to supervise the Indians. The logs had to be cut, peeled, hauled in and sawn into lumber. This required capable supervision. The brethren Jake Giesbrecht and Dave Hildebrand have done some very good work in this. And so we could speak of people who have gone north to prepare firewood, wire our houses, or hold the fort while our missionaries come out on a furlough or have a baby. Then there are those people who have gone north to conduct evangelistic services as the brethren Jake Stobbe, C. N. Friesen and Henry Siemens did this winter or go out to teach for several months as the Jake Wiebes did last summer. All these workers and many others have done a very important work. They are all missionaries and have helped to plant the church of Christ in the north.

The Mennonite Pioneer Mission will again use a number of "Summer Worker" missionaries this summer. There will be the opportunity to teach Summer Bible School. We are again planning to conduct a children's camp on Matheson Island. This will require several workers. One couple will go to Loon Straits for the summer. Another couple will be required at Pauinguessi when the Neufelds go to Ontario for their ordination. This quarterly also informs you of possible work at Cross Lake. Should this materialize then we will need workers to build the Cross Lake station. There may also be other

possibilities through the summer.

The Mission invites applications from consecrated young people who would like to give some time to this kind of service this summer. The mission usually pays all the expenses and in some cases a small allowance. The real remuneration, however, comes from the knowledge that the Lord blesses the work and the personal enrichment that comes to the one that serves.

H. J. Gerbrandt

HARDSHIPS OF OUR NORTHERN WORKERS

It is always good to sit down and really evaluate the cost of a thing. Yes, we do this in material things and say that it is wise to do so. Do you weigh spiritual matters as carefully? Should a man who desires to become a Christian not consider the cost of discipleship? Should we not also consider carefully the hardships of our northern workers? Let us just consider a few of them to help us to pray more earnestly for them.

To those who plan to go into this work either as a teacher or missionary the following questions arise in their minds. How do I get there and back again? What is the mail service like? Will there be any fellowship with other Christians? Mail service varies greatly. In most places it is weekly except during freeze-up and breakup, when they may be without mail for as many as six weeks or even more. These are times of testing, when Christians should earnestly pray for their workers.

To live among a people we understand, with whom we can converse and go to in time of trouble and share our problems is oft taken for granted. The teachers and missionaries find themselves among a people of a different language, different background so that they have nothing in common. They must learn to understand the people whom they have come to serve. Do we not also need someone to understand us? May we pray that they may find their strength and help from God in time of need. Brother Henry Neufeld told

me that the time he spent alone during the time Elma was out (six weeks) was just indescribable. When the news reached him that the mission was sending them a power toboggan he wept for joy.

We go to church and other places of Christian fellowship and think nothing of it, indeed to many it even becomes too often, but supposing you had no place to go. It is only then that we would realize what opportunities we have. In the northern areas it is so different from the foreign fields. There they have several missionaries in one place. These oft stand entirely alone. It will oft take years of hard work, prayer and patience before the missionary is able to have fellowship with the native Christians. We can do much to aid the missionary and the teacher in this problem by faithfully writing them and encouraging them, thus we are able to help them in some of their own spiritual needs.

The missionaries are also confronted with the problem of bringing up the family. The opportunities of sending them to school is oft not theirs. This matter becomes increasingly more difficult as the children get older. We are most thankful that many Christian teachers are going out to meet this need for the local people and also help the missionary in this way.

You may say, "what makes them willing to go give their time, leave friends and loved ones, to spend their time in these lonely places?" There is only one answer, it is the love of Christ, constrains them to do so. They see before them those who have never heard the good news of salvation, who are walking in darkness and are facing a Christless eternity. It is this that makes them willing and ready to go and serve with joy in the regions beyond.

May we be reminded again to pray for their spiritual needs, for the trying times of loneliness and for their health. Above all let us pray that the Lord may make them fruitful in turning many from darkness to his marvelous light. Do not

forget that letter which may be the means of bringing joy and comfort to someone in need.

G.G.

SHORT REPORTS

From Pauinguessi, Henry and Elma Neufeld report good progress in their work. Attendance at services on Sundays varies all the way from 6 to 44 but the people seem to show definite interest in the gospel work that is being carried on. However, to firmly establish and equip a station cannot be done in such a short time, so the Neufelds also report of numerous technical difficulties. Henry is at present also starting to saw lumber for the Indians as well as completing certain work on the station that could not be done before the Fall freeze-up.

From Matheson Island Jake and Trudi Unrau report of opposition which is hindering their work. Let us pray that this opposition might be overcome and that the local Christians might remain steadfast and not be drawn into a cold formalistic Christianity.

From other fields: No news is good news? Not necessarily so. Though we have received no word from the other fields, let us not neglect intercessory prayer for them in their work. Maybe, to make

our prayers a little more practical, a letter of encouragement and to let them know that we are praying for them would help. Let us also pray for the many Christian school teachers who are at this time drawing their school year to a close. Let us remember these "frontiers men" as they witness for Christ in the schools and let us especially pray for those who will be taking over schools up north in Fall.

A word of sympathy to the Gilbert Settees. The body of their son, who drowned in a boating accident last Fall, has been found. Funeral services were held May 25.

OUR CALL

But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth. Psalm 86:15.

Scripture tells us that our Lord is long-suffering with humanity, and as we think back of how he has led us into His service we must say that He has been very patient with us. In the little old school house on the hill He called me during evangelistic meetings but I did not seek His saving power till I was fifteen. This yielding however was only in word and not in deed. During catechism class a new resolve was made to serve God but to no avail. He called again in 1947, the year after we were married, and although I dedicated my life to serve Him at this time, it was another three years before we yielded and asked God to show us His will for our lives. This call came to us during a Missionary Conference sponsored by the Elmh Bible School in Altona.

The Lord opened the way to the North where I served as teacher for three years. He blessed the work and much improvement was evident both in the pupils and also the school building. While serving in this capacity we saw the need that there is in our Northern areas for missionaries of the gospel and for this reason felt called to discontinue teaching and seek further training to prepare for missionary service among the Indians. This spring



This picture shows the Pauinguessi school children in the new clothes sent out by the Altona Sewing circle.

marks the end of two years of Bible training and after a further period of language study at Camp Wycliff this summer we expect to leave next fall. Our work will be mainly evangelistic, however there will also be opportunity to help the Indian help himself materially.

Language study in the immediate future brings with it special difficulties and we ask you to pray for us during these eleven weeks of final preparation.

Otto J. Hamm



LOON STRAITS

Brother and sister Jake Wiebes who last year spent the summer months at Loon Straits, are going there again this summer to do missionary work.

NOTICE

Rev. and Sister Jake Unrau who have served the Mission on Matheson for the past seven years are due for a furlough. They will be leaving the field sometime during the early part of the summer. These periods of rest are needed for our missionaries. Brother Unrau plans to spend at least some of his time in the Canadian Mennonite Bible College. We wish to express our thanks and appreciation for their faithful services over these past seven years. May the Lord give you the needed rest and guide you in the coming year.

They will be replaced by Larry Klippen-

stein presently a teacher at Grand Rapids. Brother Klippenstein is a graduate of the C.M.B.C. We are looking forward to having him work with us. May the Lord use you richly in His service. We shall write more in the coming issue.

WORKERS NEEDED

1. We are in need of a married couple to replace the Henry Neufelds for a period of about four to six weeks this summer while they are home for summers rest. They will be ordained as missionaries this summer either at the Canadian Conference or in his home church at Leamington, Ont. If you are interested in this please contact Henry Gerbrandt, Altona or George Groening, 890 Carter Ave., Winnipeg.

2. We are also in need of a few more workers to help in a children's camp to be held on Matheson Island this summer. There will also be need for some D.V.B.S. workers this summer.

ANN FALK TO WORK AT MATHESON ISLAND THIS SUMMER

Ann Falk, who attended Bible School two years and high school last winter is working for Mr. and Mrs. J. M. Unrau this summer. The Willing Helper Mission Workers of Altona are helping with some of the expenses. Ann's work relieves Mrs. Unrau from some of her ordinary housework to be able to travel more with her husband. Ann will also be assisting with Sunday School. She is associating very freely with the people and has won their affection already.

Ann Falk is not only helping with the mission work, but is also enriching her own life. No matter what she may be led to do in the future, she will always treasure this experience. It may also help her better to see the need of the world. May Ann be richly blessed as she serves her Lord at Matheson Island this summer.

SUMMER BIBLE SCHOOL AT BLOODVEIN INDIAN RESERVE

Rev. and Mrs. John Hoepfner of Steinbach, Manitoba, taught Summer Bible School at the Bloodvein Indian reserve from July 20-25th. They had an average attendance of 13 children. For the evening service an encouraging number of adults attended the services.

The Bloodvein people are mostly Catholic. There is only one family that has registered at the last census as Protestant. But the people are not satisfied with what they have and are asking us for help. We have leased part of an island, about 75 feet from the mainland and are working from this island. There is an old log house, which at one time has been used as a store. The Hoepfners reported that they had been well received by the people and that the children had been interested in the work.

The Bloodvein people are asking us for a school. This has been discussed at our annual meeting and several times at the executive meetings. Recently Rev. George Groening and I had an interview with Mr. Jackson, a federal agent for Indian people. He gave us a fairly unbiased view on northern work among Indian people. At the present it does not seem likely that we will get permission to open a school. This does however not mean that we cannot do mission work there. We must seriously consider this and pray for workers and funds to go forward.

CHILDREN'S CAMP AT MATHESON ISLAND

The first Children's Camp, sponsored by the Mennonite Pioneer Mission was conducted this year at Matheson Island. Due to language and racial problems our missionaries decided not to send northern children to our Assiniboine Camp. They did however use the same verses and the camp was conducted very similar to the Camp at Springstein.

Rev. and Mrs. Unrau were in charge of the work. Group leaders for the 18 regular campers were Mr. and Mrs. Hoepfner, Steinbach, Helen Wilms, our missionary

nurse and Ann Falk, Altona. Abe Rempel, Steinbach, spent his vacation at Matheson Island and did very valuable service, helping the Unraus get their wood ready for the winter, milk the cow, do numerous other tasks, including sleeping with the boy campers in a tent on the yard.

On Sunday, July 24, the camp was brought to a close with a program which was well attended by the people of Matheson Island. Rev. and Mrs. H. J. Gerbrandt and Mr. and Mrs. Norman Groening, Rosefarm, went to Matheson Island for the closing exercises. The Unraus claimed their chapel had never before held so many people.

The eighteen special campers and the other children and adults of Matheson Island have had a week of special opportunity. God's word has been planted into tender hearts. Many hearts were touched, yet no decisions were noticed. Let us pray very specifically that the children of Matheson Island may make their decision for Christ. There are also a number of adults who attend quite frequently, yet who have not yet made their commitment to Christ. This should be the concern of all mission friends.

HARD FOR A MISSIONARY TOO

The hardest part of his missionary career, J. Hudson Taylor found, was to maintain regular, prayerful Bible study. "Satan will always find you something to do," he would say, "when you ought to be occupied about that, if it is only arranging a window blind." But he persisted. When his travels and preaching through China kept him busy all day and cooped him up at night in a room shared by many others, he still took time with God. From two to four o'clock in the morning, when all was quiet, a candle would flicker behind the screen in his corner of the crowded room. Those who stirred knew that J. Hudson Taylor was poring over the Word. How much effort do we put forth to have daily time with God? —Prophetic Word.

Kandale via Kikwit
Belgian Congo, Africa
April 27, 1956

Dear Mission Friends,

Greetings in the precious Name of Jesus. The name given man whereby he may be saved.

We are grateful for the interest you have shown in and the support you have given for the mission work. May the Lord richly reward you and may you not become "weary in well doing: for in due season we shall reap, if we faint not."

We have no one at Kandale who is free to give his full time to the evangelistic work and to village visitation, therefore, we have been continuing to go out to our regional meetings on week ends and to visit the surrounding villages at the same time. We have arranged our regional program in such a way that we will be visiting each regional center three times during the course of the year. At these regional meetings the Christians of that particular region gather at the regional center for worship and fellowship. Our first series of meetings came to a close with a meeting on the station on Easter Sunday.

In our chapel services during the Passion Week, the missionaries and one African leader in turn expounded the activities and words of our Lord on that particular day in His last week on earth, as we find it recorded in the gospels. The Lord blessed these expositions.

The state inspector visited our schools on March 19 and 20. He was quite cordial. We trust we will receive the government aid for our schools thus assisting us to teach more African children in our schools.

The medical work at Kandale has been growing quite rapidly. In March some twenty babies were born at the maternity. Several patients had to be taken to Mukedi to the doctor during the last months. While at the maternity the women hear the gospel message and receive Christian care which together make a large impact on their lives and some also accept the Lord Jesus as their personal Saviour. The dis-

pensary is serving our school children and mission people. The aid is appreciated by all. The attendance in our schools has also been improved somewhat in that the children are able to receive medical aid on the Mission and are able to return to their classes instead of walking several miles to the state dispensary.

A certain amount of building is necessary on a mission station in order to be able to carry out our mission program. The maternity hospital is nearly completed and will be ready for occupation before too long. This adequate building will facilitate the work very much. We are also grateful for a special gift we received to construct a cistern at the maternity. We have no wells in our part of Congo and a cistern will reduce the expense of having water carried in the years to come. The foundation for a much needed dwelling has been laid. We are trusting the Lord and Christian friends to supply the means for this dwelling. Until now a garage is serving as residence.

The stick and grass structure which served as our assembly place broke down a few weeks ago. We are thankful that no one was in it at the time. We are now worshipping under the open skies. Our believers would very much like to have a church building constructed. The missionaries are grateful for the contributions that have been made towards this cause by friends in America and our believers but feel that the funds are still insufficient to begin building.

God has also blessed our home by entrusting another precious little child, Marvin Richard, to us; born April 26.

We are thankful for the health we have been able to enjoy, thus enabling us to carry on our work. Leola is a healthy child and is growing quite normally. The Lord is supplying our every need and we say with Psalm 103 "Bless the Lord, O my soul."

Please continue to pray that God's Word might increase and become more precious in this land.

Yours in His service,
Peter and Annie Falk

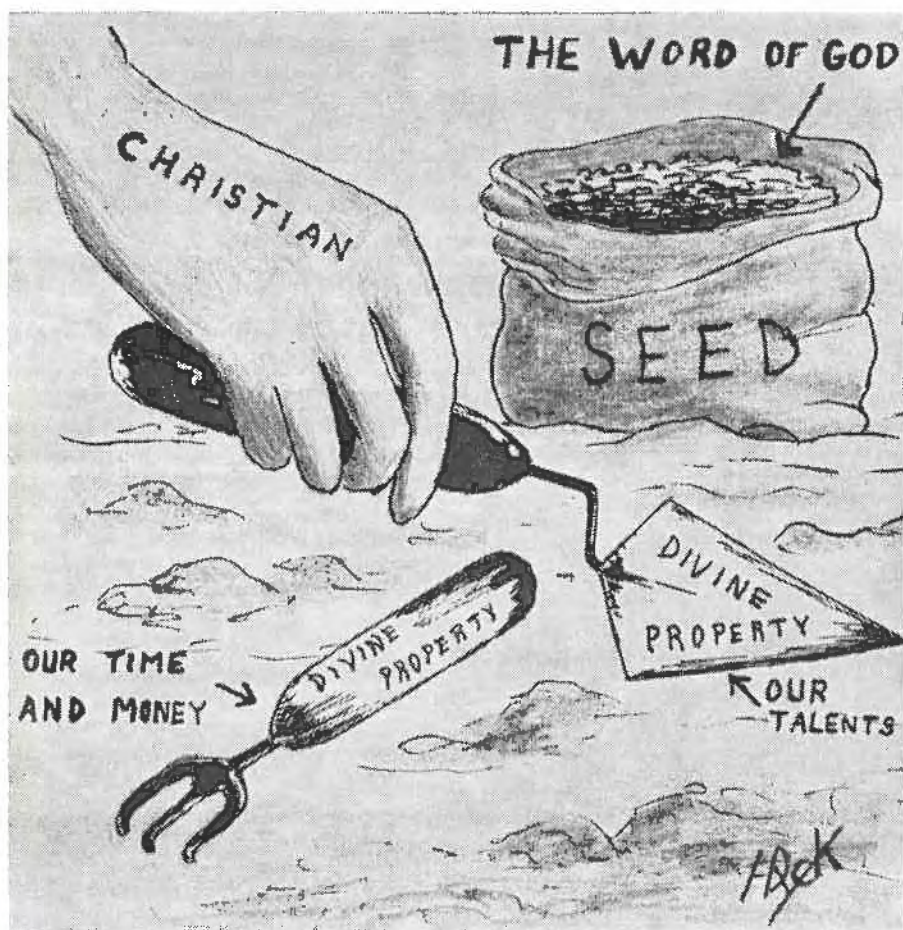
MENNONITE PIONEER MISSION

OUR MISSIONARY FAMILY

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No. 3



Christians, "Why stand ye here . . . idle?"—Matth. 20:6.

THE MENNONITE PIONEER MISSION

Founded in 1945

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STEWARDSHIP

by Jake Giesbrecht

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."—I Peter 4:10.

Stewardship is one of the basic doctrines of the Christian religion. It is so broad in scope that it entails every phase of our life. It is much broader than merely pertaining to our spiritual life, or to the tithe, which are elements in stewardship. Neither is stewardship merely a scheme whereby to raise money for the church or for missions. Stewardship is a means whereby we can enter actively into partnership with God. We might say then that stewardship entails the recognition of God's ownership of all material resources and life itself, including one's thoughts, time, talent, energy and influence as well as possessions. If then that is what stewardship implies none of us is exempt from a responsibility towards God. Someone has compared stewardship to an automobile battery, which is

meant not to store up power for itself, but to give its energy for the benefit of the other parts of the car. To be good stewards then of the manifold grace of God, is to use our blessings, our talents, even our material possessions for the benefit of other people. Every blessing we have received has come by the grace of God, not merely to enhance our own power and enjoyment of life, but to minister therewith to other people. They are not ours to keep but ours to give, we are only trustees of God's spiritual as well as material blessings.

In Acts 20:35 Paul says, "Remember the words of our Lord Jesus Christ, how He said, It is more blessed to give than to receive." If we consider the expansion of our mission projects, more missionaries going out, new fields being opened, old fields being strengthened and improved we might say that we have given a lot. But have we really given in proportion to what we have received? We have been richly blessed in the past years but might our blessing not have been greater if we have given recognition to God's ownership of all we have and given more material and spiritual support to the many unfortunates in our own land as well as abroad?

In the maintenance and progress of our mission fields, both at home and abroad, much prayer as well as material support is needed. May God grant that we might ever more realize that we are only stewards and not owners of the manifold blessings He has bestowed upon us. May we evermore put ourselves and all that He has entrusted to us at His disposal. May we realize that the material and spiritual blessings we have received are only tools He has entrusted to us for the work of His kingdom.

MATHESON ISLAND BIBLE CAMP, JULY, 1956

by Miss Helen Willms

The summer months always present a special challenge to all Christian workers. What can we offer the youngsters who

have much time on their hands and how can we best use that time for their greatest benefit and to the furtherance of the cause of Christ?

For a number of years Daily Vacation Bible School was held in the various places with satisfactory results. Then some of the children had the desire to attend Bible Camp. In July, 1954, five children from Matheson Island went to the Assiniboine Mennonite Mission Camp. The next year we hoped to send even more but because of the language difficulty none of them wanted to go. So it was decided to have a Bible Camp for the Lake Children right on Matheson Island. They were asked to learn the same verses as the Assiniboine Camp required. Thus our Matheson Island Camp came into being in July, 1955. There were eighteen children present, fourteen from Matheson Island, two from Pinedock, and one from Loon Straits.

This year we started with preparations earlier. The children received the assignment of the Bible verses with great enthusiasm. It looked as though we might have a large attendance. However, probably largely due to a division among the people caused by an opposition force, the number of those learning the verses was small. The prospects from Pinedock and Loon Straits did not look very promising either. In order to have more campers, we invited some southern children. In this way the two groups of children got to know each other as well.

On Monday night, July 15, the campers were to gather for the first time. Mr. and Mrs. Jake Wiebe, stationed at Loon Straits, who had come to help us, arrived just in time. Most of the children were present. However, our southern friends had not yet arrived. Later we learned that the recent heavy rains had considerably impeded their progress. They finally arrived a day late, tired but happy.

The campers, with the exception of the Matheson Island children, were accommodated right on the mission station, the girls in the house and the boys in the chapel. An old building, the workshop,

was converted into the dining room. The nineteen children were divided into three groups for their Bible classes. Mr. Wiebe was the song leader, and for some songs he taught the children three-part singing. Sports and crafts each had a share of time allotted. Swimming was an important item on the program. It was a pleasure for all to invade the water at the lovely sand-beach. The leaders tried to conduct all activities in the Spirit of Christ.

Camp involved considerable planning, some expense and much work. We asked ourselves was it worth it? At the time as far as we knew no definite decisions for Christ were made. However, we noticed that some were touched. Most of them seemed to enjoy it very much. One boy in his enthusiasm expressed it this way, "We had a whale of a time." We also noticed improved sportsmanship. Above all we saw that in some of the hearts the Spirit seemed to be working. About one eight-year-old from Pinedock, a week after his return, the following remark was made by his playmates, "David does not swear any more, he was saved at Camp." We did not know anything about it, but we do conclude that camp has done something for him. Was it worth it? Please pray for him for I am afraid that he will not receive much help at home nor in his community.

The week following camp, one of the girls who appeared to be under conviction, came to see me on a few successive evenings together with a few of her friends. They asked many questions on how to become a Christian and regarding the Christian life. Some of the questions were: How much of the Bible does one have to know before he can be saved? Does confessing your sins to the Priest help towards salvation? Is it wrong for a Christian to go to a dance and why? Finally they expressed the desire for salvation. Please continue to remember them and the work in your prayers.

Did it pay to have Bible Camp? We read in I Cor. 15:58, "Your labor is not in vain in the Lord."

"SO LITTLE BEAUTY IN HIS LIFE"

by Larry Klippenstein, Grand Rapids, Man.

Undoubtedly he was the dirtiest boy in school, and the most ragged as well. The dark, seemingly hostile eyes belied his age of eleven years. When I first saw him I wanted to do something, anything, for him. I noticed his old, cracked leather shoes had no laces so I put one in for him, one of my own. Next day he had lost it again. He would shuffle in listlessly and dejectedly in the mornings and slump down in his seat with his face hidden in his arms, tired, it seemed and without a spark of energy or ambition to face the day. He appeared hard to change and more difficult to govern. Authority for him meant only discomfort, and he had a lot of it. As time went on he began to irritate me mostly, I think, because I was so entirely incapable of "making him over." There was hardly a thing he would do when he was supposed to do it.

Then one day I visited his home. It was a small log cabin with at least four window panes missing, gaping open in warmer weather and closed with corrugated paper or rags on cooler days. Inside stood a few bits of rickety furniture, a table, several chairs, an old easy chair, and I suspected a few beds in the two tiny bedrooms. It was a family of nine or ten. The walls were bare of pictures or even calendars. Crayon and pencil markings disfigured them even more. In front of the low entrance lay a scattered pile of sticks and a few logs for fuel wood. It was the boy's job to cut it daily. His mother was quiet, shy, poorly dressed, but I had heard her shout and knew of the beatings she handed out to her children. I also knew that often she was not home for meals, and more often there was nothing to make meals with. The father was mostly working away from home, trapping or fishing. Home—school, somehow it made sense—a great deal of sense. I understood better.

One morning I again thought of him. And of his home and his mother. And then

of myself. I had barely begun to list few of my blessings when an arresting thought flashed on me, "Why is there so much beauty in my life and absolutely none in theirs?" Even the natural beauty that is in all children at least, was almost hidden under life's outward harshness. Why was there so little beauty in his life? Did I deserve more? And to think that my scoldings and impatience and unkindness and threats had only added to the ugliness and unhappiness that was his, and his all the time? Inside I wept, tears of remorse, and I hoped, of repentance. I was a Christian, and knew Christ. His ambassador. I knew what He thought and how He felt about the destitute and unlovely and the unhappy. Once, and even still, He endured unimaginable humiliation to bring life to such unfortunates. He came just for them to die. His love and understanding alone could make life really beautiful for those who would accept His gift.

Somehow this family had just as much right to beauty and happiness and riches as I did. The world was offering them nothing, but only the Lord could. I could because I was representing Him there. In fact, I was the only one representing Him right there. I knew immediately that my blessings had been given to give away again. Peace, plenty, happiness, joy, salvation, wealth, a good home, fine friends, pleasant work, ennobling ideas and ideals, the Word of God, clothes, all of them were not for me alone but to share. Things that multiplied as they were divided among many—like the fishes and the loaves. It simplified my mission in life entirely—to discover and receive from God all that was beautiful, but only to spread it around in every conceivable way just as far as it would possibly go.

This boy showed me how I must appear in God's eyes as a natural man—utterly unlovely, sinful and without beauty. God showed me His grace anew, and together they challenged me to my life's work—"That they might have life and have it more abundantly."

BERLIN, THE CITY OF REFUGE

by Tina Blatz

Berlin—the modern city of refuge for the thousands who are fleeing the red yoke of Communism. Five thousand found refuge in Berlin the first ten days of 1956. From our plane we saw the lights of West Berlin—lights in a sea of darkness—spiritual darkness.

At the invitation of the Eastern European Mission, Harry Goldmann, Frank Koop and I came to Berlin as a team to conduct evangelistic campaigns in the various refugee camps. We felt that we had a responsibility to bring the Gospel to those who have just come over from the East zone. These people come from all over Eastern Germany. They enter West Berlin disguised as casual visitors; and once they are here, they ask for refuge. We saw them standing in line, waiting for their blankets and bedding before they take their places with the others in the big rooms of camps. Various reasons are given for fleeing, but the main reason is best summed up in their own words, "If you don't howl with the wolves, you are persecuted."

The problems of the refugees are far more of a spiritual nature than a material one. Their material needs are taken care of by the various government relief agencies. Besides that, there are missions and churches who are distributing clothing. After years of Nazi and Communist suppression of the Gospel, most of them have only a vague idea of what real Christianity is. We were appalled at the spiritual ignorance. One lad, whom we led to the Lord, said when he was asked to pray, "You will be disappointed in me, but I never had any religious training and I don't know how to pray." One young man told us that he had never been to church except once when he was baptized as a baby. He did not know anything about the Bible. In spite of the spiritual ignorance of these dear people, we found that many of them had a real desire to know the truth.

Before our evening meeting, we visited a room and handed out tracts to invite them to our meeting. Often this would

lead to an opportunity to speak about Christ. The moral conditions of the camps are indescribable. Our hearts bled for the children who have to grow up in such conditions. I conducted the children's meetings before the adult service; and the Lord crowned these services with many souls. Many of these little ones came to me after the meetings and asked me to pray with them because they wanted to ask the Lord Jesus to come into their hearts. A 12-year-old stayed to pray one day. In his prayer he confessed his sinful heart and asked the Lord to cleanse it. The next day he came back and told us how he had witnessed and the people mocked him; but he said he would keep on witnessing because he knew it was true. Many of them had never heard the Gospel before.

The evening meetings were in two parts. Harry Goldmann took the first part and spoke especially for the young people. After a Gospel trio was sung, Frank Koop brought the main evangelistic message. At almost every meeting there were some who responded to the invitation and stayed on for the after-meeting. We gave each one of them a Navigator's Bible course and a Gospel of John; and then we dealt with each one personally. At one Sunday afternoon meeting, we were able to lead one man and two young people to the Lord. Later we discovered that it was a father with his two children. The mother had accepted Christ a week before in our campaign, and now the whole family was saved. What a wonderful way to start a new life in a free country!

We have seen the need of Berlin and have tried to do what we could. We thank you for standing with us in faithful prayer and financial support, without which this work could not have been accomplished. Continue to pray with us for the converts and for the great need of Berlin. Matth. 9:37.

A REPORT FROM RED SUCKER LAKE

by Erna Sawatzky

Looking into the eager black eyes and seeing the smudged faces and tangled black

hair of thirty to forty Indian boys and girls has become a daily occurrence with me here at Red Sucker Lake. Although their physical needs receive attention they are not the main concern. Beyond that which is visible are the souls of the children. That is where our interests ought to be focused.

My first acquaintance with these youngsters was made in September, 1952. At that time the white man's language, the white man's customs and the white man's Christianity were unknown to them. Our first classroom was one room in the log house of the missionaries, Rev. and Mrs. J. Unger, who had labored here since 1951 under the Northern Canada Evangelical Mission.

Often the progress in school has been hampered because of lack of facilities and supplies but the Lord has not failed to prosper His work. Not only have the children gained knowledge in English and the other subjects included in the course of studies for Manitoba, but they have also been introduced to the Word of God and to the Lord Himself. There is great joy in being able to bring the news of salvation to someone for the first time. Ears on which this message had never before fallen, have listened intently day after day. The darkened hearts, never having known that such salvation existed, were gradually enlightened. I well remember my deep joy when I first knelt with a 13-year-old boy on the rough board floor of our humble log school and hear him with faltering words and in broken English invite Christ into his heart. Our prayer is that his life, and the lives of several others who did the same, might constantly be lived for the Lord.

The teacher on a field such as this has a wider scope of witness than the classroom and is not limited to five hours a day in which to serve the Lord. What a privilege! The missionary, Miss Epp, and I have paid many a visit to an Indian home "after hours." At any time of the day or night they come to us with their financial problems, their physical aches and pains, as

well as their spiritual difficulties. With the last two we do our best to give them aid. The Department of Indian Affairs has left its medicine with us which enables to help the people with their physical ailments. But we also have the Word of God in English and in Cree for their spiritual ills. It is encouraging when the Indians realize their need, and in Christ want to find the solutions to their problems. But it is sad that the majority of them do not admit their need. They are satisfied to continue as they are.

Some have asked, "why try to revolutionize and educate the Indians when they are quite contented in their own way?"

It is because the Lord "is not willing that ANY should perish but that ALL should come to repentance," even the Indians.

Loon Straits, Man.
July 9, 1956.

LOON STRAITS

Dear Mission Friends:

When the Apostle Paul prayed for the release from his "thorn in the flesh," the Lord strengthened him with the words found in II Cor. 12:9, "My grace is sufficient for thee." We, as workers in the field, can daily take this as a promise from the Lord. We have had to rely on it quite often this summer. There have been disappointments and setbacks, and yet God has been true to His word of giving needed grace. He also has sent many encouragements to us for which we are very grateful. There will be more of these, we believe, if we are faithful. In spite of the clouds we do see some bright rays of light breaking through in places not so far away.

Last year when we came here we built the chapel. That kept us quite busy. This year that is not part of our work, but we have had opportunity to go to the people's homes more. It is very necessary that we do this. The people in general are very hospitable and friendly, and do not resent conversing about Biblical matters. There are, of course, some who seem to be very busy at the time of the visit and would

rather escape than talk. That is slowly disappearing also, and we are hoping and praying that the wall will be broken down completely so that we will be free to each other. Very likely it will not be possible unless they yield to Christ. The Spirit of God is working mightily in the hearts of some.

Our weekly program is somewhat like it was last year. We have Sunday school Sunday morning, and evangelistic services on Sunday nights. Tuesday night is boys' craft night. Wednesday is Bible-study night. We divide the evening into two parts where, in the first part we tell the Old Testament stories as they follow one another, and take the book of Ephesians in the second part of the night. The Christians are generally there and some of the young people too. Friday night is sewing night for the girls. It will be hard to do much singing this year as about seven or eight of last year's singers are away, and the ones that are here now range from the age of ten to fifteen. I have not tried to get the parents into it yet. It is very encouraging to see that two of the Christian women (incidentally, the only two Christians here now) are teaching Sunday school. Yes, as far as we know, the Christians at Loon Straits are one hundred per cent in the work. That is more than can be said almost anywhere else, I believe. These women have to work under great opposition too. We covet your prayers for them. We also wish you would all be much in prayer that others may come to know Christ. There are some who, we feel, are almost persuaded. They would be so happy if they yielded completely.

May God richly reward all of you mission friends who pray and give so faithfully.

Sincerely,

Helen and Jake Wiebe and the girls.

Jagdehpur via Raipur,
M.P., India.

To my many dear friends:

I owe letters to so many of you that I am afraid if I write to each one of you personally I will never get through, so I

am taking the short cut to letter-writing by doing it this way. I trust you will take it as a personal letter because that is the way I really would like to greet and meet you all.

This is vacation time and I intend to spend a good part of it in visiting with my many friends by letter. So many of you have written during the past busy months and I have deeply appreciated each letter more than I can tell you. The incoming mail is a highlight in each day's activities, and it is quite a let-down when the mail man reports that the "dak" (mail) has not come in today. That happens frequently in Jagdehpur where we are ninety miles off the railroad.

It is a little more than a year since I came back to India. It has been a very busy, but happy year. The work at the hospital in Jagdehpur has been enough to keep us hopping. We praise God for His sustaining grace—grace sufficient for each day's tasks. How we proved Him true and faithful time and time again. We put two new nurses on our staff during the past month and that could make our work a little easier, and we also hope a bit more efficient. Our new Indian doctor, Dr. Thomas, is to join our staff one of these days, and we are very thankful for that. Dr. Dester has helped us wonderfully under the strain of having the full responsibility of treating up to 120 in-patients plus the daily out-patients and all the operations that we have performed.

I am spending my vacation at Ellangowan, our missionary rest home in Landour, Mussoorie, in the foothills of the Himalayas, together with Miss Melva Lehman, who was my travelling companion to India last year. Coming up here we stopped off at Agra to see the Taj Mahal, that world-famous masterpiece of 17th century architecture. It is one of the seven wonders of the world and is worth spending an extra day in the heat to see. We praise God for this rest home we have here. We have wonderful times of spiritual fellowship with our own missionaries and others on the hillside. We meet old friends from lan-

guage school days and also make new ones. It is a help to compare notes with others and hear of their problems and also to hear of God's blessings in different areas and in different ways.

We spend much time in looking around at God's handiwork. One never tires of standing on the edge of a cliff and looking out over the vast expanse of pine-filled valleys below and the distant rows and rows of hills beyond. One stands speechless with awe and wonder at the glorious sunsets here. Ofttimes one marvels at man's handiwork, too, and all too often yields to the temptation to buy samples of it—delicately carved ivory and woodwork and brass, beautiful lace and embroidery, and colorful Indian paintings. Pray with us that our vacation may be a time of physical rest and of spiritual refreshing so that we may be better fitted for the year's work ahead of us down on the plains.

For each of you I pray that your summer months may be rich in spiritual blessings. Many of you will be attending the conference in Winnipeg in August. I will certainly be with you there in spirit and prayer. May much glory and honor be brought to our risen and living Lord through the conference.

In the service of the King.

Ann Penner.

MARY JANZEN



Rev. and Mrs. David P. Janzen left their home in the Russian Molotschna and came to Canada via Mexico as part of the

emigration group of the 1920's. Their daughter Mary was born and raised in Alberta where her greatest ambition was to look out of the pigeon hole in the gable of the family's new barn. She graduated from Rosthern Junior College and entered as sophomore at Bethel College in 1946-47.

In the fall of 1947 she entered as student nurse in the Galt Hospital, Lethbridge, Alberta. She was graduated from this institution with a scholarship in obstetrics. She continued to work at this hospital until she came to Winnipeg for two years, where she combined a nursing career with studies at the Canadian Mennonite Bible College.

During the last three years she has been in charge of the Indian Hospital at Brocket, Alberta, where the government has appreciated her services very much.

Mary is a member of the Blumenthaler Mennonite Church of Pincher Creek, where here father is elder. She has taken her Christian life seriously and has always enjoyed her ministry to the sick to which she felt called. She is now under appointment to replace Helen Willms at Matheson Island under the Mennonite Pioneer Mission Board. Please pray for her spiritual and physical ministry to these inhabitants of Manitoba's northland.

ON LEAVING OUR FIELD

by Rev. and Mrs. Jake Unrau and Family



There are always strange emotions when one is about to experience a significant

change in life. Sometimes these even cause sleepless nights or lack of appetite. When a missionary is to leave the field many things come up for consideration. In our case it was almost half a year of suspense as we did not know whether there would be someone to take our place when we left. On account of our school children we decided that the best time to leave would be as soon after the school term as possible, so on August 8, we said farewell to our field.

We moved into Matheson Island in October of 1948. At that time there was not a familiar face to greet us. Rev. J. W. Schmidt, then chairman of the board, had made a request to some of the natives to receive us, but somehow the letter was lost or delayed, or perhaps this greeting was put off due to a certain reserved shyness on the part of the Indians. We piled our—about a ton and a half of groceries and household goods—on the small 20-foot square dock with no gang-plank to the shore. There was no means of transporting it to the shore until, by self introduction and questioning, sufficient help and a small boat were acquired to transport our stuff some 600 yards down the shore, and then carried another 100 yards to the house. With the Indian's help we managed to get out stuff into the house before dark.

On one of our last sing-song nights the people had a farewell get-together. They presented us with a dutch-oven and some money. Mrs. G. Settee, an active Christian, was in charge of the farewell and also gave us a short address. It was quite heart-warming to hear her relate some of the experiences with her Lord. She mentioned the fact that her interest in the Bible previous to our coming had been almost nil. She also spoke of the interest in the Bible within her family. After a light lunch with some 20 ladies and two men, the goodbye and farewell handshakes began. This and the following days of packing were the hardest. Some of the Christian women came with tears in their eyes, assuring us that they would miss us.

How can we forget a people that we have learned to love? Their culture was quite different from ours, that is true. We have seen some prejudices grow and vanish. In fact more than that, we have seen some of our greatest opposers come to thank the Lord for sending the missionaries and giving them salvation. We had one lady who said, "I'm only coming to your services once a year." Who later and for over two years became a very faithful attender.

We have also been working with the fishermen, helping them with their nets, cleaning their fish and plowing their gardens, and even some haying. This was one way of becoming interested in their work, and on the other hand it roused their interest in our work too.

In these seven years we have had quite a few adults coming to our Bible Study and Prayer meetings. At our first approach on these matters, and I assure you we had been praying about this for quite some time, they had no interest. "We can pray at home," "Bible-study and Sunday School are for children and our young people." Now there is very keen interest in our Bible-study groups. How can we leave these friends? Even though our ultimate objective of organizing a local working Mennonite church has not yet been reached, we trust and pray that the Lord will continue to help.

As I mentioned above, we first lived in an old school house. And our first services were in the local public school. Now we have a new modern home with electricity, a nice log church, partly built by the local Christians. In the beginning we had a dog team and hired a boatman to take us around. Now we have our own mission boat and for winter travel we have a new bombardier. With this we are up to our present age in travelling. To leave all this causes us great concern, and we admonish the future workers and the Matheson Island Christians with Heb. 13:20-21.

LET US PRAY FOR:

Rev. and Mrs. J. M. Unrau, who are home on furlough and are planning to continue their studies in Winnipeg. Also for the Larry Klippensteins, who, the Lord willing, are planning to take over the work at Matheson Island.

For Helen Willms, who left for her new assignment at Cross Lake. This is a new field being opened and Satan will do his utmost to prevent the success of this venture. Pray that Helen might have power and courage from God to meet the challenges and opposition thrown at her. Pray also for Mary Janzen, who will succeed Helen at Matheson Island.

For Otto and Margaret Hamm, who are in language study at Caronport, Sask., that their preparation might be adequate to meet the challenges at Cross Lake when they go there sometime in September.

For Rev. and Mrs. Henry Neufeld, who returned to Pauingassi about three weeks ago. Rev. and Mrs. Neufeld were ordained as missionaries at the Canadian Conference in Ontario this summer. Let us pray that they might quickly overcome the handicap

of the Indian's illiteracy and the language barrier so that they might be able to present the Word of God to the Indians freely.

For Rev. and Mrs. Edwin Brandt, who have returned to Grand Rapids after a furlough. May we not forget the blessings we received while they were with us, nor the challenges and exhortations they placed before us.

For the Peter Falks in Africa and Ann Penner in India, that their ministry might prosper in the Lord. Let us also visit them with an occasional letter.

For the Christian teachers who will be going up north this fall, that they might be successful not only in their school work, but above all in their Christian ministry to their pupils and their districts.

For the D.V.B.S. work that has been done this summer, that the effects of this work might continue to be felt and bear fruit in many hearts.

For the Mission Board as they cope with financial and administrative problems. Let us together with them labor and pray to keep the home-front unwavering.



An informal missionary conference held up north in the home of the Edwin Brandts. From left to right they are: Rev. E. Brandt, missionary at Grand Rapids; John Kehler, pilot from Horndean; Rev. G. Groening, chairman of the Mission Board; Rev. J. Unrau, missionary at Matheson Island; Mrs. E. Brandt, Miss Margaret Harder, teacher at Grand Rapids in the past term, and Mrs. Christine Hudson, a native Christian housewife of Grand Rapids.

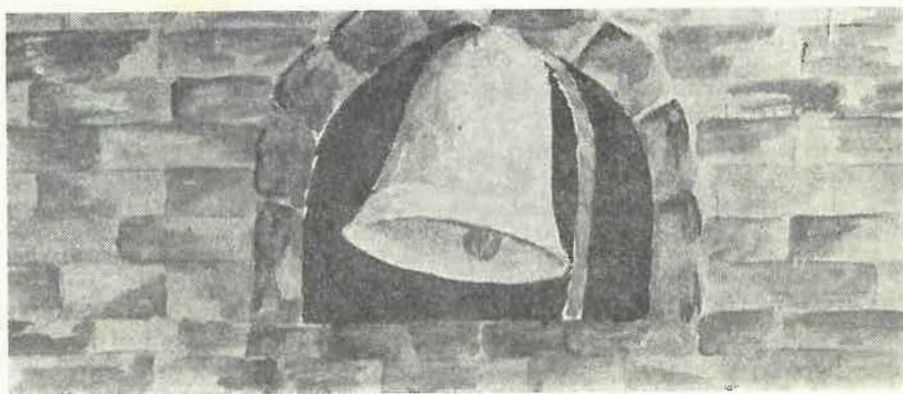
MENNONITE PIONEER MISSION

OUR MISSIONARY FAMILY

Vol. XII

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No. 4



PRAYER

Pulls the rope below and the
Great bell rings in the ears of
G O D
Some scarcely stir the bell
For they pray languidly.
Others give only an occasional
Pluck at the rope.

The man who wins with Heaven is the man who grasps
the rope boldly and pulls continuously with all his might.

—Charles Spurgeon

THE MENNONITE PIONEER MISSION

Founded in 1945

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Rev. and Mrs. Edwin Brandt, Grand Rapids, Man. (Note—Brandts are missionaries for the Northern Canada Evangelical Mission and receive only a partial support from us.)

Rev. and Mrs. Peter Falk, Mukedi Via Kikwit, Belgian Congo, Africa

Miss Ann Pennor, Jagdeesapur, via Paipur, M.P., India

Helen Willms, Matheson, Man.

Mr. and Mrs. Henry Neufeld, Paunigassi, via Little Grand Rapids, Man.

Authorized as second class mail, Post Office Department, Ottawa

EDITORIAL PRAYER

The Word of God admonishes us to pray for each other, even so may we also be reminded to remember each other in prayer. At this season we should in a particular way think again of our workers in the mission fields. Shall we not pray only in a general way but let us remember their particular needs. Let us remember them in their loneliness; the work can become very trying when you have no one to talk to. You may further help them by writing them a letter of encouragement. They face the task of learning a new language, sometimes even without a teacher, or even an unwritten language. This may many times lead the worker almost to a place where he feels like giving up. The slow progress of the work and the oft stumbling of the converts are things that need our prayerful support to keep the worker courageous. Do pray that the Spirit may lead many to a saving knowledge of Jesus Christ.

IN APPRECIATION

The Mennonite Pioneer Mission Board would like to express our deepest apprecia-

tion and thanks for your past prayerful support, your keen interest in the work of the Mission, and your again and again rallying to support its needs financially. It is true that we have suffered financial needs in the past year and are still badly pressed to meet our obligations. We must, however, pass a word of encouragement on to you. The giving has never been as high as in the past year. You may ask, "Why then is there a shortage?" The reason for this is we have felt that we must press on to new goals and as a result our work has grown so rapidly that we are perhaps suffering growing pains. We have this past year or rather past summer had as many as sixteen workers that were being supported by our Mission. We know that you do not want to do less and that you will again as always in the past meet the challenge that has been given to you.

—G. G.

PAUNIGASSI

About two months ago a letter was received from Henry and Elna Neufeld, Paunigassi, with a most urgent request. There had been a number of deaths among the children at Paunigassi. Before help could be sent for they died. We made an appeal to the Young People's Fellowship of the Bethel Mission Church. The young people were pleased with the opportunity and supplied the needed funds to purchase a two-way radio-telephone. A number of calls have been received from them; it works very well. (Further, as a note of interest, Miss Willms at Cross Lake, who happened to be listening at that time also heard the conversation). Henry and Elna and their family are well and their work is progressing favorably.

—G. G.

Kandale via Kikwit,
Belgian Congo, Africa.

Dear Christian Friends:

Greetings in Jesus' precious Name. Some months have passed again since we last visited you with a letter. We shall look back and try to relate some of the highlights of these months.



This is the new Maternity Hospital at Kandale, Africa



This picture shows Rev. Falk with some village chiefs.

Dedication of the Maternity Hospital. Shortly after the beginning of the year the construction of the maternity hospital was begun. On July 8th the building was dedicated to the Lord. After regular church service the congregation gathered at the new hospital for the dedication service. In the message, our thoughts were drawn to Luke 9:1, 2, 6, telling how Jesus sent His disciples "to teach the gospel and to heal the sick." In accordance with our Lord's commission care is being given to the physical as well as the spiritual needs.

We are thankful that the women come readily to receive the care offered to them at the hospital. Slightly over two hundred babies have been born at Kandale thus far this year.

Meetings for Outstation Teachers. In July we had several days of special meetings for our village teachers. It was a time when they could gather to receive some instruction on teaching methods, but above all, it was a time for them to feed on the Word of God so that they might be strengthened spiritually for the task that lies ahead of them. Special study was made of the Christian church according to the Book of Acts and on the Christian home. After the meetings the teachers were sent out two by two to teach what they had learned to the people in the

villages. Each team of teachers was assigned to go to three villages, spending one week in a village. In this way many villages were reached. Many teachers reported a blessed time. Pray that the efforts put forth may bring forth fruit for Eternity.

The Annual Missionary Conference. One of the highlights of the year for the missionary group is the annual missionary conference. Preparations have to be made long in advance by the entertaining station. School buildings are converted into dormitories. Missionaries bring their own cots, bedding and so on. The entertaining station plans and cooks the meals. All eat in a large dining hall (which may be the garage or any other large room available). Conference time may be the only time of the year that we get to see some of our co-workers from the other stations.

The missionary conference was held in August at Charlesville station. The theme of the conference was "Forward With Christ." We were pleased by the messages on this theme and inspired anew to go forward with Him.

School Vacation Is Over. After conference, preparations were made to again meet the challenge of another year of Christian education. We looked over our field. We evaluated our staff of teachers and sought to place them in such places as, to our judgment, would reach the most people with the gospel. We have now placed most of our teachers in villages where they are to work, and they have begun the new school year. Other villages have requested that we send a teacher to their village but we have no one to send. Please pray that the Lord will speak to the hearts of students who will finish school this year that many of them will meet the challenge of proclaiming the gospel in the villages. Also pray that all the teachers might be faithful in the trust that is theirs.

Evangelistic Work. In our evangelistic efforts we continue to visit our regional places regularly and try to reach as many villages in the area as possible. The week end of the 16th Peter was at our southernmost outstation. We have two teachers

there and about seventy children in school. We had a good meeting Sunday morning with about three hundred and fifty people attending. In the afternoon thirty-six partook of the Lord's Supper.

The Congo church and the Congo people are greatly in need of your prayers. Many will readily make a confession and say that they want to accept Jesus as their Saviour, but before long they slip back to their old life of sin. There often is the thought that if sin can be hidden from other people, it is not wrong. Often we have to face disappointments because of grave sins in the lives of those who we thought to be truly following the Lord. Then we feel like repeating the words of a missionary child who had to leave home for the first time to go to the missionary school. He was homesick and he wrote to his parents, "I know you are praying for me, but you have to pray harder." Let us join to pray harder for the Lord's work here.

Sincerely in Him, Peter and Annie Falk.

FIRST IMPRESSIONS OF MATHESON ISLAND

by Mary Janzen

Many of my friends wondered why I was going up to Matheson Island. I knew that it would not be glamorous—but that did not bother me. I felt that God had called me and my concern was whether I was worthy to accept this service for Christ, and I knew that I was not. But Christ says "without me ye can do nothing," and also "my grace is sufficient for thee," and He proves the power of these promises. He does not send us forth but goes before.

Matheson has brought a host of new experiences for me. The boat trip up, learning things about the country, the people and their work. At last I got a glimpse of Matheson with its rocky shore line and luxuriant growth of trees. Someone pointed out the Mission buildings to me. There were a number of people at the dock when we landed, friendly and helpful.

The Mission house presented a cheerful, homey atmosphere with masses of flowers and a large garden. The chapel is a plain building, but it rings with praise to God in song.

The island is not very big, and there are not very many houses. Yet an outbreak of scarletina soon brought me to realize that there are many children here, each with a soul precious to God who is not willing that any should perish. Here is need of the gospel to direct their lives into useful channels. Please pray that our lives might be so consecrated to the Lord that He may use us to bring these souls to Him. Pray also for the older ones who have heard the Word, but have not accepted it as yet. Life is not easy for the people here; they have many problems. May they come to know the joy and peace of a life entrusted to God's care.

HOME AT LAST

by Otto Hamm

There were four of us in the canoe that dull cold morning. Between The Inn and Rossville, a distance of about a mile, we developed engine trouble, so it was about 11:30 before we finally left Norway House. My guide reassured me we would be in Cross Lake about six that evening. There was a breeze up, giving the water quite a swell. Consequently we had to cover up as best we could to keep the spray off. In about half an hour we reached the Nelson River where the water was smoother.

For somebody taking the trip for the first time it was quite romantic. In God's garden land, unmolested by human hand, the beauty is breath-taking. The river with its maze of tributaries intrigued me, more so because you never knew which one the guide would finally take. The trees out in their autumn finest stood in groups of green, yellow, orange and red as witnesses to the handiwork of our Father. Wildlife was not very plentiful, and yet the ducks, loons, gulls and other birds made us feel that we were not alone in this vast land.

I was brought out of my reverie by a roar which penetrated even the monotonous drone of our outboard. We landed and beside us were the Super Falls, our first of four or five portages. This reminded me of

a little discussion we had in philosophy class last spring. Is a thing actually there if no one is there to see it? I am quite sure that the Super Falls are still filling the surrounding area with sound, as the Nelson beside which we live, still flows.

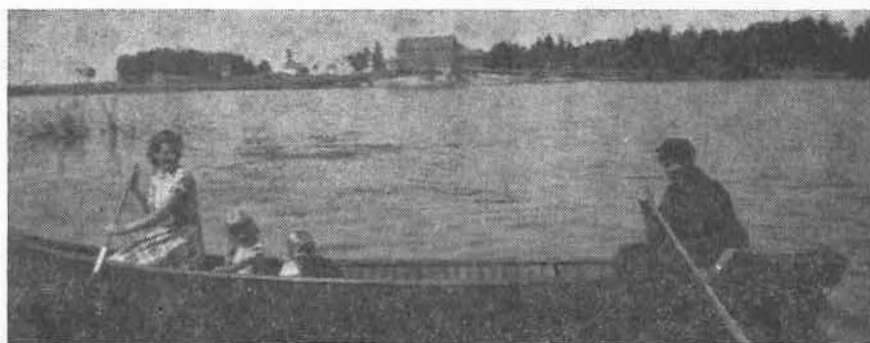
We boiled a pot of tea here before taking to the water again. Mr. Keam, my guide's father, warned me it would be nine at least before we reached our destination. The fourth party in our group was William, Frank's brother. They were going to go on a moose hunt after landing me at Cross Lake.

Nine o'clock came and went. The full moon was out in a cloudless sky. The boys were paddling now; we had lost our way and could take no chances of running over falls. With the motor going you can't always hear them. The boys had made a bed for me in the canoe with the tent. I

was well covered and slept part of the time. We had to retrace quite often that night because of falls we could not shoot or portage.

Frank woke me when he started the motor. We had reached Pipestone Lake; next was Cross Lake, our desire. About one o'clock in the morning we landed at Frank's in-laws, the dogs giving us a royal welcome.

Mr. Charlie Sinclair, rather surprised, but sincerely hospitable, asked us in and made us very welcome. Soon the air-tight heater was sending rays of comfort into our chilled bones. Tea was never better than that night—sweet and hot. Beds were made ready for us, and when the light was put out I remembered God. For six years we had prayed for a mission field. Our prayer was answered, God had brought me safely home.



These two pictures come from Loon Straits where the Jake Wiebes worked this past summer. The one shows their means of transportation, which is primarily my boat. The other shows the Wiebes with a class of D.V.B.S. children.

OUR WORK AT LOON STRAITS

by J. A. Wiebe

Ps. 32:8, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." It is true that we need so much instruction when we are in a work where the salvation of souls seems to rest so much upon us.

So often one tends to be impatient when the visible results are so insignificant, or even diminishing. Yet, we really do not know how our Lord works. He has at times surprised us greatly by showing us someone, who we never thought of, desiring to talk about spiritual things. Some others who we thought were close to accepting the Lord, were not ready for the step when they were asked to take it. Very often the fault, no doubt, lies with us. We are blind, or sometimes timid, when a door of opportunity opened to us. We have often repented of this, and prayed for strength and wisdom to speak the right thing at the right time.

I wish we could report of many visible results, but, as yet, we can speak of only some. One girl has said that she is a Christian, but she finds it hard to confess the Lord openly. A few others have said that they wanted to be Christians but something is holding them back. We spoke to a couple which had come to our house for lunch, and they confessed that they were tired of their old life, that they wanted to give their hearts and lives to Christ, but that there were difficulties to overcome first. Pray that these may be cast aside soon so that they may find that wonderful "peace which surpasseth understanding." Others also show much interest.

I would like to report one very blessed event that happened during the month of August. It will I am sure have lasting results. That was the arrival of a Christian couple at the Straits who will teach there this winter. That is surely an answer to prayer. Let us all pray that they may be a great blessing there. Teaching up north is a challenge. May many more young people regard it as such.

We are now home again in Altona, but often our hearts are in the north. Our friends at the Straits would give much to have someone there to help in the spiritual work. Other places there are also which are waiting for us. Do we as a church really believe in our Lord's command enough to pray, give and send? Do we as Young People believe His commission enough to go? Let us pray that the Lord may send workers from home and the field itself, to work in the Master's vineyard.

Dear Friends and Prayer Partners:

When thinking back of our furlough, we must again pass out a thank you to all of you who made our stay a blessing. It is true, we were not able to visit all that invited us, but we know that many of you have prayed for us. May God bless all who gave us material help while out south. How glad we are that many of you showed us your faith by your works.

Now that we are back in the field, we want to remind you to pray for us. We have again been brought to the place where we realize that we are not fighting against flesh and blood, but that our warfare is a spiritual battle. The name and the blood of Christ are the grounds for the battle. Pray for the Christians here, that they will stand true and witness a good confession for Christ.

We as a family are well. Our youngest member, Timothy Lowell, is doing very well. Pray for our children as they go to school. Many times they come home with stories of how others tease them. Pray that they might let their lights shine for Jesus.

This letter will be going out in our last mail before the long freeze-up period. Only those who have gone through such a period know what it means, when all communications are closed down. Sure we get lonesome, miss company and fellowship, so visit us by letter as soon as you can. Thank you.

Keep looking up, your missionaries,
Edwin and Margie Brandt and children.

SIRMATI BAI

(This is an article taken from a report by Anne Penner, India). (Bai is the equivalent to our Mrs.)

Sirmati was a woman probably in her middle or late thirties when she came to our hospital from a village many miles distant. Her husband and chubby little four-year-old daughter were with her. Sirmati could keep nothing on her stomach. Whatever she ate she vomited, as a result of which she weighed less than fifty pounds and her blood count was very low. Major surgery was definitely indicated and after we had tried for a couple of weeks to build her up at least a little we did a gastro-enterostomy (making a new opening from the stomach into the bowels), although we knew even that might not be too beneficial for her. They were very poor and could pay only about ten rupees for this operation (about two dollars) and for some time before she was discharged we had to help the family financially so that they had something to eat.

Sirmati stayed in hospital for about two months and during that time she gained a little weight and was able to eat almost normally. Even after she was dismissed she was loathe to leave. Why, you may ask.

The day she left the hospital Sirmati came into my room to say "good-bye," and she said two things that revealed something of her inner desires, and perhaps conflicts. These two things will stay with me for a long time. Almost wistfully she said, "I am going home now, but it is alright; I have been to Jagdeeshpur; I have seen the world." How different our Christian community and our hospital life was to anything that she had ever experienced before. No wonder she thought she had "seen the world." Another thing Sirmati saw in Jagdeeshpur was the effect, the fruit of Christian lives and service and she heard the message of love that none but a Christian can bring. The second thing she said to me was "Where can I find Jesus?" Oh, that the Holy Spirit might work in her

heart and life to bring to fruition the message of Jesus that she heard that day and other days of her stay in our hospital.

How many more spiritually hungry hearts there must be in the villages of India. Pray that the Church of Christ in this land might awaken to her opportunities and responsibilities of bringing these "other sheep" in the fold.

FOURTH ANNUAL CONFERENCE FEATURES A VARIETY OF SPEAKERS

by Rev. H. J. Gerbrandt

October 15 to 28 were very important days for the Mennonite Pioneer Mission. During that period 16 southern Manitoba churches conducted three-day mission conferences, and four churches had two-day conferences. The churches had been grouped geographically, and the available missionaries itinerated for three days in one area. The first churches served this year were Arden, Gladstone and MacGregor. The second group of churches were Carman, Graysville, Homewood and the St. Vital Mission Church. After this followed Lowe Farm, Morris, Spencer, Steinbach and the Bethel Mission Church. The Altona, Gretna, Halbstadt and Kane churches were served next and finally came the Morden, Winkler, Plum Coulee, Rosenfeld group. Due to an overloaded schedule the last churches had to have their time reduced to two days and even then several missionaries left earlier than had been anticipated. This affected these last churches very much and the Winkler church could only have two services.

The Mission was very fortunate in securing a wide variety of speakers. The J. M. Unraus, home on furlough and attending Canadian Mennonite Bible College, spoke in most of our churches. They are still living in the experience of the past eight years. We rejoice with them as they reported of the changes that have come over some of the settlements on Lake Winnipeg. Br. J. A. Wiebe, who with his wife has been working at Loon Straits during the past two summers, reported

enthusiastically about their experiences. There too, the Lord blessed His Word, and converts have been won. The work at Loon Straits is very promising.

Let Us Share His Salt and Rice

The mission had procured one speaker from a non-Mennonite mission. Rev. C. J. Smith, field representative of the Mission to Lepers, made a very worthwhile contribution to the conferences. He reported on the work of the mission and also reminded our people of the contributions his mission makes to the Leper work of the Conference in Champa and M.C.C. experiment in Paraguay. Br. Smith usually brought in the very interesting story of the deceased Dr. P. A. Penner and how he had told his wife one day, during the early years of leper work, "We have given away almost everything we have. There is only some salt and rice left." Upon this Mrs. Penner had answered, "Let us share our salt and rice." Rev. Smith was also in the "pig" business and sold many pigs during his tour. Let us hope these "pigs" will fatten and sell well during the winter.

The two speakers that probably spoke most often were Rev. and Mrs. S. T. Moyer. The Moyers came from India. They would rather have been with their beloved Christians in India, for this was so evident in all their reports. They went to India in the year 1920 and for thirty-seven years labored to establish the church of Christ in the virgin soil of India. They spoke of early hardships and later triumphs. They showed us the fruit of mission work. There were the beautiful children, the studying young people, and the faithful elders who had served since the early days of the P. A. Penners. They also showed to us the indigenous church of modern India and how this church is preparing to carry on, should this become necessary. The Moyers also spoke highly of Anne Penner and the Samuel Stephens family. Many of us were moved to tears when we saw the fruit of missions. Truly, we have sacrificed too little. How much more could have been done if more had been given, if more had prayed, and if more had offered their lives in service!

Christianity Gives Them Prestige

Rev. Waldo Harder represented Africa to us. The Harders have been in Africa for one term, serving as missionaries under the Congo Inland Mission. Br. Harder reported on the fruitful field and the unique way in which different missions work together. The African people seem to feel that Christianity gives them prestige. They are persecuted less there than in India. The missions of the Congo have been entrusted with the education work there, and this provides them with a very good opportunity.

There are many conversions in Africa today. The church has grown fast. We have more Christians on our African field today than we do have in our Canadian Conference. One thing that is unique about the African work is the co-operation with other Protestant groups. This had its advantages. There is no rivalry between the groups. Baptismal differences have been avoided. Yet this has also brought in other problems. Our missionaries may have to compromise in some of our own distinctive views and teachings. We are glad to see the progress made, and rejoice with our missionaries in the rich harvest of souls that are being won.

Hundred People Won to Christ

Rev. Peter Voran was the speaker from Japan. Japan is the new field and therefore very interesting. The people of Japan are fascinating. For many centuries the Japanese people opposed the work of the missionaries. After their defeat in World War II, they opened the door to representatives of the people representing the God that had defeated their god. For some years after this new freedom, the Japanese people were very anxious to learn about Christianity. Today this interest is waning. Maybe the "MacArthur Christianity" was too closely associated with western democracy. Br. Voran reported that it was increasingly more difficult to win these people to the faith. Then, however, it was very encouraging to note how fruitful the work had been. In five short years, and much of this time had been spent in lan-

guage study, it had been possible for our missionaries to win more than a hundred people to the Lord. These are highly educated, intelligent people, eager to follow their Lord, and interpret this new faith to their fellow men. Br. Voran showed us many slides of young people who had made such decisions. Those pictures brought back memories of the year 1951 when Rev. W. C. Voth spoke at the Bible School Mission Conference challenging the school and churches to pray for this new undertaking. Today we see the results of this work.

\$25,000.00 Budget Presented

The members of the executive of our mission spoke to the various churches during the conference sessions, and explained how the money was being used in mission work. During the past year we have used almost \$13,000.00 for the support of our missionaries and their children. We have spent more than \$7,000.00 for stations and transportation vehicles. And almost \$5,000 have been spent for Mission Quarterlies, office work, general promotion, and conference expenses and General Conference contributions. It is only fair to report that our contributions have been less than this and that not all expenses have been paid. The board members urged our churches to give more systematically and to seriously consider tithing.

Today we look back to two weeks of fellowship and dedicated service. But we cannot always listen to the glowing reports of returned missionaries. We must go back to face the realities of life and of the Lord's work. We must go back to our other duties. But above all, we must fulfill those solemn promises which we have made. Together with our great God, we can meet our budget and do the work which has been entrusted to our care.

Jagdeeshpur via Raipur,
M.P., India.

INDIA REPORTS

by Anne Penner

Looking back over the past month or so of working at Sewa Bhawan, I certainly cannot complain of having had a great

deal of free time on my hands. I wish that I could take all my interested and praying friends with me through the activities of one day.

This day would begin, as all our days do, no later than 5:15 a.m., and would continue until any time after our electric lights, generated by our own plant, go off at 9:30 p.m. Of course we would allow you an hour or at least half an hour of rest at noon unless you should happen to pick a day when we get an emergency delivery case in at noon or something else that needs immediate attention. If you prefer you may spend that noon hour in writing letters or in catching up on some reading. Breakfast is at 6 a.m. at our house and before we go to the hospital we must regulate a few things here at home. We must tell the cook what to make for dinner, perhaps translate into Hindi a recipe for some cookies or a pudding for him (how happy we are that he can read and write and is experienced—thanks to someone's training) so all we need to do is tell him how to make it, send him to the bazaar for potatoes or spices or matches, or whatever other local products are available just now. We are glad he can sew and must give him some sewing or other work to do in case the cooking or even the baking do not keep him busy all morning.

We must see what the gardeners did with the seed we gave them yesterday to plant and remind them to be sure and irrigate them and dig the rest of the garden. The woman who helps us in the house will probably find work to do unless we have something special for her. If it is Monday morning she will wash, if Tuesday or Wednesday she will iron. She might clean the rice since it has bugs in it again, or else sift the flour. It has not been done for two weeks and is probably "buggy" or "wormy" again. (These are a few of the reasons why we need local people to help us in this land—even with the housework). And we must have Bible reading and prayer with the servants before we go to the hospital.

Seven a.m. is staff prayer time at the hospital, followed by the night report and then ward prayers when we divide into groups and sing Christian hymns and read from the Word to the patients, who are up and around with their relatives, or go singly or in pairs to very ill patients to read and pray with them. Morning rounds follow ward prayers and now that Dr. Thomas is away writing his examinations we have only one doctor; it takes us at least an hour and a half to make them. By the time we listen to the complaints of a hundred patients, prescribe as to what they may or may not eat, persuade them to drink water, and assure them they may have their accustomed daily bath, I can guarantee you you will be tired enough to think you have done a day's work. After a few months of this your back gets used to it and you do not mind it. The workers who do not make morning rounds have been busy too, getting set for the day's working and beginning it, each in his or her own department—the injection nurses with in-patient injections, ward nurses with dressings, baths and treatments, the operating room nurse with preparing for the day's operations, the registrar with registering new patients, of whom there usually are quite a number on the verandah by this time, and so on each one in his or her own place has his work to do and the place becomes a beehive of activity. You and I will now spend the rest of the morning in "doing 101 different things," most of which may seem insignificant but all of which have to be done. We will give out drugs to the dispensary from the stock room, and the day's injections, and soap for the cleaning women (all stock supplies are kept under lock and key) and the operating room nurse might need some supplies, or else the laboratory technician. If there are X-rays to be taken we will assist with them or with a delivery case or sometimes with an examination. We must check up and see whose turn it is to have an afternoon off and also arrange for special duties. Let us not forget to

consult with the doctor on the operations for the afternoon as to what anaesthetic he wants used and arrange for nurses to assist him. And we did want to take a few minutes' time to go out to talk to the woman in room number 26 about the Lord and to the mother and father in 41 about the dangers involved if they continue to feed opium to their lovely baby boy, and to encourage the woman in number 6 to sit up during the day, and so the morning flies by all too fast.

Can you stand an afternoon's session or are you worn out? (Sometimes I feel kind of weary myself by the time noon comes around). But after dinner and a rest and tea you will be ready to go again. The afternoon will consist of helping in surgery (these days it is almost every day), maybe helping to get out a medicine or supplies to be made up, or having some sewing or mending done, making out duty lists or working on some accounts, making evening rounds and reporting to the doctor and getting orders written and taking care of numerous other things that demand one's help and attention.

May I invite you to come again? Perhaps your next visit will be on a day when we are not quite so busy (or busier), and you will have an opportunity of spending some time in talking with different staff members—about their homes and their children and their gardens and the work of the church. Or perhaps we can have them over for an evening of fun and fellowship together. Tonight it will feel good to get home from work and walk around in the garden a bit, and get cleaned up and have supper and relax and read all the letters that arrived today. This evening we must prepare for Sunday school and for staff and ward prayers and get a letter or two off, and who knows we might even get up enough energy to write that bi-monthly letter or report to the M.P.M. which is overdue again!

Cross Lake, Manitoba,
November 25, 1956.

Dear Friends in Christ:

Greetings in Jesus' precious Name.

Have you been waiting for a letter? I know I should have written sooner. Quite some time has elapsed since I left Matheson Island. It was with joy mingled with some fear that I decided to apply for a position at the Cross Lake Nursing Station. I felt the Lord guiding in that direction, especially when my application was accepted and a replacement for Matheson Island was found.

To say farewell to the people I had learned to love was more difficult than I had expected. Also as I summed up my work, I felt I was leaving it incomplete. I resolved by God's grace to be a more faithful steward of my time and abilities at Cross Lake.

It was on August 23rd about 4 p.m. that the plane taxied towards the dock at Cross Lake proper. What would be expected of me and how would I find my new responsibilities? Such questions and others crowded in upon me. In what way would the Lord be able to use me?

Cross Lake Nursing Station is operated by the Department of Indian Health Services. Up to this time they have employed only one registered nurse at this station as at most other stations, and as her assistant a nurse's aid. However, during the past few months they have tried to staff each nursing station with two registered nurses. The nurses are responsible to the doctor at the Norway House Hospital, from where they also get advice and where they send their too difficult cases. When I arrived here the first nurse had just left on holidays.

The next few weeks were a time of much activity and much responsibility. Practically every day I had to deal with a number of very ill patients, mostly children. It seemed an epidemic of chest conditions

was surging through the reserve. Besides that a man dislocated his shoulder, a boy broke his arm, a woman sprained her knee, a little girl wrenched her knee, others received cuts, some bruises and another received a severe blow on his head during a fight. Two babies were born in one day. It seemed everything was happening at once. At that time my prayer was, "Lord give me wisdom to make the right decisions, give me strength and endurance to carry them out."

My work here is among the Cree Indians, some of them half-breeds. Most of them are quite friendly and take advice readily, at least so it seems. The majority can understand and speak English, but some are very hesitant. Then there is the minority that speaks only Cree. It was quite an odd sensation at first to have someone come into the station and rattle off a string of words which meant nothing to me. However, by now I have learned the signs and wonders method of conversing and in addition a few words of Cree. Frequently too, another patient who is waiting to be attended to will act as interpreter.

The people automatically belong to either the Roman Catholic or the United Church. With many of them it seems to be just outward form. When a baby is born the priest or the United Church minister sees to it that it is baptized, and that's how far the church affiliation of many goes. There is much drinking and immoral living. Pray that we might use the right approach in reaching these people for Christ. Pray that we might really love them and be burdened for their souls that are priceless. Do we Christians really recognize God's estimate of the value of a soul? Mark 8:36 and 37. For what shall it profit a man if he shall gain the whole world and lose his own soul or what shall a man give in exchange for his soul?

Yours for the lost,

Helen Willms.

THE MENNONITE PIONEER MISSION

Founded in 1945

Home Office: Altona, Manitoba

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 Rev. and Mrs. Edwin Brandt, Grand Rapids, Manitoba. (Note—Brandts are missionaries for the Northern Canada Evangelical Mission and receive only a partial support from us)
 Rev. and Mrs. Peter Falk, Mukedi via Kikwit, Belgian Congo, Africa
 Miss Anne Penner, Jagdeeshpur, via Paipur, M.P., India
 Miss Helen Wilms, Cross Lake, Manitoba
 Otto and Margio Hannin, Cross Lake, Manitoba
 Miss Mary Janzen, Matheson Island, Manitoba
 Larry and La Verna Klippenstein, Matheson Island, Manitoba
 Rev. and Mrs. Henry Neufeld, Paulingassi, via Little Grand Rapids, Manitoba

Annual Budget:

Missionary Allowances and Children's Support	\$13,000
Field Budget:	
New Station	}
Station Maintenance	
Property Leases and Insurances	
Transportation	
7,000	
Office Expenses:	
Mission Quarterlies	}
Secretarial Expense	
General Promotion	
2,000	
Miscellaneous:	
Mission Conference Expenses	}
General Conference Contributions	
Unforeseen	
3,000	
Total Anticipated Expenses	\$25,000
Income: A Church that tithes as the Lord prospers	\$25,000

MENNONITE PIONEER MISSION

OUR MISSIONARY FAMILY

Vol. XIII

APRIL, 1957

No. 1



GETHSEMANE

All those who journey, soon or late,
Must pass within the garden's gate;
Must kneel alone in darkness there,
And battle with some fierce despair.
God pity those who cannot say:
"Not mine but thine"; who only pray:
"Let this cup pass," and cannot see
The purpose in Gethsemane.

Elmer Wheeler Wilcox

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the Lord prospers \$25,000

A CHALLENGE AT "CROSS LAKE"

The local teacher at Cross Lake, where the Otto Hamms are working, has resigned unexpectedly. This means that Otto Hamm will have to step in and teach school there for the remainder of the school year. This, in addition to his work of getting settled and opening up a new station, will tax his time and endurance to the utmost. Let us remember him, his family and his work

in our intercessions before God. Further Otto reports numerous openings for teachers at and around Cross Lake for the next school year. What an asset it would be to the new station if these could be supplied with consecrated Christian teachers. For anyone who might be interested in these schools, more information could be had by writing the M.P.M. mission board.

We also rejoice in the fact that the C.M.Y.O. has undertaken, as its project for 1957, to furnish \$2,000 to build a Chapel at Cross Lake this summer.

LIGHTNING STRIKES

by Annie Falk

It was Sunday, October 28. We had had much rain recently and nature about us was lustrously green and beautiful. Like usual, as the drum sounded to call people to church, the girls from the girls' compound walked to church. Little did they or we realize that for one of the group, it would be the last opportunity to feed on the Bread of Life on this earth.

Shortly after dinner clouds gathered in the sky and soon there was a heavy storm. My husband had not yet returned from a meeting in a village. There was much lightning and thunder. As I glanced out of the window I saw a group of girls running to our door. I opened the door and they came in, soaked and dripping from the rain. Anxiety was written on their faces as they spoke at once. The lightning had struck the house in which the Batschok girls were and set it on fire. They did not know what happened to the girls. Immediately I sent some of them to call some other missionaries. Those of us who remained, bowed for prayer that the Lord would undertake. I left my children with one of the girls and we ran to the girls' camp. As we approached, I saw the large flames rising above the house. It was a temporary house with a grass roof so the fire spread rapidly. I ran to the room where I knew the girls usually were. I saw only flames lapping up the beds and other things in the house. I knew if any body was in there, there was no chance



Mail means a great deal to missionaries, especially when it comes only once a month. In many places even here in Manitoba, Canada, we have very poor communications, so what comes in that "waited for mail" means very much, even to the missionary children. In this picture you can see Lloyd on our load of mail which arrived here January 7th, 1957. The $\frac{3}{4}$ mile walk to the post office with the toboggan does not

seem so far when one is well rewarded for the effort and waiting. When you get your daily mail next time, please remember your missionary in his isolated post. He may need your encouragement, thank you.

Edwin and Margie Brandt,
Grand Rapids, Manitoba.

for survival, nor could anyone enter the house. I could not see anybody in the flames. Other missionaries had come too. As Brother Sprunger peered a second time through the large flames, I saw by the expression on his face that somebody had been left in the house. Then some Batschok girls appeared on the scene. They told me that one of the girls, Kujekuenyi, was in the burning house. And their story: Eleven girls had been in the room when the lightning struck. They all fell down, stunned by the jolt. When they looked up they saw the roof above them was in flames so they stumbled out of the house to safety. They ran to another house and counted to see if they were all safe. One girl was missing. The fire was already beyond control and there was no way of getting into the house. Sadly we watched the flames and tried to keep the fire away from the other grass buildings. When the flames calmed down we saw the charred body of the girl. We believe that she must have been intantly killed by the lightning. She had been washing beans in a metal pot and the girls say the lightning struck where she was.

When I realized the Kujekuenyi had been called from this earth, I thought of the contacts I had with her. She had professed Jesus as her Saviour. We attempt to train

the girls to give an offering to help in the Lord's work. Since most of them do not have money, we give them an opportunity to earn something for the offering. Kujekuenyi had been slack in giving for some months, but this past month she made a special effort to earn money for her offering and also to make up for some of the months that she had been slack. Then she asked for work to earn money for a songbook. Just Saturday she gathered several bundles of fire-wood and came to sell them to me. She had earned about half enough money for a song-book and expressed concern that she was still so far from getting the book. We trust that now she is in glory with her Saviour and can sing praises to Him there.

Twenty other girls lost all their earthly possessions in the flames, but how we praise the Lord that he spared their lives. May the sudden calling away of one of the group make many others aware of the need of accepting the Saviour and living closely to Him day by day.

Matheson Island
January 25, 1957

Our Dear Christian friends,
Perhaps it would still be in order to send with our letter Happy New Year's

greetings for we are just beginning the '57! Will this new year also mean a new experience with the Lord for all of you and for us? It seems a renewal is often necessary.

We were so glad to hear of the Lord's grace in settling the Hamms into their new outpost. There seem to be such a large number of lighthouses now where the gospel is beaming forth. Perhaps the next decade will witness the establishment of local church organizations, even among these Indians and mixed folk of the north.

In this new year we have already had several very blessed meetings. Let us tell you of a few. Soon after we returned from our Christmas vacation we determined to go by bombardier to Bloodvein Indian Reserve to bring them a belated Christmas program and share with them some gifts of clothing and toys which had been gathered in. The road was new but with the help of some local men and an old trail we found our way without difficulty. About fifty people, mostly children, but including a number of men, assembled in the living room of the little log cabin to have their first service since we left before breakup. We are always received royally there and this time there seemed to be a much more attentive audience than earlier. We have handed out a number of gospels of John, Sunday school leaflets, and other materials there. The chief and his wife, who seem to give us the warmest welcome have been ailing lately. They seem very interested in God's Word and may be the first converts there. Would any of you be burdened to uphold them in prayer, for spiritual physical health for the future?

Last Sunday we had our regular Sunday afternoon service at Pine Dock and due to an untidy school resorted to the home of a local Christian couple, the Rex Lees, for our meeting. It was a smaller gathering than usual, in number about twenty-five, but the Spirit seemed to warm us all in an unusual way, and it seemed so easy to preach the Word. We have been taking offerings there to buy a curtain to make

a partition in the school so we can have S.S. classes in a regular way. We are also planning to enlarge our S.S. room for Matheson Island.

Since New Year there has been somewhat less participation in the services, including Bible Study. Partly it is due to sickness, but there are evil forces at work, too, holding off the less sturdy ones, and keeping away the doubtful. In some families there is much dissension, and as a result the children miss out on Sunday school. Drinking and other voices are making great inroads in many hearts. Wouldn't you make these your prayer concerns?

We are deeply grateful for the interest shown by the sewing circles, Sunday Schools and mission groups everywhere. We feel too the prayers of individual friends. We would encourage you to come down here to see us sometime. The road is quite passable to Pine Dock and from there you could be taken by our bombardier.

Let us all rest in the assurance of 1 Cor. 1:18, "For the preaching of the cross to them that perish foolishness but unto us which are saved it is the power of God." In this power then "that perish" may turn from foolishness to wisdom of God.

Labouring with you
Through Christ at Matheson Island
La Verna and Larry Klippenstein

JOHNNY GYPROC GOES TO CROSS LAKE by Otto Hamm

Do you remember the day you were born? I do! Maybe if you were lucky you were one of twins or even triplets. But I, I was one of many hundreds. First there was only a long piece of us, then a knife cut us into individuals, and we became many pieces of stoneboard. We were as clean and fresh as a new born baby, and as inquisitive as a 12 year old. What was to be our purpose in life; for what reason had God permitted us to be made? Many were the wishes made that

day. Susan wanted to hang in the living room of a cheery home. Jack on the other end of me wished for the bright lights of a city club, but I wanted most of all to be placed in a great church, in the front, behind the minister, where the motto would be hung. Everyone would notice me behind it and I would be happy.

As these thoughts were going through my mind, we were passing down the belt and before I realized what had happened they had placed Susan and me together, face to face, and pasted our ends together. We were placed on a pile in a storage room with many others. Days went by and I lost all track of time. We were beginning to fear that this was our end when one day we were loaded on a truck and taken away. There were some chimney blocks, rolls of paper, cement and many other things used in construction. When they unloaded us, my hopes fell, we were being placed on a ship. S.S. Keenora, I heard one of the men say to another. Were we to be taken to another country?

I remember when they loaded us on the truck at the factory, we were handled very carefully so as not to mar the edges. However, the deck hands on the ship were more rough and scraped my side when I was put on the ship. It was quite dark here. We were piled on the floor, and then they put the cement on top of us. Susan was furious, such heavy stuff, and so dusty. I was already thoroughly disappointed so just lay there and moped.

I was awakened out of my reverie by three long blasts from the ship's whistle. The floor started to vibrate from the motors, and up above we could hear the captain barking orders. It was only a few hours later that the ship began to sway, and I heard one of the passengers remark that we had come to open water, Lake Winnipeg they called it. I was afraid of the future, Susan had begun to cry and it was hard to cheer her when I felt miserable myself.

We passed Hecla Island that night, and next morning early the deck hands were sorting out freight and mail for Pine Dock,

or Little Bullhead as it is sometimes called. The boat was rocking quite a bit, and the cement was working its way between me and Susan making our faces all dirty. My pride was fading fast and I would now have been ashamed to hang in a church hall. We made two more stops that day, Matheson Island and Berens River. At the first one of these I heard some freight being put off for the Mennonite Pioneer Mission. That name kept ringing in my ears for a long time after, about missions I was reminded of my previous ambitions. Could it be possible that I would be used in the building of a mission?

When we left Berens River that night the wind made the water quite rough. As the ship ploughed its way through the waves some of the water seeped on to the deck and some of our family got wet. Next morning we were again awakened by the ship's whistle, we had arrived at Warren's Landing. There was much excitement on board now. People running about, orders being shouted, another boat, the Chickama II was tying up outside, even Susan began to look a bit more cheerful.

As soon as the Chickama had left with the passengers, mail and perishable foods for Norway House, the unloading began. It was all speed and no care. The big thing was, get it off the boat, we're leaving in the morning. You should have seen them handling the cement bags, some fell on the floor and ruptured in the middle, leaving cement all over the floor. One bag fell off the truck just as it was going over the plank, and dropped into the lake. I felt sorry for him, probably he had had as high ambitions as I did.

Finally it was our turn. My side was still aching where they had scraped it. I was in for more disappointments. As they took us out of the ship they bumped our corner against the boat and a big piece fell into the water. How different I now looked than when I was born, bruised and battered, I was quite sick and wanted only to be left in peace. They put us in a shed,

closed the door, and we were there for what seemed like weeks. Quite often they would come and take some things away, but we were left.

One Friday night, it was quite dark out, the door was opened, and someone said, everthing for Cross Lake on the barge. I noticed there were quite a few articles marked, O. Hamm, XL, some MPM XL, these were taken, but we had no marks on us. The loading went on through the night, when I heard someone say, "put that stone-board on the top of the barge and cover it with a canvas," Once more rough hands grabbed us and we were placed on the barge roof. Seeing our bruised corner they handled me and Susan a little more carefully, we both breathed a silent thank-you.

Next issue: The Trip up Playgreen Lake

REPORT FROM LOON STRAITS

by Peter and Vera Fast

Christian greetings from Loon Straits with 2 Cor. 1:11, "Ye, also helping together by prayer for us . . ."

Although we are not directly associated with the M.P.M., yet we feel very keenly the responsibility that is ours of spreading and propagating the Gospel of Christ. For us, no other task is worthy of its name nor more rewarding than presenting the claims of a living Saviour to men and women anywhere. For this purpose, we solicit your prayers.

Our activities, outside of the regular routine work at school, centre around the chapel. Every Sunday boys and girls, young people and adults, assemble in the chapel for Sunday school services. We sing a few hymns and choruses, hear a story and spend the remainder of the time in presenting the lessons. Literature is distributed to everyone present. Other activities are organized as material presents itself for distribution. The Christian Fellowship Chapel of Winnipeg gave us a large supply of Sunday school material, suitable for all classes.

The people at the Straits show a genuine interest in Sunday school activities. This is manifested in numerous ways but primarily in faithful attendance. This interest is an answer to the prayer of many and due to the unflagging and determined work of the Jake Wiebes. They have found their way into the hearts of these people. Consequently, their return every spring is a matter of hopeful anticipation.

The Sunday school work, however, is not quite as routine as pointed out above. Some Sundays are radically different. Such a one was last week when a nine year old girl and her mother came to see us on a Saturday night with a petition for time in Sunday school the next day. This little girl told us that she had accepted Christ after thinking about it since Christmas time and now she publicly wished to con-



This is another picture of the Pauingassi school children and some of the parents taken at Christmas time.

fess her Saviour and to tell of the resulting joy of such a decision. Our prayer is that this might prove to be the spark of an awakening at the Straits. God's spirit is working. Our duty is to be faithful.

The impact of this testimony was reinforced by three successive meetings by the Shantyman. One night 75-80 people gathered in the chapel and listened breathlessly to a vivid portrayal, by means of sound-color moving film, of the life of Fanny J. Crosby and of how God works in the lives of many people on skid-row in Chicago through the Pacific Garden Mission. The effect on many might be summed up in the words of one lady who said, "All the way home, I couldn't forget the picture of Jesus with His outstretched arms."

We have also continued the work of the sewing class which is an integral part of chapel activities here. Every Friday night some 14 ladies and girls gather to knit and sew. The items made are sold and the proceeds go towards different aspects of the work here. The sewing session is followed by a devotional period. The Willing Helpers of Altona have donated generously to this phase of work.

The task of presenting Jesus to the people of the Straits received a further impetus when the young people of the Steinbach Mennonite General Conference church gave us 40 beautiful bound Bibles for distribution. The Bibles were received with great joy and thankfulness by the boys and girls and young people.

In conclusion may we emphasize that we are insufficient of ourselves. Our sufficiency is of God (2 Cor. 3:5) and that we are laborers together with God. (1 Cor. 3:9).

York Factory,
via Ilford Airways,
Ilford, Manitoba

Dear Friends in the Lord,

Greetings to you with, "There is none other name under heaven given among men, whereby we must be saved", Acts

4:12. This statement is true for it is written in the Bible. Yet if we look into the world today we see that there are not very many people who want to believe it, at least they do not show they do. Some say why go and tell others about Christ and do mission work, leave them alone—they are better off in their ignorance. Yet according to this verse they are lost if they have not accepted Christ as their Saviour.

I would like to thank those that have remembered me during the Christmas season in letter, prayer or gift. If there be any who have not received an answer, write again, because some of the letters might be lost.

We have seen some of the coldness of the north, but if there is a home to go to, what more need we ask? In the earlier part of January, one of our lamps fell down while it was lit. The Lord undertook in a marvelous way and we suffered no other harm except a scare.

The people are coming and going to the trapline. We see that there is an interest for the gospel in some, and in others, well, they have heard it, but care not as yet to yield. We wish that you would remember those in prayer that have made a profession of salvation that they might be able to live up to a Christian and God-fearing life.

Further would you remember those of us who are at York this year in regards to our future work. If plans will be carried out, the people of York will be moved to the Line this summer. It is our wish that we might be going where the Lord wants to use us in the coming year.

The Friesens send their greetings to all.
In the Service of Christ
Helen Dyck

NOTE: Helen Dyck, well known to many of us, is working under the Northern Canada Evangelical Mission and financially supported by the Rudnerweider Mennonite church.

A LETTER FROM INDIA

by Anne Penner

My dear co-laborers,

Special greetings from India with the words of the Apostle Paul as we find them in 1 Corinthians 3:9 "For we are laborers together with God". I never cease to marvel at the thought that the Creator of the universe, yea, and of man too, deigns to allow us to be His co-workers. He who could have called legions of angels to His side when He was faced by the tempter while here on earth surely could call those same legions of helpers to be His aids in the task of dealing with men and women about their souls. But instead of making use of their efficient service He seeks to use ours which is so often ineffective. What a blessed privilege is ours, and what a responsibility! And what a wonderful Teacher and Helper He has given to us in the person of the Holy Spirit!

We praise God for His blessed Word. Just now Pushpalata Bai, our Bible woman here at the hospital is using a new series of flannelgraph lessons put out by Mrs. E. Cattell, a missionary of the American Friends Mission. It is entitled "That They May Know". It is simple, clear and to the point. Please pray that as the Word is presented each day to many of our patients and their relatives, "that they may know" indeed that it is the Word of salvation and light and life.

We never know how far our influence spreads. We had a demonstration of that just recently at our hospital in Jagdeeshpur. A patient was brought in from a village some miles distant. She had been in hospital some years ago and last year her son, who is a student in the matriculation class in our high school, had an operation here. Now she was very ill and we knew it was only a matter of time until she would pass away. I was at her bedside when she died. The young daughter-in-law immediately started weeping aloud as all Hindus do at the time of death. Her father-in-law, the husband of the patient, tried to quieten her and then he said very calmly, "She has gone; she has

gone to a beautiful home". This is a teaching that he has received from his contact with Christianity alone. Nowhere in Hinduism is such a comforting thought found.

The work at the hospital keeps us all extremely busy. We have had up to hundred and thirty-three in-patients this past week, and that, in a seventy-five bed hospital, means that every nook and cranny is filled. Even the hallways look like a village bazaar these days. We are happy for the addition of a new male nurse on our staff. He is one of our own mission boys and we trust that his coming will be a real asset to the work here. Please pray to that end.

Thank you for your interest and your intercession before the throne above. May God bless you richly in this, your share in the work of His Kingdom in this land.

Paungassi, Man.

Dear Friends;

We greet you in the name of our Lord and Saviour.

It is not necessary to ask whether or not you have been waiting for a letter from us. Procrastination is rather a bad disease to get, but we will try to cure the same with this little chat.

Much has taken place since we arrived here some seventeen months ago. There have been many difficulties, but the Lord has richly blessed. The people on the whole have been very co-operative and seem to appreciate that the mission and school have been established. Many have worked extremely hard in bringing in the logs for building and sawing lumber. As there are no horses, this must all be done by hand. The thirty foot bank right at our house certainly is not a great asset in this respect. The major part of the building, however, is finished but we expect to cut a good supply of lumber before the saw is taken out.

No, doubt, many of you will be wondering about our power toboggan and how it is working. Well, in two simple words, "it's not". We have had nothing but grief

with it thus far. If it isn't one thing it's another. Just after Christmas I got it working but that was very brief. Then it sat out on the middle of the lake for about five weeks until I was able to repair it again. It just cannot be trusted. I have come to the conclusion that we will have to get a dog team to get somewhere. I have walked to the store several times this winter (twenty-four miles return trip) but am unable to do so any more as it is physically too strenuous. In this way it makes it rather hard to get mail out and in at the right time. However, the Indians have done quite well in delivering mail for us. I might add here that we welcome letters very much.

School work, we feel, is going slow but sure. As yet we are still having only half days as the pupils are few in number and have had no school before. In all there are about twenty-six pupils, but as some of the families are out trapping, at times only up to fifteen have been attending. The attendance has been good, several even have a perfect record for the year, that is from October till now. The three R's and drawing are actually the main work that they are doing. This may seem very little but we trust that this will soon change. As there is still much manual labor for me to do in the house, Elna is teaching this year and is enjoying it very much. It also seems to be a good experience for the pupils as they attain a certain respect for her which they did not have before. Carol and Gerald play with their toys and run off with my tools while I am working at the kitchen cabinet, etc. Carol was two years old in August and Gerald one in February.

Services are also held every Sunday. As we have not mastered the language yet, we must still speak through an interpreter. The sad part about this is that he does not know English very well. When the interpreter is not home we have only singing and prayer. Here too the attendance has been fairly good although there are some that never come. Our prayer is that they might all realize the lost state they

are in. We trust in time someone will see the light and accept the peace we have in Christ Jesus. We would like to thank you for your faithful support and at the same time earnestly ask you to keep it up for we cannot stand here alone.

Yes, it seems we have had a number of mechanical troubles with the toboggan, generator, etc., but our two-way radio has been doing very well. It certainly is a blessing to have this asset here. Thanks to the Bethel Mennonite Young People. A number of people have asked us about this radio, therefore I would like to add that you can talk to us on your telephone. If you care to give us a call just ask your operator for the Pauingassi station via Gimli, that is, our operator is at Gimli.

We have had a very cold winter wherefore we are looking forward to spring. The coldest we have had is —47 degrees, one morning in January. Travel will also be simplified as our boat and motor are very dependable.

"The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" Psalm 27:1.

Henry and Elna Neufeld

DOES GOD WORK MIRACLES IN OUR DAY?

by Anne Penner — India

The above question was asked recently during our Sunday evening prayer meeting. We were studying the Book of Acts and noted the many miracles performed by the Lord through His disciples in the early church.

While we were away at conference in Champa this year, one day a man of thirty years of age, from the near-by village of Rajpur, was admitted into our hospital. From all appearances he had an intestinal obstruction and he was a very sick man. Champatlal came from a well-to-do family and was related to the village owner.

Dr. Thomas, our young South Indian doctor, hesitated to operate, but he knew there was nothing else he could do to save the man's life and even that was a slim chance. Under anaesthesia the patient's condition became rapidly worse in spite of intravenous glucose-saline and resuscitating drugs. His pulse became very weak and rapid. The doctor felt there was no use going any further and he sutured him up and sent him back to the ward to die. As is the custom so often in this land, people prefer to have their relatives die at home rather than in the hospital, and a cart was called to take Champatlal away. At noon he suddenly rallied and when he discovered what was going on he refused to leave. When Dr. Thomas came in in the afternoon he expected to hear that the patient had died. Instead Champatlal called him and begged him to operate again. "I feel much better now," he said, "and I am not going to die. I came because Jesus is here and I believe He will make me well." So there was nothing for Dr. Thomas to do but schedule him for surgery that afternoon. When he opened him up again he found about two feet of black gangrenous, looped bowel which had ruptured in at least one place and there was a large amount of blood fluid in the abdominal cavity. The doctor removed the gangrenous bowel and cleaned out the bloody fluid and then stitched him up again. The general condition of the patient was good throughout.

The day after I got back home I went in to see him. Some of the nurses had told me about him. He, himself, told me how he had come to our hospital and then he said, "Today Satan came to me three times. When I lie on one side then he is on the other, and when I turn over on the side then he is at my back again. At first I was very worried but then I prayed to the Lord Jesus and now I am at peace." I asked him where he had heard about the Lord, "My father had a Bible in the house," he said, "and I can read both Hindi and Oriya." I got my Hindi Bible

and read to him from the fourteenth chapter of John, "Let not your hearts be troubled, ye believe in God, believe also in Me . . .," and prayer with him and talked to him about the Lord Jesus. His eagerness to hear and his response thrilled my heart.

One day when Mrs. Dester was in talking to him he said to her, "The blood of Jesus has cleansed me." For days I went out to his room every morning to have prayers with him, and when I missed one morning he sounded so disappointed. I told him that I had been in another ward that morning, and he said to me, "tomorrow I am going out there too and you must pray with me now" . . . and I did.

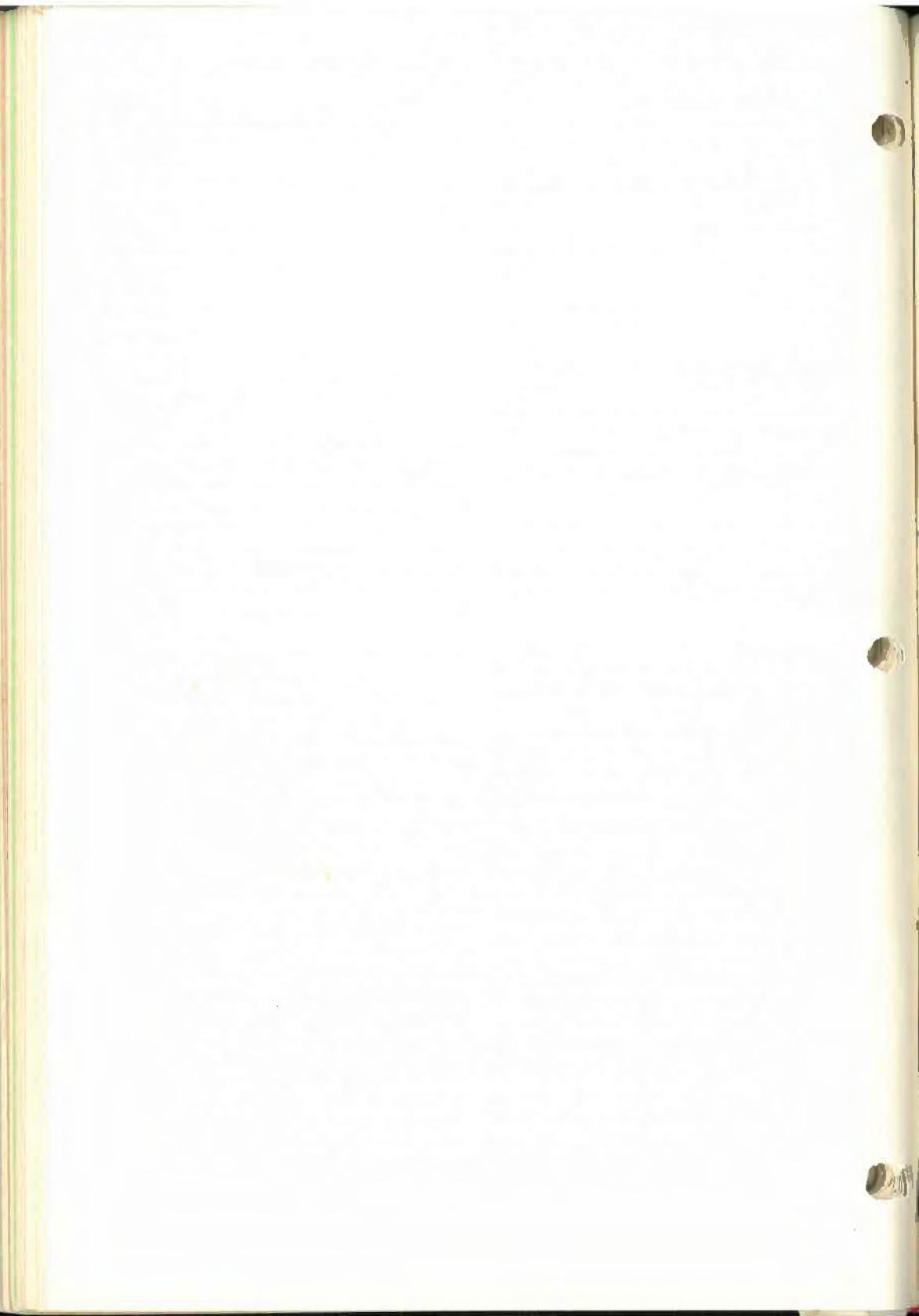
The doctors were rather careful about increasing his diet and one morning during rounds he told the doctor, "You have saved me from the grave and now you are going to starve me into it."

One day one of our male nurses came in from the wards and handed me a white piece of cloth. "Champatlal gave me this to give to you," he said, "to use for some good cause. This is the cloth that my people brought for my burial the day they brought me in here." Do you wonder the tears came to my eyes?

Just a month after Champatlal came to the hospital he gave a dinner to the whole staff- that is he provided the wherewithal for it. Our staff members prepared and cooked it. He did not eat with us and in fact was not around when we were eating, but he said the next day that he did it as a sign of praise to the Lord Jesus who had made him well. To eat with Christians is a very, very big step for a caste Hindu to take, and Champatlal had not yet reached that point.

Does God work miracles in our day? Yet, we firmly believe that God worked a miracle of healing in Champatlal's body. Pray with us that He who has begun a work of grace in his heart will bring about a miracle of spiritual healing there as well.





MENNONITE PIONEER MISSION

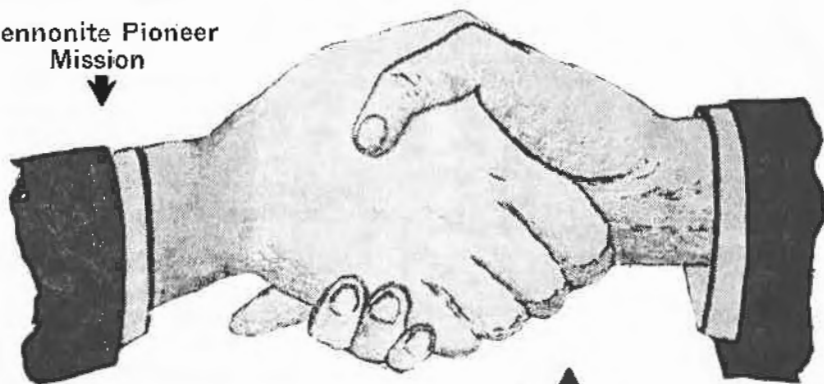
OUR MISSIONARY FAMILY

Vol. XIII

JULY, 1957

No. 2

Mennonite Pioneer
Mission



General
Conference

"WITH ONE MIND STRIVING TOGETHER
FOR THE FAITH OF THE GOSPEL."

—Philippians 1:27

THE MENNONITE PIONEER MISSION

Founded in 1945

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and receive only a partial support from us)

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Larry and La Verna Klippenstein, Matheson Is-

land, Manitoba

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Annual Budget:

Missionary Allowances and

Children's Support \$13,000

Field Budget

New Station

Station Maintenance

Property Leases and Insurances

Transportation } 7,000

Office Expenses:

Mission Quarterlies

Secretarial Expense

General Promotion } 2,000

Miscellaneous:

Mission Conference Expenses

General Conference Contributions

Unforeseen } 3,000

Total Anticipated Expenses \$25,000

Income: A Church that tithes as

the Lord prospers \$25,000

PAUINGASSI

Henry and Elna Neufeld

Dear Praying Friends,

"And the Lord shall guide thee continually, and satisfy thy soul in drought and make fat thy bones, and thou shalt be like a watered garden; and like a spring whose waters fail not." Isa. 58:11. What a wonderful promise we have in this verse. The Lord certainly has guided in a wonder-

ful way, even though we have sometimes let ourselves become downhearted and discouraged. May this verse be a constant reminder that fruit shall come forth in time.

This is the first time that we have visited with a circular letter, but we trust that it will mean as much to you as the personal letters we wrote before. It seems to be getting too difficult to answer them all separately. Since the warm weather came so fast in the end of March, we did not expect to have mail service from now until after break-up, but with the return of colder weather, the planes are still coming. It has been a cold winter with the lowest reading at -47 degrees, wherefore we are looking to spring very much.

As plane freighting is very expensive, we must get in all our supplies by winter tractor train for a year in advance. It is rather difficult to think of everything a person might be needing so far in advance, wherefore we make out small orders as they are needed. The main supply has now been taken care of for another year. Local travel is somewhat different, as the people all live within a two mile radius of our home. However, this summer we expect to saw lumber for them so they can build homes near our home and school. Travelling to the post office is rather difficult as it is 12 miles away. I have walked there several times last winter as well as this winter though I have made several trips with the power toboggan which has on the whole not been too reliable. At present it is out of order again and it will take a fair amount of repairing to get it ready for next winter. As long as it works, I enjoy driving with it, even though it has been extremely cold at times. We are very glad for the thermotrousers that have been supplied by a group in Ontario.

Language study has been rather discouraging as it is going too slow. It seems that Jacob Owen, the interpreter, is hard to get for some instruction. Nevertheless, we always get more when someone comes over for a visit or when we are out on visitation.

Just a few hours ago we received a phone call from Plum Coulee, that a tape recorder was sent out yesterday. We are very thankful for this aid to language study. May the Lord richly bless all those who have taken part in this project, as well as all the other equipment that has been supplied to us here. It is wonderful to have so many helping hands.

No doubt, many of you will be wondering how the school work is getting along. Our school hours have been only in the forenoon, from October to the end of March. We close now, as most of the families have gone out to their trapping grounds. The reason for the half days is that there has never been a school here and the children understand only the little English they have learned while we have been here. However, those who have been coming regularly are doing very well. For a short time in summer there were 28 pupils. Our special prayer is that the children might learn to know the way of the Lord, even though many older ones will not accept Him into their hearts.

We have services every Sunday morning at eleven. The attendance is quite good most of the time, anywhere from 6-60. Some seldom or never attend. Here again the great difficulty is language. We ask you to pray, that in spite of the many mistakes, the people might receive some guidance for their souls. As there is no literature in Soto, we use the Cree Hymn Books. Most of them read the Cree Syllabics, but do not understand all the words. When the interpreter is not home, we have only singing and prayer. We also sing in Cree, which is a great help, but even then they do not really let go and sing. We trust this will change in time. As yet we do not have Sunday school.

May this short visit inspire you to keep praying earnestly for the lost souls at Paungassi.

Brooklands
Coonoor S. India

My dear interested and praying friends,
Greetings from the cool breezes of this

beautiful hill station in South India. Perhaps some of you are not interested in anything cool, but for us who have come up from the hot breezes of India's plains it is wonderful. This year, however, it was not as hot by the end of April as it often is and we hope to carry on the work that the weather will not be too trying.

I travelled up here in company with Jake and Dorothy Giesbrecht and their two small children. It is a long, hot and dusty trip, but we had good accommodation and fared quite well. Little one and half year old Hazel Mae was so tired of the train after being three and a half days and three nights on it, that when her mother went near it to say good-bye to a fellow traveller, she shook her head very emphatically and said, "No, no, no!"

When we got off the train in Madras where we had to wait for almost a day, we received the sad message of the death of one of our co-workers, Miss Helen Nickel. She had been ill for almost two months with a heart ailment and the doctors did not have much hope for her recovery. Dr. Ella Bauman and Miss Eva Pauls took her up here to the coolness and restfulness of the hills away from the heat and worries of the plains. She stood the trip quite well apparently and for a day or two was in much the same condition. Then the next day she was very weak and became gradually worse until she passed away in the afternoon. We are saddened by her leaving us but rejoice that she is now in the presence of the Master whom she loved and served. There was no possible way we could get up here for the funeral the day we got the message, but were glad that at least five of our missionaries were here; besides that there were many from other missions who were most kind and helpful and sympathetic. The manifestation of God's presence was very real and we pray that He might indeed be honored and glorified in her death as He was in her life. Those who will have to step into the gap and take over her work need our definite intercession, for that will not be easy.

This is Family Week and in Jagdeeshpur



In this picture we see the Edwin Brandt family who have just lately joined the M.P.M. as full-time mission workers. Their new station is at Loon Straits, Manitoba.

they had an interesting program planned, giving one evening especially to fathers, one to mothers, one to young people and one to children. The week was to culminate in a Mother's Day program on Sunday. Pray that this may be a means of strengthening and unifying our Christian families and also that it may be a testimony to their non-Christian neighbors.

I am well and happy and looking forward to a good time of physical and spiritual refreshing on this beautiful hilltop.

In His service,
Anne Penner.

UNITED CHURCH TO STRENGTHEN ITS WORK AMONG CANADIAN INDIANS

Dr. M. C. Macdonald, secretary of the home missions board, sometime ago outlined a program aimed at strengthening and expanding the work of the United church among Canada's Indians. The program, which was a result of a two-year study by a commission includes:

More ordained ministers in Indian services; more well trained school teachers to work among the Indians; greater

emphasis on Christian education in Indian residential schools; providing Indians with the benefits of organizations that improve living standards and social conditions; more vocational guidance for Indian youth; and new programs and methods to meet the needs of the Indian people.

JOHNNY GYPROC GOES TO CROSS LAKE (Concluded)

by Otto Hamm

The Trip up Playgreen Lake

The trip up Playgreen Lake was quite rough and once more everything became quite damp. It took us almost all day to get to Whiskey Jack, but I was happy at last, I had reached my destination or at least so I thought. They literally threw us on the dock. As I passed off the barge I noticed someone on the dock shake his head when he saw my broken corner. Before night fell they covered us with a canvas and once more we had to wait for a new day. Next morning, the same chap I had seen on the dock the day before, came and carried us very gently into the warehouse, it was beginning to rain.

We had to stay here for almost a week. Once they took about half of us on a truck, we did not get to see them till long after. Eventually we were also moved on the same truck to what they called the other side of the portage and placed on the ground. It rained quite a bit and some of us got quite wet. Once I again heard the same fellow stand near me and talk to Andy, his helper. They lifted the canvas off a little and shoved a pole under to keep the wet canvas from touching us. That night they went back and forth with the truck hauling sheets of plywood for a home. These were placed on a barge and taken away. A few days after this we were also put on Charlie Sinclair's barge and in two and a half hours stopped beside a big boulder. On the rock was this same man I had noticed on the dock at Whiskey Jack. Somehow he seemed to be very interested in us. Unwilling hands now carried us onto this rock and we were rudely dropped here. The boys had to work hard and were tired and moody. Surely now the end of our travels had come. Later that day our friend came with a horse, Lottie, and a stone boat. He and Frank placed us gently on the sled. Lottie dragged us a few hundred yards to where a new house was being built. We were carried inside, and now we knew that Susan's wish had come true. We were to be used in a home. After a few weeks of resting here, they started to work with us. The bedroom was done, utility room, kitchen, and our turn had not yet come. Then one day the paper holding Susan and me together was torn off, I was turned over, and when I saw the look on Jake's face, I could have cried. He shook his head, picked me up and put me against the wall. There was Susan as battered as I was, she met with the same fate. Later that day we were used for the living room. He cut me in half, and put the good half on the ceiling, the other half was again cut and the good part used above the windows in the living room. Isn't it just like so many Christians? They are so proud of their purity, God has to humble

them, then he uses them. I am now in two pieces, the third part was thrown away, but I shall have a purpose in life. God has put me here and I will do my best where He has sent me.

Mennonite Christian Hospital
Mihun, Hualien, Taiwan,
Formosa.

Dear Readers of the M.P.M.,

Since my last visit with you some changes have taken place as to my location of work and the people I work with. Yet the need remains the same both spiritually and physically. At that time I was in Cross Lake among the Cree Indians. Now I am in Formosa or Taiwan as it is usually called here. Whether here or there our Lord is the same sustaining, loving and saving God. "Jesus Christ the same yesterday, today and forever." Heb. 13:8.

Taiwan is a beautiful country. The first sight that greeted me when the ship entered the harbour, were the mountains covered with a luscious green vegetation. The vegetables and fruits grown are many. As a result our diet is quite varied and nutritious. I am sure many of you would gladly share a meal of sweet potatoes or have a banana or pineapple snack. Delicious watermelons are to be had in abundance.

You are likely most interested in the people and rightly so. Taiwan is overcrowded with people of different nationality and language. And each one of these individuals possesses a living soul, a soul that is most precious in the sight of the Lord. Alone in the area which is served by our hospital, at least seven different languages are represented and even more dialects. The learning of the Chinese language is compulsory in all schools at the present time. Not so many years ago the Japanese language was forced upon the people. The third language is the Taiwanese. Then on top of that are the four mountain tribal languages. It is to help these mountain people primarily that our hospital was originally built. Yet we do get patients representing each of the seven languages.

Our hospital at present consists of thirty-four beds. Within the next few years it is to be increased to twice the bed capacity. Besides that it operates a very active outpatient's department. We get all types of patients with a great variety of diseases. Some of the most common conditions are deep abscesses and intestinal parasites. Just today we got two boys in each with a number of abscesses on his head giving him quite a lopsided and pitiful appearance. About a week ago we admitted a little girl who consisted of just skin and bones. Our treatment in her case was to give her medications to get rid of the worms, and in addition to that a good nourishing diet. Already she shows improvement.

Some of our people have to travel for days to get here. Sometimes they are carried on another person's back. Others are able to travel by bus or train at least part of the way. Frequently they seek help from all types of quack doctors before we get them. As a result they frequently arrive in a poor or critical condition. At times their disease is too far advanced to be arrested. Yet many return to their homes cured, thankful for the service rendered them. We praise the Lord for this and many of those help too.

Will you pray that this hospital might continue to be and become more and more a haven for those in spiritual need as well as for those seeking physical aid.

Yours in His service,
Helen Willms.

A VISIT TO PAUINGASSI

by H. J. Gerbrandt

My plane left the Lac Du Bonnet base at about 11 o'clock in the morning. It was a cool rainy June day. The ceiling was not more than 300 feet high and just before we left the water, rain began to fall. The two other passengers in the plane with me were two Catholic Sisters. They went to visit their mission work in the Island Lake region. Due to the noisy plane we could not carry on a conversation. Except for a short time when the motor

missed, our trip was uneventful. I did discover however that my heart must have been connected to the same wire. It missed a beat every time the motor did.

I spent six very pleasant and profitable days with the Neufelds. They had been looking forward to the visit for several months. They were news hungry and asked about so many things. They shared their problems about the work and entertained me well. This included two fishing trips which resulted in catching some very fine fish. One thirty-three inch Jack helped us remember the trip during several meals at home.

Very few people appreciate the meaning of mission work in northern Canada among Indian people. I will therefore attempt to share some of the issues that characterize all mission work in the north.

In the north we work with nominal Christians. These people have been some kind of church member for more than one hundred years. Practically all children have been baptized. Yet at heart these people are in many ways still pagan. They still commit their dead to the spirits and build small houses on the graves for the spirits of the dead. They still set out food in small containers for the spirits of the dead. Their concept of God, Jesus, Salvation and eternal life is so vague. This is the material with which our missionaries work. It is not fresh clay, but worked clay that has hardened in the process.

A second problem that presses down on our mission work is the language of the people. The people at Pauingassi use the Saultaux language. There is no literature in this language. The Bible and the hymns have been translated into the Cree language, and these two languages belong to one family. They are perhaps as close to each other as the Low German is to the German. For a hundred years the Saultaux people have been trying to understand a biblical language that does not apply to their everyday life. The vocabulary of their Christianity has not been translated into concrete experiences which



In this picture we see the Darcy Loewen family addressing prayer letters for the Edwin Brandts.

they can understand. Through generations the Indian has worshipped "God" in church in a partly foreign language, yet has failed to bring this together with his life.

Another pressing problem is his ethnic background. The Indian is the original inhabitant of this country. But he has been displaced. Today he is a foreigner in the land of his birth and resents this. I am not advocating a wholesale assimilation of various peoples. This would bring many more problems for the time being. I am however suggesting that here is a tremendous field for study. A way must be found to have the Indian, especially those who have become Christians, feel that he is part of our Mennonite church community. This integration however does not mean intermarriage.

A fourth pressing problem related to Indian work, is economic. Through treaties signed with the Canadian government, the Indian gave up claims to this country and became a ward of the Dominion Government. At the time those treaties were signed, this was a good gesture of those who accepted Canada from the Indians. For all times, the Government of Canada would be responsible for the education of the children, for the sick and the aged. The Indian would have to pay no taxes. But this has interfered with the development of the Indian. He knows that he will be helped. For this reason he is not interested in his garden. For this reason

the Indian has never thought of the next meal. When there is plenty, he eats well, when there is little, he starves. This problem is very closely related to the success of mission work. I see many factors here which need to be studied before real changes can be expected.

We do not believe that the solving of these problems will make the Indian Christian. We also believe that his becoming a Christian will go a long way in solving these problems. Yet the Gospel must be practical. It must apply to the whole man and must have a solution to his problems. For that reason these problems must be understood by those who work with the Indian. The Indian does not know what is wrong. He only knows that the white man owes him a living and that the white man is not giving what he deserves.

We believe the Church of Christ will be established at Pauingassi and other settlements of the north. Let us be patient in our prayers and in our support. Pray for those who are responsible for the presentation of the Gospel and also for those who must make decisions. We must stand together in this work. Together we shall also reap the harvest.

MISSION AMALGAMATES WITH CONFERENCE

by H.G.

The 55th sessions of the Canadian Conference of Mennonites will have an historic

importance in the development of the Mennonite Pioneer Mission. Until July, 1957, the Mennonite Pioneer Mission was the mission arm of the Bergthaler Mennonite Church of Manitoba. Through this Church the mission was organized in 1944 and this church had appointed all the officers and was solely responsible for its financial support.

For the past three or four years the Canadian Conference of Mennonites showed an increasing interest in this mission work so close to home. Unofficial reports were asked for and some financial support was offered. More and more possible workers enquired about the mission and several missionaries entered the mission from churches of the Canadian Conference. At the conference session it was suggested again and again that it could be beneficial to the mission and the Canadian Conference if the mission interests of the Conference and the Mennonite Pioneer Mission could be brought together. These suggestions were studied by the Mennonite Pioneer Mission advisory council, the Bergthaler Lehrdienst and the Mission Board of the Canadian Conference. The Bergthaler Church indicated at its annual meeting that it would consent to go this way, if the Lord so led. In January, 1957 a plan was adopted by the two bodies. According to this plan the mission will be united with the conference over a period of three years. After that period the conference will be solely responsible for its direction and financial support.

We appreciate the fact that some of our supporters feel the mission will suffer through this move. We have thought of this too, and have been careful to have the transfer made over a period of three years. But barring sentimental reasons, we feel the mission will not suffer. This amalgamation makes our work Canada-wide and brings into it the resources and talents of our total Canadian Conference. It will also guard against unnecessary duplication and will help utilize both human and financial resources. It will also help co-ordinate our

city mission work and that among non-Mennonite people and Indians.

The Mennonite Pioneer Mission and the Board of Missions of the Canadian Conference of Mennonites have taken this step in faith in God. They will continue to look to God for guidance and blessing. We all want to continue to support the work prayerfully. The increase must come from God.

OUR NEW MISSIONARIES

Brother and Sister Edwin Brandt have been in Northern Canada since 1948. Brother Brandt had been teaching two years previously with the United Church at Island Lake. The last nine years were spent at Grand Rapids, under the Northern Canada Evangelical Mission. The Brandts have been happy in their work and they are true Northerners. The north is their field of service.

For some time, both the Mennonite Pioneer Mission and the Brandts have been considering their transfer to our Mission. Our Mission was partially supporting them. It was felt that their ties with the home church and with the Mission would be much more intimate if they became official members of our Mission. The Brandts have discussed this with their Mission, and after coming to a mutual understanding informed our Mission that they wished to make this transfer. Our Mission was very glad to accept them as full-time missionaries and beginning July 1st, they have received their full support from the M.P.M.

On August 7th, the Brandts left for their new field of service, Loon Straits, on Lake Winnipeg. Brother and Sister J. A. Wiebe have served as summer workers on that station for several years. Brother and Sister Peter Fast served as teachers and have been doing a fine piece of work. The Loon Straits people are looking forward to these missionaries and it is our prayer that it may be possible to unite these Christians into a fellowship that may soon be a Loon Straits church.

The Mission is happy to welcome the

Brandts as full-time workers and wishes them many blessed experiences in their new field of service. —H.G.

Kandale via Kikwit,
Belgian Congo, Africa.

Dear Friends:

We greet you with Luke 24:6, "He is not here, he is risen." This is indeed a precious message. This message has its effect all over the world, not matter what the race or color of the people may be. Only it is most pitiful that so many people still have not acknowledged this great truth of God's divine love for man. While I am writing these lines tonight, in a state-house about twenty miles from the Mission, the thum thum of the African drum and the cries of the heathen dance continue in the nearby village. The cause of the dance is that the chief has returned to his village after having spent some time in the hospital. Thus, instead of praising God, the giver of life, they are having a merry party which is connected with sin. Yes, we had two services in the village today, but many have not accepted the gospel message although they have heard it frequently.

The Easter week always being a highlight in the church calendar, took on a special meaning for our Congo church this year. District conferences were held for the first time during this week. Every station with its surrounding territory comprises a District and every station for itself had a District conference somewhere in its territory.

The theme of the Kandale District Conference was "Forward with Christ our Lord." This theme was presented in five messages emphasizing: Forward with Christ in personal devotion; in family, in seeking lukewarm Christians, in seeking the lost and in self-sacrifice. In a series of devotional messages the suffering, death and resurrection of our Lord were presented. The discussions centered around the furtherance of the church in this district. We are happy for the concern shown by some of the delegates. The spirit was

good for which we praise the Lord. May His Name be glorified and His Church furthered through these conferences in the years to come.

Our hearts were filled with gratitude to God for saving the Ngondo chief. He is an elderly man and has been coming to our meetings quite faithfully but had not made a decision for Christ. Recently we found him in sorrow. His son had passed away suddenly. The funeral service message gripped his heart and he came to accept Christ as his Saviour. After we had talked to him and prayed with him he asked us to again send a teacher to his village to instruct them in the way of life. Please remember this chief in prayer that he may truly take a stand for the Lord at all times.

The end of our first term of service in Africa is drawing near. We thank the Lord for the way He has undertaken during this time. We also look forward to seeing all of you again in the homeland. The Lord willing, we are to sail from Matadi some time towards the end of July. Please continue to pray for His work here and also for journeying mercies for our trip.

May God bless you richly.

Sincerely in Him,
Peter and Annie Falk.

Ed. Note: The Falks expected to arrive in New York about August 14. By the time this quarterly is out it is possible that they will be home already.

Dear Christian Friends,

Greetings in Jesus name. Since our last letter to all of our friends, many things have taken place. Some of you will already have heard that we have left the mission station of Grand Rapids. After nine years in this settlement, one hadn't realized how much one was attached to it until our goods were packed and last farewells said.

We have severed our connections with the Northern Canada Evangelical Mission and joined the Mennonite Pioneer Mission, who have asked us to open a new mission station at Loon Straits which is on Lake Winnipeg's eastern shore. This change-

over has been made after much prayer and consideration.

After 10 years of affiliation with the N.C.E. Mission we feel a close connection with them. The M.P.M. is an organization formed by our home church and is now being taken over by the General Conference of Mennonites of Canada. Those of you who have stood by us in the N.C.E.M., we feel we should exhort you to continue to pray for, and support the work there, especially pray for the Christians of Grand Rapids. Then too, we trust that all our prayer partners will stand behind us in our new work. We need God's people to pray for us and remember us in this new venture. There will be many trials and oppositions. Even though Edwin has visited the new station and moved all our goods there into a rented house—we can say little until our next letter. We want to thank all of you who have stood with us during the past years, in prayer, material ways such as food and clothing parcels, also when we have been out on furlough or otherwise; God bless you all.

On June 26th the N.C.E. Mission flew us as a family to The Pas from where we went by train to southern Manitoba. Lorne, Loretta and Leslie were placed in the Winkler Bible Camp for children. Lloyd and Lowell were left at their grandparents. Margie went to Meadow Lake, Sask., to join the N.E.C.M. in their annual Missionary Conference, while Edwin went north again by boat to do the moving. During this trip north there was the opportunity to help a few days in the Matheson Island Children's Camp sponsored by the M.P.M. This camp is for northern native children. Some found the Saviour there, two fine young people from our new home, Loon Straits were among them. Pray for these young hearts as they face the world in their home surroundings.

We will be looking forward to hearing from you, write us at: Loon Straits, P.O., Manitoba.

Help us then that we might "Walk in wisdom toward them that are without, redeeming the time." 1 Thess. 4:5.

Your missionaries in the north,
Edwin and Margie Brandt and family.

THE CROSS LAKE CHAPEL

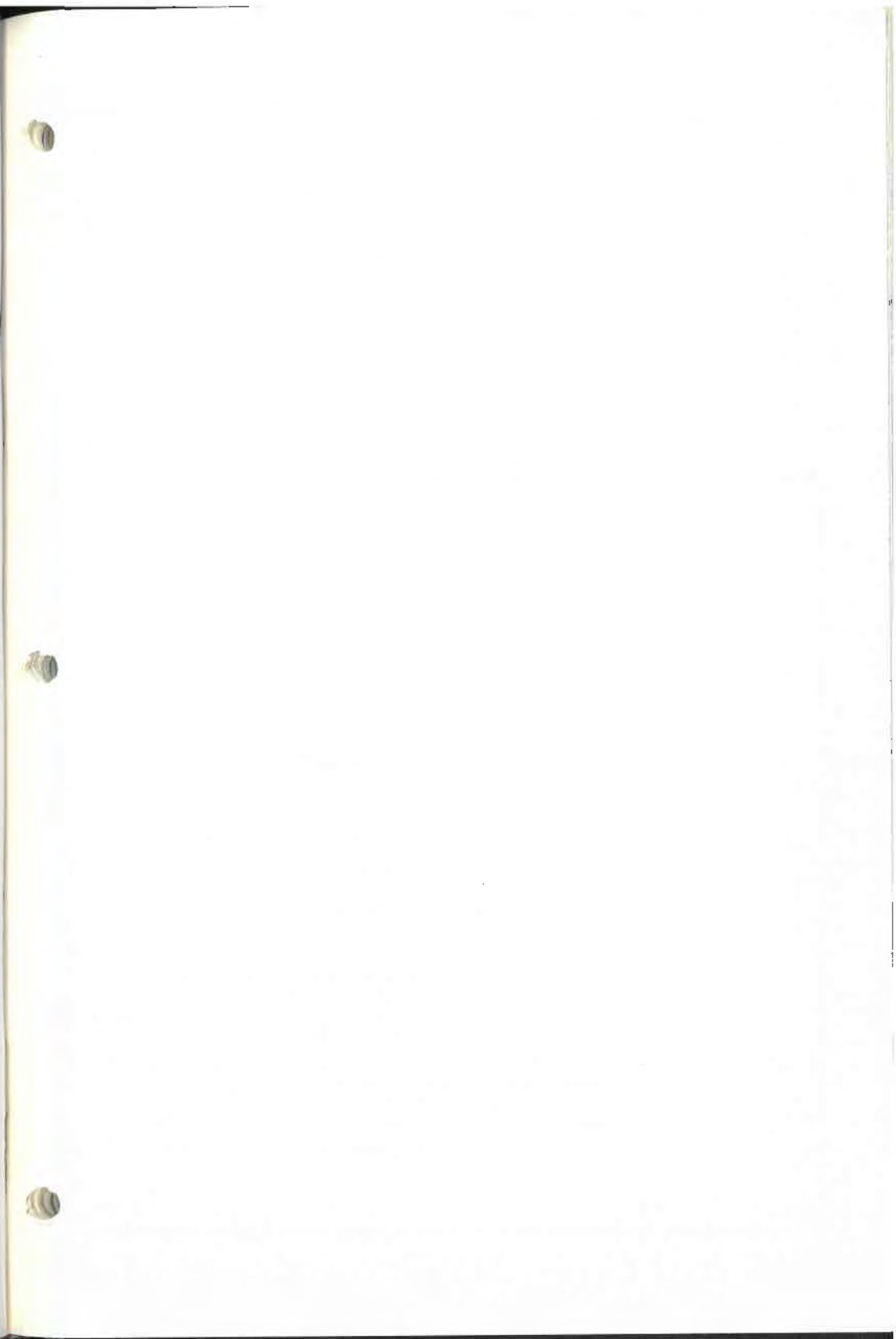
The Canadian Youth Organization had for its 1956-57 project the financing of a chapel for Cross Lake. They designated \$2000.00 for the project. This will pay for the building materials. The freight on the material and constructing the chapel will require another \$1000.00. These thousand dollars must come from other sources and the mission would be very happy to receive designated gifts or have a group take this as their special project.

OUR TREASURY IS LOW

Throughout last winter and this spring and summer the treasury of the Mennonite Pioneer Mission has been doing very well. Our expenses run close to \$2000.00 per month and there were always the necessary funds. During the months of July and August a slump set in and by August 15th we had a deficit of \$500.00. Funds have since come in to cover this. Our mission is advancing fast. Two stations are being opened this fall. Let us continue to stand by the work with our prayers and gifts. Give as the Lord has prospered you. Send your donations through your local church treasury or directly to the mission treasurer, John N. Braun, Box 623, Altona.

THE UNRAUS GO TO MONOGOTAGON

Brother and Sister J. M. Unrau are moving back into the north. They will be missionaries on a new field on the east side of the Lake. Brother and Sister Bill Braun of Altona taught school there last year. They found the field was open and they did much in preparing the way for the Mennonite Pioneer Mission to take up this work. The Unraus are renting a house temporarily. After a winters work the mission will know more about the possibility to secure property to build its own buildings. Shall we remember the Unraus in their new task.



MENNONITE PIONEER MISSION

OUR MISSIONARY FAMILY

Vol. XIII

NOVEMBER, 1957

No. 3

A HEART TO PRAISE MY GOD

"Oh for a heart to praise my God,
A heart from sin set free;
A heart that's sprinkled with the
blood
So freely shed for me.

"A heart resigned, submissive, meek,
My dear Redeemer's throne;
Where only Christ is heard to speak,
Where Jesus reigns alone.

"A humble, lowly, contrite heart,
Believing, true and clean,
Which neither death nor life can
part
From Him that dwells within.

"A heart in every thought renewed,
And filled with love divine:
Perfect and right, and pure and
good—
A copy, Lord of Thine.

"Thy nature, gracious Lord, impart,
Come quickly from above;
Write Thy new name upon my heart,
Thy new best name of Love."

THE MENNONITE PIONEER MISSION

Founded in 1945

Home Office: Altona, Manitoba

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Vice-Chairman Bernie Loeppky, R.R. 2, Box 27, Winkler, Man.

Secretary Rev. H. J. Gerbrandt, Altona, Man.

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MISSIONARIES

Rev. and Mrs. Jake M. Unrau, Manigotogan, Manitoba

Rev. and Mrs. Edwin Brandt, Loon Straits, Manitoba

Rev. and Mrs. Peter Falk, Mukedi via Kikwit, Belgian Congo, Africa

Miss Anne Penner, Jagdeeshpur, via Raipur, M.P. India

Otto and Margie Hamm, Cross Lake, Manitoba

Miss Mary Janzen, Matheson Island, Manitoba

Larry and La Verna Klippenstein, Matheson Island, Manitoba

Rev. and Mrs. Henry Neufeld, Pauingassi, via Little Falls Rapids, Manitoba

Annual Budget:

Missionary Allowances and Children's Support \$13,000

Field Budget:

New Station 7,000

Station Maintenance 7,000

Property Leases and Insurances 7,000

Transportation 7,000

Office Expenses:

Mission Quarterlies 2,000

Secretarial Expense 2,000

General Promotion 2,000

Miscellaneous:

Mission Conference Expenses 3,000

General Conference Contributions 3,000

Unforeseen 3,000

Total Anticipated Expenses \$25,000

Income: A Church that tithes as the Lord prospers \$25,000

Manigotogan, Manitoba

Dear Friends,

It was on August the 8th that I found myself travelling north of Pine Falls on a newly graded road. My destination was Manigotogan. According to the map, it looked as though it might be roughly forty miles, and that I would have to cross four rivers: the O Hanley, the Black, the Sandy and the Manigotogan rivers. When I was crossing the last river, I heard a rumbling noise. I stopped to look and there I saw

the Wood Falls. Another three-quarters of a mile further, I saw the main business and residential section of Manigotogan. It has two stores, a post office, a community hall, a hotel, an R.C. church, a two-room school and a telephone station. There are about 80 school children at school.

Our first impression of this place was that people were very friendly, although very indifferent to the gospel. One of the concerns of the people is that the Mennonites might be able to work peaceably along with the R.C.'s like the visiting Anglican minister does, who comes in only once a month. The Catholics, till now, have been working here only in the two summer months.

The people of Manigotogan are anxious to know how we like it and if we intend to stay for the winter. When one old man heard that we were Mennonites, he said, "They are good, hard working people, we need them to help build the place up." A grandmother burst out with the words, when she saw us, "So you are our new neighbors, glad to have you." Another man who is a respectable businessman said, "We are all Christians but some of us are off the track very badly, we'll send our children to your Sunday school." Another common remark is, "Now we'll be able to learn new Gospel songs and hymns." What the future will hold for us at Manigotogan is a great question to us. But we feel that the Lord will be able to use us to the glory of His name.

Most of the native people here make their living my mining, prospecting or cutting pulp wood. The business that gets a large share of these peoples' income is the beer parlor in the local hotel. "It is a curse to any community." Our leading trader is a conscientious businessman for a native at any northern Manitoba outpost. He has his business in good order and appears to be the only one that takes real interest in community affairs. He is also favorably inclined to our mission endeavor.

The new road that has just been completed to Pine Falls has something to offer

to us. The gasoline prices are twenty cents a gallon higher here than in Winnipeg but we feel that this will be changed shortly. The road is to be graveled before freeze-up and will be a possible good market road to Winnipeg, which is only 130 miles from here. From all appearances, the country could be suited for good mixed farming, something that our mission could possibly be interested in. It could be a real asset to have a Christian farmer in among these people. How about it, farmers?

Yours in His service,

Jake and Trudie Unrau.

PAUINGASSI

During their brief furlough this past summer, Henry and Elna Neufeld were relieved by Clarence and Tena Epp. During their stay at Pauingassi, which followed right after their wedding, the Epps had numerous interesting experiences, one of which was rather disheartening — within three days, during their stay, a seventeen year old boy was drowned and a year-old baby died.

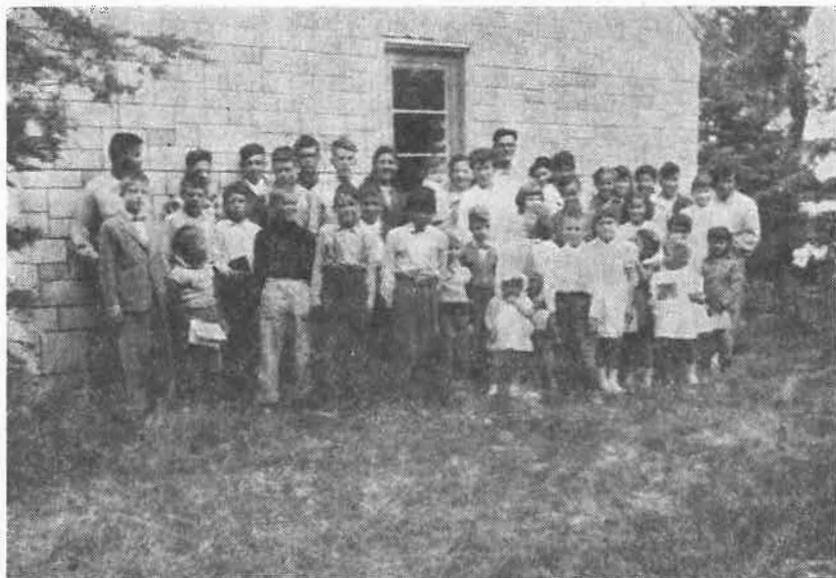
Henry and Elna Neufeld request continued prayer on behalf of their chief interpreter and in their own language study.

OUR TRIP TO LOON STRAITS

by Edwin and Margie Brandt

August 7th was a very eventful day for us. After all "good-byes" were said, we left Altona and began our trip northward. Donald Loewen of Winkler at the wheel of his station wagon and Darcy his brother with our baggage and some groceries took the lead. Mr. and Mrs. Jake Gerbrandt of

Lowe Farm took our family in their car. Gimli, our first stop, was where we had dinner. The next stop was Riverton. From here to the end of the highway, would be no place to refuel, and the longest distance no settlement or place to go. After winding in and out along this lonely road through our beautiful northland, we suddenly came to a little incline around a bend, and over it we came into full view of Lake Win-



A regular Sunday school class at Loon Straits.



The present mission sight. At left is the chapel and at right is the residence where the Edwin Brandts are stationed.

nipeg. This was Pine Dock. Our expected boats had not arrived due to high winds. After a supper with the Rex Lees, a boat was sighted. This was Hector Monkman (one of the many Monkmans we have at Loon Straits) with his gas boat. This boat can carry between 3 and 4 tons. Baggage was loaded, and with a farewell wish from the Gerbrandts, we set sail for Loon Straits, the Loewen brothers coming with us. We arrived at Loon Straits after dark, though we had a lovely moon to light our way.

Coming to our future home, the helpful hands of Donald and Darcy were a real blessing. A lamp was found, beds were made on the floor, etc. Sandwiches and the one and only tumbler we could find were shared. Finally all was quiet—with sleep.

Morning came bright and early. Now where to begin? The house was full of boxes, crated furniture, the yard was full

of weeds and foxtails. Our legs were itchy from the latter. Donald and Darcy busied themselves with assembling the donated power lawn mower to ease the situation, while we began to look for food and dishes, rearranging some of the boxes so we could find room to move about. We all had a good appetite. The children couldn't wait to try the water in this lovely shallow beach right in front of our house.

The Loewen brothers went back across the lake to Pine Dock that afternoon. It was good to have them with us for at least that long, but now we had to face more realities. Plentiful flies in the house, frogs in the basement and mice in the bedroom. However, we came here to bring the Gospel of Christ to a people who needed help. His love constraineth us and His grace alone is sufficient for the many activities daily and weekly. Please pray often for us and the people here.

THE MISSIONARY'S CHILDREN

by Otto Hamm

During our stay in Grand Rapids one of the missionaries of the Northern Canada Evangelical Mission left his northern

assignment and took a pastorate in southern Saskatchewan. The reason? Difficulty of raising a family in this area!

God has blessed us with four wonderful children. Sharon is nine, David seven,

anie four and Wesley going on three. They are in their formative years, the things they pick up now are shaping their personalities. Missionaries are queer people anyway, or maybe just bushed, naturally the children will be different, act different when they come out for high school and college.

The situation last winter was quite typical. Father was Daddy, school teacher, Sunday school teacher, pastor, and all other too. A child's soul is enriched by good training from different sources. We thank God for Miss Anne Willms who has come to teach. This means that our children have the opportunity of receiving spiritual instruction from another Christian. Children in the north grow up too sheltered, they need more Christians around to develop good Christian characters.

One way to reach the native for Christ is through our family life. We live as they do, we have children as they do, we have these points of contact common to all family life. But, their children are raised in a home where home-brew flows freely, tobacco is the order of the day, and immorality is evident by two or three babies of the same age in a home. Our children do not even think it strange for a child to have a mummy but no daddy. These are our children's intimate friends and playmates.

One night after a local wedding Sharon confided in her mother that her chums had tried to get her to smoke with them. To say no very often means persecution.

Is there a parent who does not want his child to take up some special training? Sharon has had two years of violin lessons and David one year with good instructors. Now it falls to my lot to teach something of which I know nothing. We had secret hopes that maybe a teacher would come who knew music, but now our children will have to carry on as best they can.

The time is four-fifteen, and looking out the window I see two girls walking slowly down the path, their arms around each other, their heads together, the world and

head-lice forgotten. Most of our neighbors are very careful about local bugs and so far only Wesley can boast of having had pediculosis. The nurse told us it was no shame to get them but it was a shame to do nothing about them. However, local bugs, sores and diseases give us many an anxious moment. Tuberculosis is on the upswing again. Just a week ago Doreen Spence, eleven, one of our regular Sunday school pupils, was taken to the sanatorium.

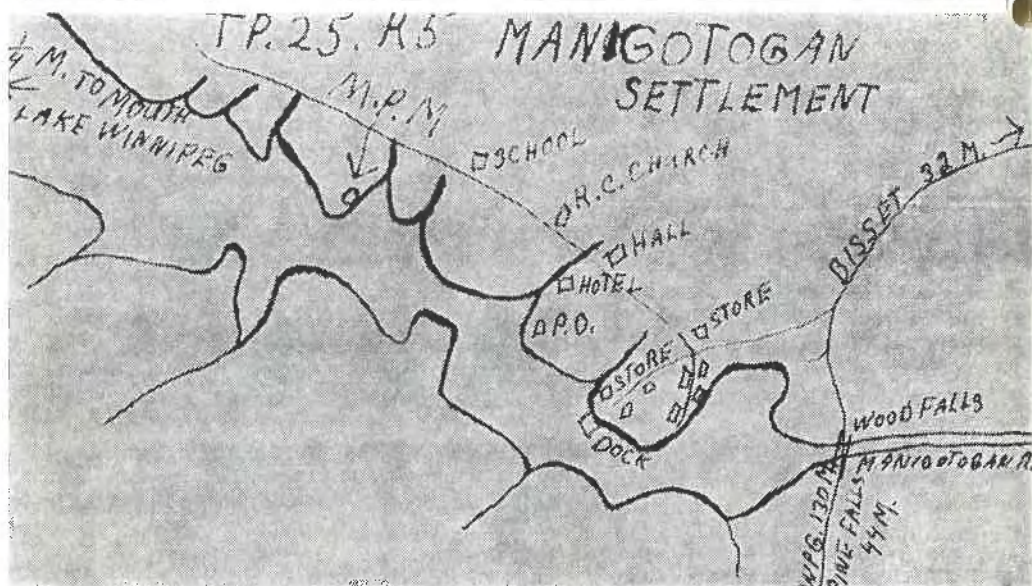
At the breakfast table David announces, "Today is playday." This being Friday, we are reminded that after supper we play with our children. Fishing, dolls, wiener roasts, toy store, kites and boom-crangs are all in order at these get-togethers. The children love it and we feel that this is one way to keep our love for each other growing.

Our children love stories. Some books have been read more than once. Favorites are: Danny Oris, Molly Ann's Message, Polly and the Whispering Voice, Christie's Old Organ, and many, many others. These books are wonderful little missionaries to our children, showing them to Christ.

Some time this spring Sharon told her mummy that she had dreamed in the night that she gave her heart to the Lord and accepted Him as her Saviour. When she woke in the morning it was only a dream, so she knelt down beside her bed and made that dream come true. The children's Christian training is very important and yet it is not unique for the northland. Christians everywhere must provide family worship, Bible study, time for private devotions and a general Christian atmosphere in their homes so that the children may learn to love and serve their Creator.

Nearly 5,000 Protestant missionaries are serving in India, of whom slightly less than one half are North Americans.

The number of North American missionaries working in Africa has trebled since 1925 and is now near 6,000. Of these, 1,195 are serving in the Belgian Congo and Ruanda-Urindi.



THE FIRST TWO WEEKS AT MANIGOTOGAN

It was a rather cloudy, yet nice day, on the 17th of August when we loaded our things on a big truck. Two of our brothers-in-law drove our belongings all the way to our new home in Manigotogan. My husband and I followed in our car. About 4 miles from our destination we caught up to them. It was 5 p.m. when we arrived. The house we had rented was locked and the people who owned it were in Bisset. We went to Mr. J. Wood, the father-in-law of the owner and asked him what to do. "I have a goose-neck, we'll pry the door open," he said. And that is just what we did. After unloading, the men with the truck left, for the truck should be in Winnipeg again that night, and besides, it did look like rain. It's no fun driving on a new mud road, completed only a few months ago.

We just fixed up one corner of the living room for our bed that evening and went to bed at 8 o'clock. At 11:30 o'clock that night we were awakened by the owner of the house and his family. They had come to spend their last week end here

before we'd come. However, they gladly went back the 32 miles to Bisset to sleep in their place there. We got up at 10 o'clock on Sunday morning. After having a bite to eat, we went for a ride to the blueberry patches and then visited one of the homes. After supper we sat on the doorstep, sang and played a few songs and pretty soon we had some 12 children and 3 adults in our congregation.

On Monday we got up early and set to work in earnest to get things unpacked, and put things in order. It was quite a job to arrange our belongings in the little 20'x22' house, so that there would be room for a family of 8 to live in. The settling down once over with, we must say we have a lovely place. The modern new homes in the city do not compare with a shack up north from where the gospel can be preached. Tuesday we left for Winnipeg to get our family.

Our teaching ministry began with Sunday school on Sunday morning. They are not too well attended as yet. We've had as many as 32 and as few as 5 besides ourselves. On Sunday night, the attendance is usually from 30-60.

We have visited 30 homes thus far, and have a few more to go. All homes welcome us and we find the Manigotogan people friendly. One family living in Bisset have come the 32 miles to attend the services for the last six Sundays in succession. Their seven year old boy said, "I'd go 1000 miles to your services." We pray that his heart will receive the truth, so it can grow and that he might become a living witness.

Not everything is rosy, however. The Catholic church has put a new priest in charge here, so now they have catechism classes and services every Sunday, whereas in other years the Catholics attended the Anglican church services as well as the Sunday school that the Christian teachers would have here. The Anglican minister, too, has promised to come more often.

Then we have another problem just now. Yes, it has to do with skunks. They are plentiful out here. We fumed one under the house, and closed up all the holes. But every few nights we wake up to hear the other skunks hard at work trying to get under the house. Jake gets up then and chases them away. We felt a lot better when we heard many of our neighbors were having the same trouble.

Mrs. Trude Unrau.

The Roman Catholic Mission Secretariat in Washington, D.C., reported 5,126 foreign missionaries from the United States in 1956. However, the total number of Catholic priests and nuns engaged in overseas service is more than a hundred thousand.

"Those who should give nothing to Missions"

1. Those who believe that Jesus made a mistake when he said, "Go ye therefore and teach all nations." Matt. 28:19.
2. Those who do not believe that the Gospel is, "the power of God unto salvation to everyone that believeth." Rom. 1:16.
3. Those who wish that no missionary had come to our forefathers, and would prefer to be heathen.

4. Those who believe that everyone in the world should shift for himself and ask with Cain, "Am I my brother's keeper?"
5. Those who do not care to have part in Christ's final victory.
6. Those who believe that God will not call them to an account because of the way they have spent their money.

"CAMP NORTH" AT MATHESON ISLAND

It was early morning of Sunday, July 7. At the government dock I was watching the eighteen-horsepowered yawl move gently into the harbor. A young lady and two young school boys stepped up on the dock bringing with them several bundles of bedding and clothing. These folks were the first three to arrive for the week-long summer Bible camp to be conducted at the Matheson Island mission grounds. Loon Straits was their home—and they quickly informed us that three more of their friends were close behind. We rejoiced in our hearts for they represented in part the answer to our prayers that a number of boys and girls would be led to share the program for what we hoped would be a never-to-be-forgotten spiritual experience for all who would come.

Only a few hours earlier Miss Anne Neufeld, Miss Louise Peters and Miss Susan Peters had disembarked from the S.S. Keenora, Lake Winnipeg's passenger boat. These were going to be our co-workers to help both at camp and also with D.V.B.S. classes which were to be conducted during these days as well. Before Sunday was over half the group that we expected had assembled and by Monday noon our full number of nineteen campers had registered. There were two from Pine Dock, six from Loon Straits and eleven from island homes. Our "dining room" (a remodelled portion of a fifty-year-old shack which stands close to our mission property) proved just big enough to hold the seven workers plus all the children. Home to us all for the week

would be the mission house, "Windy Hollow" (the girls' dormitory in the windier portion of the old shack) and "Grassy Den" (a log cabin garage minus doors which had become "livable"). Later a small tent had to be set up for "Grassy Den" was not spacious enough.

We thanked God for everything—helpers, campers, facilities, good weather, an unusual spirit of co-operation from everyone, helpful parents, and a place for D.V.B.S., namely the school. The hours rushed by. Everyone had a job and every minute was scheduled. Gratis work, clean-up of rooms for daily inspection, classes, volleyball, library books, crafts, swimming, and many other activities, finishing off with a children's evening service to which other islanders were also invited, filled the waking hours. At night the class teachers concluded the day with a brief period of devotions with their pupils in their own dormitories. The camp choir made up of our entire group served with special numbers at all the services. A short chapel period officially opened the camp program for each day. Throughout this whole week the workers helped with object lessons, flannelgraph stories, quizzes, games and other interesting items. For the last half of the camp time Rev. E. C. Brandt, who is stationed at Loon Straits, came to be our guest speaker and challenged us with the Godly and well-disciplined life of Daniel. Mr. Raymond Klippenstein, who had come a few days before camp began, was in charge of all the boys as well as games and swimming.

After the first few days, one of the campers, Miss Ruth Monkman, a grade eleven student from the Straits, took a stand for the Lord and testified to her faith. She was soon followed by fifteen-year-old Gerry Monkman, who also lives at Loon Straits. They went away rejoicing. The 1957 Bible Camp at Matheson Island will always have a special meaning for them. Space will not permit to tell more about the interesting craft periods where everyone made a glass painting to take

home, of the posters and pictures that were prepared, of the wiener and marsh-mellow roast (at least one of the boys maintained it was his first experience of this kind), of the hours at the beach, of dodgeball, hikes and the delicious meals, the early morning prayer meetings and the fellowship of the occasional spare minute or two.

Certainly we want to thank you fellow-workers, both the ones present there and the unseen ones, who helped us with funds and prayer and spiritual support. Only as God blessed the efforts could they be made a potential harvest field. At the closing program we could hardly believe that the last meeting had come. Everything was packed to go home. The children gathered to make their final presentations. Parents and friends had entirely filled the chapel, including a number who had not been to church previously. Each of the three classes brought a specially prepared skit together with many songs, including selections from the D.V.B.S. classes of seven to nine year old boys and girls. We had displayed all the pictures and other things made by the pupils during this time. After the closing, a lunch was offered to everyone. By nine o'clock that Sunday evening of July 14, every camper had returned safely home. Silence—camp was over.

Camp was over, indeed, but not the work of God. For some it was the beginning of a new life. For the others we hoped it had been at least a step in that direction. For us it was a wonderful example of the way God undertakes regardless of our doubts and misgivings.

Continue to pray for the laborers around Lake Winnipeg. I wish I could tell you yet of the adventures of the Peters girls, as they went to the Bloodvein Indian Reserve for D.V.B.S. right after camp. Maybe one of them will tell us all about it some time. The M.P.M. now has five couples stationed along the shoreline of the lake. They cannot work alone. "We dare not work in vain." "Let a man so account of

us as of ministers of Christ AND STEWARDS OF THE MYSTERIES OF GOD." (1 Cor. 4:1).

Kept by the grace of God,
LaVerna and Larry Klippenstein.

Bericht der Mennonite Pioneer Mission an die Bergthaler Gemeinde.

by Rev. H. Gerbrandt

"Und ihr werdet meine Zeugen sein, zu Jerusalem und in ganz Judaea und Samaria und bis an das Ende der Erde."

Ich bin froh die Gelegenheit zu haben mit diesem Bericht vor die Gemeinde zu kommen. Durch die gnädige Führung unseres Gottes haben wir ein weiteres Jahr Missionsarbeit in unserm Norden tun dürfen. Im allgemeinen dürfen wir von Fortschritt sprechen. Ich möchte meinen Bericht in drei Teile bringen und über folgende Gedanken sprechen:

- a) Bericht der Arbeit des verflossenen Jahres
- b) Probleme der Missionsarbeit.
- c) Pläne der Zukunft.

1. Bericht der Arbeit des verflossenen Jahres.

Wie ich oben schon anführte, haben wir die Gegenwart des Herrn auch im vergangenen Jahren der Missionsarbeit erfahren dürfen. Es sind Seelen gewonnen worden und andere sind im Glauben gefördert worden. Dieses spornt uns an die Arbeit auch weiter unter Gottes Kraft zu tun. Um mehr systematisch die Arbeit beschauen zu können, wollen wir jetzt auf die einzelnen Stationen schauen. Wir fangen bei der ältesten Station an und kommen dann zuletzt zu der letzten.

a) Matheson Island.

Es arbeiten auf dieser Station die Geschwister Larry Klippenstein als Missionare und Helen Unrau und Raymond Klippenstein als Lehrer. Wir haben in diesem Jahre keine Krankenschwester. Die Schwestern sind einfach der Meinung,

dass dort zu wenig Arbeit ist für eine vollzeitige Krankenschwester. Weil die Wege jetzt soviel besser sind, fahren die Kranken doch zur Station.

Die Arbeit auf Matheson Island ist unsere älteste und folgedessen sind hier auch mehr Christen als auf den andern Stationen. Etliche dieser Christen sind tätig in der Sonntagsschularbeit. Die Exekutive hat beschlossen es soll ein ernster Versuch gemacht werden die Christen zu unterrichten was eine Gemeinde ist und Br. George Groening ist beauftragt worden die Station in diesem Herbst oder Winter zu besuchen und versuchen ein Gemeinde zu organisieren. Dieses würde das Taufen von Bekehrten einschliessen und das Geben des Heiligen Abendmahls.

Unsere Missionare berichten, dass sie ihre wöchentliche Gottesdienste haben, Singstunde, Bibel- und Gebetstunde und zudem haben sie Nähklassen für die Mädchen und Holzarbeit-klassen für die Jungen.

Wir hatten geplant eine Wohnung zu bauen für die Krankenschwester und diese dann zu einer Klinik zu machen. Dieses ist aber gegenwärtig eingestellt worden. Wir haben auf Matheson Island in diesem Jahre eine Garage für den Bombardier gebaut, wo auch genug Raum ist für eine Holzarbeit-klasse.

b) Pauingassi.

Es arbeiten auf dieser Station Geschwister Henry Neufeld. Sie dienen auch zu gleicher Zeit als Lehrer. Weil Schwester Neufeld eine qualifizierte Lehrerin ist, hat sie viel von dieser Arbeit getan.

Die Arbeit auf der Pauingassi Station ist anderes gewesen als Matheson Island. Unsere Arbeiter haben viel physische Arbeit tun müssen. Es war nicht so leicht Ersatz hinzuschicken. Mit Indianern solche Arbeit tun ist oft sehr erschwerlich. Sie arbeiten so langsam und zu dem sind sie oft nicht zu haben. Dann wenn man sie ausgezahlt hat müssen sie etwas kaufen um zu trinken.

Wir haben auf Paungassi ein Wohnhaus, aufgebaut mit Baumstämmen und eine Schule, auch aufgebaut mit Baumstämmen. Denn haben wir dort ein Haus für Gaselentonnen und ein gutes Boot mit zwei Motoren. Der eine Motor wird gebraucht, wo die Wellen im Fluss hoch sind und das andere auf längere Fahrten. Wir haben dort auch die Sägemühle und ein Power-toboggan. Den Powertoboggan müssten wir in diesem Jahr per Luftschiff nach Winnipeg nehmen und ganz durcharbeiten oder neu bauen lassen.

Die Federal Regierung hat ihre "Policy" unserer Arbeit gegenüber geändert. Wo sie am Anfang mit Misstrauen auf uns schaute, so haben sie jetzt freie Erlaubnis gegeben Baumstämme zu schlagen für die Dächer der Indianer. Wir sägen sie dann. Auch hat die Regierung uns versprochen Tische für unsere Schule.

Das Schwere in unserer Arbeit auf dieser Station ist die Sprache. Es ist nur ein Mann der dort englisch spricht und das ist nur wenig. Er muss als Dolmetscher dienen. Trotzdem ist er aber nicht zuverlässig. Geschwister Neufeld können die Sprache noch nicht sprechen und weil die Sprache der Indianer scheinbar eine Mischung etlicher Sprachen ist, ist dieses nicht so leicht getan. Weil unsere Arbeit mit dem Bauen jetzt aber weniger wird, haben wir unsern Missionaren gesagt, dass dieses jetzt ihre wichtigste Arbeit ist.

Wie können auf Paungassi noch von keine Bekehrungen berichten.

Es sollte noch erwähnt werden, dass Geschwister Clarence Epp, die Schwester an Schwester Neufeld in diesem Sommer ihren "Honeymoon" auf jener Station nahmen. Sie haben der Mission sehr gute Dienste getan.

Weiter darf noch berichtet werden, dass wir in diesem Sommer haben einen Weg schlagen lassen durch den Wald. Die Traktorzüge werden in diesem Winter ganz bis zu unserer Station kommen

können. Dieses wird es viel leichter machen mit Transportarbeit für die Geschwister.

c) Cross Lake.

Auf dieser Station arbeiten Geschwister Otto Hamm. Die Arbeit wurde im vorigen Herbst begonnen. Mit Hilfe von Bruder Jake Hildebrand von Winkler wurde das Wohnhaus gebaut. In diesem Herbst wurde die Kirche gebaut. Br. Henry Berg, Rosenfeld, diente als Baumeister und die Finanzen werden von der Kanadischen Jugendorganisation getragen. Der Chapel wird etwa \$4000 kosten und vielleicht noch etwas mehr wenn er fertig sein wird.

Die Arbeit auf Cross Lake geht vorwärts. Die Indianer sind neugierig das Evangelium zu hören. Ehe die Kirche fertig war, hatte Br. Hamm seine Versammlungen in Heimen. Die Heime waren immer übervoll. Jetzt da das Haus fertig ist, kommen viele Menschen zu den Versammlungen. Br. Hamm predigt noch in englisch. Er ist aber sehr tätig im Sprachstudium und wir hoffen, dass es bald möglich sein wird die Cree Sprach zu brauchen. Die ältere Personen können nicht englisch sprechen und die jüngere verstehen auch besser in ihrer Sprache als in der Englischen.

Schwester Anne Willms, Coaldale, Alberta, dient jetzt als Lehrerin in der provinziellen Schule. Mary Thiessen, South Junction, dient in der United Church Schule. Anne Willms und Schwester Hamm dienen auch als Sonntagsschullehrerinnen.

Die Arbeit auf Cross Lake ist neu. Sie ist aber sehr versprechend. Mich interessiert die Station sehr, weil ich in den Kriegsjahren dort als Lehrer diente. Ich habe dort noch manche Freunde und viele unserer Besucher in dieser Zeit, waren vor 14 Jahren meine Schüler.

d) Loon Straits.

Auf dieser Station arbeiten Geschwister Edwin Brandt. Die Station ist uns nicht neu und die Arbeiter sind uns auch nicht

neuen. Wir sind froh, dass sie in unserer Arbeit gekommen sind und wir glauben, der Herr wird sie im Segen brauchen in dieser Arbeit.

Die Loon Straits Arbeit fing schon in den ersten Jahre unserer Wirksamkeit im Norden an. Geschwister Unrau haben die Gegend öfters besucht. So haben Geschwister Klippenstein dieses im vorigen Winter getan. Geschwister Jacob Wiebe haben sehr gute Dienste durch zwei Sommer mit diesen Leuten getan und manche Personen zum Herrn geführt. So haben wir dort auch eine Anzahl gute Lehrer gehabt. Auf Loon Straits haben mehrere Jahre ein christliches Ehepaar gewohnt und diese haben immer ihr Zeugnis gegeben. Und doch war dort ein Bedürfnis eine beständige Arbeit anzufangen. Wir glauben, dass wir in Geschwister Brandt die Arbeiter haben, die Arbeit hier weiterzuführen.

Wir haben auf Loon Straits noch kein Eigentum. Unsere Missionare wohnen im Hause der Geschwister Garf Monkman. Dieses ist aber nur zeitliche Einrichtung und es wird vielleicht notwendig sein im Frühjahr ein weiteres Haus zu bauen. Geschwister Peter Fast dienen als Lehrer bei Loon Straits.

e) Manigotogan.

Auf dieser Station arbeiten Geschwister J. M. Unrau. Mit den Missionaren sind wir bekannt. Sie sind bewährte Arbeiter. Wie aussichtsvoll die Arbeit auf dieser Station ist wissen wir noch nicht. Br. Unrau berichtet von gutem Besuch auf den Versammlungen. Die Leute auf dieser Ansiedlung sind sehr unter der Einfluss eines katholischen Franzosen und er wird eine grosse Rolle in unserer Arbeit spielen. Gegenwärtig unterstützt er unsere Arbeit.

Wir haben in Manigotogan noch kein Eigentum. Wir pachten ein Gebäude für unsere Missionare. Wenn es erforderlich sein wird, müssen wir in diesem Sommer eine Wohnung bauen.

Zwei junge Brüder, Peter Zacharias und David Penner dienen als Lehrer. Sie sind eine grosse Unterstützung für unsere Missionare in der Arbeit.

f) Missionare im Ausland.

Wir unterstützen gegenwärtig im Auslande folgende Missionare:

Geschwister Peter Falk, Afrika, unter der Congo Inland Mission, gegenwärtig zu Hause auf Urlaub.

Anne Penner, Indien, unter der Allgemeinen Konferenz von Nord. Amerika.

Geschwister Raymond Reimer, Japan, unter der Allgemeinen Konferenz von Nord. Amerika.

Unsere totalen Unkosten sind im vergangenen Jahr etwa \$32,000. Die genaue Summe können wir nur dann angeben nachdem die Bücher geschlossen sind.

2. Probleme in der Mission:

Zu Hause.

a) Wir haben in diesem Jahre Geldschwierigkeiten gehabt. Einige mal sollten wir \$5000 bezahlen am Ende eines Monats wo nur \$6000 in der Kasse war. Unsere Leute haben vielleicht etwas mehr gegeben, aber weil wir mehr Missionare ausgeschickt haben, sind unsere Unkosten viel höher.

b) Als Gemeinde sind wir in der Meinung wir müssen mehr Missionare in unsern Kirchen haben. Wenn wir gute Berichte hören, sind wir bereit zu geben. Wenn nicht Missionare zu haben sind, glauben wir da ist kein Missionssinn in unseren Gemeinden und Konferenz. Vielfach denken wir mehr an uns und an unsere Befriedigung als an die Arbeit auf dem Felde. Wir müssen noch mehr "Erwachsen" werden in unserer Missionsarbeit.

c) Wir empfinden, dass wenig für die Weltevangalisation gebetet wird. Wir sind so beschäftigt mit unseren eigenen Problemen und haben wenig Zeit für das Beten für die Ungeretteten.

d) Wir haben nicht genug Predigten über Mission.

Auf dem Felde

Unsere Christen sind nicht vollkommen. So wie die korinthische Gemeinde mit Sünden zu Kampfen hatte, so sind auch unsere Christen auf diesem Boden oft nicht stark.

Unsere Christen finden es schwer die Mennoniten zu verstehen. Sie sehen uns mehr als Volk als Gemeinde.

Wir haben noch nicht die rechte Schulen für unsere Christen. Wie können sie der Sprache haben nicht in unsere privatschulen nehmen und wenn sie in andere Schulen gehen, verstehen sie nicht unsere Ansichten.

Pläne der Zukunft:

Auf der Bruderschaft des vorigen Jahres wurden wir beauftragt vorwärts zu gehen mit der Verschmelzung mit der Konferenz. Wir haben uns jetzt auf einen Plan geeinigt, wodurch die Mennonite Pioneer Mission in einem Zeitraum von drei Jahren mit den Missionsinteressen der Konferenz der Mennoniten von Kanada wird verschmolzen werden. Durch diese drei Jahre bleibt die gegenwärtige Behörde der MPM zusammen mit der Behörde für die Mission der Konferenz, verantwortlich für die Arbeit. Die Exekutiv aber darf nur aus der gegenwärtigen Behörde gewählt werden. Nach diesen drei Jahren darf die Exekutiv frei gewählt werden.

Wenn nun die Brüder, die gegenwärtig das Komitee der MPM bilden, am Ende dieser drei Jahre von ihrer Verantwortung der MPM gegenüber werden frei sein, so meint das nicht, dass sie aber keine Verantwortung mehr werden haben. Sie werden dann das Missionskomitee der Bergthaler Gemeinde sein.

Im allgemeinen könnte dieses folgendes Bild haben:

a) Eine jede Ortsgemeinde sollte ihr eigenes Missionskomitee bilden. Dieses Komitee sollten im lokalen Masstabe für Missionsarbeit verantwortlich sein. Mir scheint es so, Steinbach und Lowe Farm sind gute Beispiele von diesem.

b) Die ganze Gemeinde hat aber auch ein Missionskomitee. In diesem Komitee sind die Vorsitzende oder ander Vertreter aus den Lokalkomitees. Dieses Komitee ist verantwortlich für koordinationsarbeit. Es sollten helfen im anberäumen von Missionskonferenzen. Es sollten darnach sehen, dass die Missionare der Bergthaler Gemeinden ihre Unterstützung haben.

c) Weil wir noch zwei Jahren haben, mache ich jetzt die Empfehlung, dass wir auf lokaler Basis anfangen und im nächsten Jahre unsere Lokalkomitees schaffen. Das Zusammengehen mit der Konferenz braucht kein Rückgang für uns bedeuten. Wir können nicht alle Missionsfelder verwalten. Es ist gut, wenn grössere Missionen da sind. Wir aber können alle Missionsarbeiter vorbereiten, ausschicken und sie gebetsvoll unterstützen. Möchte der Herr uns viel Freude zu dieser Arbeit geben.

Reiseplann für Br. und Schwester Peter Falk.

Rosenfeld—Nov. 6	Carmen—Nov. 15
Lowe Farm—Nov. 7	Pl. Coulee—Nov. 18
Halbstadt—Nov. 8	Homewood—Nov. 21
Altona—Nov. 10	Kane—Nov. 22
Morris—Nov. 13	Winkler—Nov. 24
Gretna—Nov. 14	

Die Versammlungen beginnen alle nach der Zeit wie es gewöhnlich an dem Ort getan wird.

WHY MISSIONARIES ARE GOING

There are 2,400,000,000 people in the world. Over half of them have never heard the name of Jesus. Every day 230,000 babies are born; there are 140,000 deaths every 24 hours. Thus the world's population increases 90,000 souls a day.

MENNONITE PIONEER MISSION

OUR MISSIONARY FAMILY

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No. 1

"Give me men to match my mountains.

Give me men to match my plains;

Men with empires in their purpose

Men with ears in their brains.

"Give me men to plead for nations

As Elijah on his knees;

Who in hours of death-like stillness

Wait to catch the heavenly breeze.

"Give me men of faith and vision,

Stripped of every earthly gain;

"Till across the fissured valleys

Black shall roll the clouds of rain."

THE MENNONITE PIONEER MISSION

Founded in 1945

Home Office: Altona, Manitoba

Chairman Rev. George Groening, 890 Carter

St., Winnipeg 9, Man.

Vice-Chairman Bernie Loeppky, R.R. 2,

Box 27, Winkler, Man.

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Treasurer Mr. John N. Braun, Altona, Man.

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Rev. and Mrs. Jake M. Unrau, Manigotogan, Manitoba

Rev. and Mrs. Edwin Brandt, Loon Straits, Manitoba

Rev. and Mrs. Peter Falk, Mukedi via Kikwit, Belgian Congo, Africa

Miss Anne Penner, Jagdeeshpur, via Raipur, M.P., India

Otto and Margie Hamm, Cross Lake, Manitoba

Miss Mary Janzen, Matheson Island, Manitoba

Larry and La Verna Klippenstein, Matheson Island, Manitoba

Rev. and Mrs. Henry Neufeld, Pauingassi, via Little Grand Rapids, Manitoba

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I VISIT CROSS LAKE

by Edwin C. Brandt, Loon Straits

On the morning of January 31st, brother Henry Berg of Rosenfeld with his small plane accompanied by E. Funk, also of Rosenfeld, flew to Loon Straits. Upon landing here, brother Berg said, "its a beautiful day, if you are ready to go, we will fly all the way to Cross Lake this afternoon." While I got ready, Margie busied herself with giving the men some dinner. Then

we left, heading north. It was a thrill to see from above the beauty of nature. In a few minutes we saw Matheson Island, then Bloodvein, after a short time we viewed Beren's River. Up till here we had seen a few bombardiers, a dog team and a tractor train. Leaving the Beren's River area, flying past Poplar River, things looked very dead, there seemed to be no sign of any traffic. When we came over Warren's Landing, the north tip of Lake Winnipeg, we ran into misty, cloudy weather, so we came down to a few hundred feet above the frozen lakes. We followed the shores of Playgreen Lake, the mighty Nelson River into Cross Lake to the north end. Soon we spotted another settlement, this was Cross Lake. We had been in the air just two and one-half hours, and flew around 255 miles.

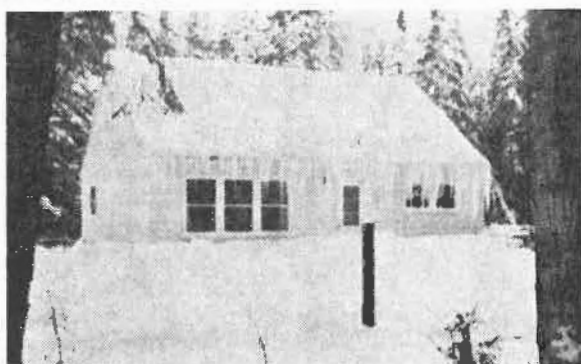
It was a great joy to land, seeing many people running from all sides. Brother Otto Hamm was there, (we had already seen him from the air as he was splitting wood) his children, and many others too including the H.B.C. Post manager. After a few hand shakes and hellos, the plane was covered, boards put under the skis to keep them from freezing into the deep snow. Yes, Cross Lake has plenty of snow. Having spent three years with the Hamms at Grand Rapids, we knew we were in for a good visit and a blessed time of fellowship.

We found the Hamms well, but deep in work. Our physical needs were well taken care of by Mrs. Hamm. Since Mr. Berg had been there about six weeks last fall helping set up the lovely large chapel you find at Cross Lake, he was well known there, so our visit included meeting people, visitation, sight-seeing, services, fellowship, etc. The climax of our visit came Sunday night, when we saw the chapel fill up and we each had our opportunity to tell the people of Cross Lake of the Lord Jesus Christ. To me this was very interesting, especially having a man by the name of Charlie Sinclair to do the interpreting into Cree. Some friends will re-



Missionaries Otto Hamm and Edwin Brandt in front of Elim Chapel, Cross Lake.

The Hamm's residence at Cross Lake, Man.



member that in the year 1946 we were at Oxford House. There we had a man interpreting for us who was the father of this man. We felt he was touched in this (he is a Catholic), and after the evening service he came to join us in the Hamm home to visit and fellowship. He brought out his longing to follow God, promised to always help the Hamms in the name of Christ.

Friends, that should cause us all real prayer concern, will you back up the Hamms in this, can they count on you?

Monday morning, good-byes were said, though it was a joy to be on our way home, we would have loved to stay longer to help in that needy place. Spiritually we have gained by our visit, have seen first hand the need—can we ask you again to join in prayer?

May I ask a question about the Hamms for you? What really do the Hamms need? I would say that brother Hamm is badly

in need of some winter transportation—in deep snow, sub-zero weather he walks miles for services, visitations and is dependent on others—would you not like to help?

There is much work to be done in order to finish the house they live in, also the new chapel. This takes much of the missionary's time, and much of it is delayed and set aside, other work is more important. The least any of us can do now for the Hamms is write them and tell them we are praying for them and their work there.

NEWS BRIEFS MATHESON ISLAND

After considerable reciprocal adjusting, the work here is getting along well under the direction of the Klippensteins. Souls have been won for the Lord and services are being carried on. Planned opposition

to the work done by the M.P.M. here has made it necessary to temporarily cancel plans to organize a local church. It was decided, at the suggestion of the two preceding nurses who have worked here, not to have them replaced. However after repeated appeals from the people, the board has again decided to try and place a nurse here. As yet no replacement has been found. The two year appointment of the Klippensteins has expired. They are planning to continue their education. The board is at present looking for an experienced couple to take up the work here. The work at Pine Dock, a sub-station of Matheson Island, is continuing satisfactorily with definite signs of improvement.

PAUINGASSI

Transportation and language will continue to highlight the difficulties at this station. The power toboggan has required repeated repairs and has proved to be quite unreliable at times. Since the Neufelds have not yet mastered the Indian language, their work is carried on through an interpreter whose knowledge of English is too limited to make his work very satisfying and effective. Despite these difficulties the Neufelds have accomplished a tremendous task in pioneering work here, and progress, though slow in revealing itself, will be made if we continue to uphold them in our prayers. Mrs. Neufeld is still in charge of the school. Attendance here is somewhat sporadic due to trapping which at times takes whole families away to the trap-lines. The United Mennonite Churches of Ontario donated \$300 to be used for a power plant at Pauingassi. This will supply the Neufelds with enough power for domestic uses as well as for language study for which they use a tape-recorder quite extensively. Till now their power was supplied by a wind-charger which allowed them power only when there was sufficient wind to charge their batteries.

MANIGOTOGAN

This is the newest station of the M.P.M. First contacts with the people here were

made by Bill and Kathleen Braun who served as teachers here a few years ago. The Unraus, who are now working here as missionaries, have experienced wonderful progress and receptiveness on the part of the people here. Opposition, however, is noticeably shaping up under the established churches.

With the work at Manigotogan, another work has opened up at Bisset. A mining town about 35 miles north of Manigotogan with a population of some 5,000 people, Bisset has already made numerous requests to the Unraus to come and serve them there.

Since the Unraus are living in a temporarily rented house, plans are to build a house here in summer. Services are at present being held in the local school so a chapel will, before long, become a necessity too.

CROSS LAKE

A fire did considerable damage to the inside of the school here, consequently classes are now being held in the Mission chapel. Miss Willms, who was teacher in this school, has temporarily left the field to get much needed rest and medical care. Pray that she may soon be back on the field to carry on her work. For the time being Otto Hamm has taken her place as teacher. Despite blizzard conditions and 30 to 40 below zero weather, 60 to 70 people turn out for services here, among them the local Indian chief. A boat and motor for this station have been supplied by the Lowe Farm church of Manitoba. The ordination of the Hamms is tentatively scheduled to take place during the Spring Missionary Conference.

LOON STRAITS

Another possible project for the mission will be to build a mission house here as the Brandts too are living in a rented house. The chapel here belongs to a local Christian, Garf Monkman. Offers have been made to purchase this chapel from him. The Monkman has a long record of faithful testimony in this district.

NEW FIELDS

Enquiries are being made into the possibilities of opening up new fields at Pierceland, Burns Lake, Moak Lake as well as do work in the city slums of Vancouver and Winnipeg.

PENSION PLAN FOR MISSIONARIES

At the last annual meeting of the M.P.M. board a pension plan was instituted by which a missionary pays \$5.00 a month and the mission board pays the remainder to make up an annual premium of \$240.00 per missionary.

ELIM CHAPEL, CROSS LAKE

"As they ministered to the Lord, and fasted, the Holy Ghost said,—” It is ever this way, the Spirit of God moves upon His people, and the Word goes forth, His work must go on.

Before there was a need for a chapel in Cross Lake, God in His unfathomable wisdom prepared the hearts of men to beat with His and the idea of a mission project was born with the C.M.Y.O. Contact on earth was made with the Mennonite Pioneer Mission, and the need for a chapel was made the burden of the Youth Organization.

Definite word that the project was coming to a conclusion was received in Cross Lake late in summer. Where will we build? Questions began to stand up like so many barriers, but one by one, like trees on the lot, they were cut down and the way was clear. The lot was finally purchased from the McIvors, a piece of ground about an acre in size. Two hundred dollars of God's money, perhaps some of the nickels and dimes you saved, were used to pay for the land.

About the same time as the land was being purchased, labourers were hired to do the preparation work on the lot. Thomas Hamilton, Andy McKay, and Kenneth Keeper were the first three. Their first job was to cut down about twenty-five trees and dig out the stumps, this at seventy cents an hour can become an expensive cord of fuel. Another trip across the river hired Cornelius Muswagon with his barge to haul sixteen yards of gravel at six dollars a yard.

Do you ever talk about dog-work? Every shovel full of gravel that went into the foundation of the chapel was put into a

little box with handles fore and aft, and carried by two men from the pit onto the barge. The barge is pushed, with its cargo of 4 to 6 yards of gravel by an outboard motor for about two hours when it arrives at our dock. Once more the gravel is loaded in the box and carried to the shore where it is dumped. From here man, horse, and stoneboat transport it to the building site. By this time the price has reached almost nine dollars a yard.

All the building materials were supplied by the Beaver Lumber Company of Altona. The trip was a tedious one even for building materials, they were man-handled thirteen times between the lumber yard and the chapel. In spite of this they arrived in fairly good condition.

On September 7th, after much deliberation and measuring, Thomas and I got a rectangle out of the parallelogram. Tom took a spade and turned the first sod. On the 10th of September Mr. Henry P. Berg arrived from Rosenfeld, to take charge of the building program. George Paupinicus and Joe Blacksmith were added to the crew, all five helpers were treaty Indians.

One week after Mr. Berg arrived the foundation was down, the floor nailed, and a slab of concrete poured in front of the door. The chapel went up as by a miracle, yesterday, three and a half weeks after starting to build, we had the dedication of Elim Chapel, Mennonite House of Worship in Cross Lake.

The Plywood floor has not been put down yet as there was no paint or varnish to treat it. The building inside and outside will have to be painted and the wiring is yet to be done. We also want to insulate the ceiling with shavings.

The chapel is situated in a sheltered spot, surrounded by trees, with a view of the Nelson to the northwest. It is a beautiful building, cedar siding on the outside, and a complete fir plywood finish inside. Walls, ceiling, floor, and trim is all plywood. We hope to bleach and varnish it once materials become available. The roof is covered with a blue asphalt shingle, and after the siding will be painted a pure white it will be well worthy of the name, Elim Chapel, a place of refreshment, where hungry souls will feed on the Bread of Life.

Did you hear us singing last night? There were about 150 of us in the new chapel, making a joyful noise unto the Lord. "Praise Him! Praise Him! Jesus our blessed Redeemer." They love to sing, and although there are no trained voices, I'm sure it comes from the heart which is the true incense.

It was our first Sunday night evangelistic service in the chapel. Till now we had been meeting in homes at seven every Sunday night. At our dedication a week ago we announced that henceforth our meetings on Sunday night would be in the chapel. People started gathering at six last night; at seven there were over a hundred people sitting on the backless benches. What had they come for? What were they thinking? Those who have worked with Indians know that it is difficult to understand them.

Sometimes it seems to me they have more difficulty understanding me. We know God. We are Christians. We go to church. We have been baptized and confirmed. We go to communion service. Why has this praying boss come? Yet we believe that today some of them know why he has come. It is a blessing to see them drinking in the words that are spoken. They listen as though they had never heard the Gospel before. At one service, a gentleman of the congregation came up after the service and wanted to know where these words were in the Bible which I had

used as the basis of my message.

Mr. Berg, our carpenter, spoke a few words in farewell at last night's service. "This is not to keep on being a mission!" was the theme of his short message. "You are to have your own church. After you have been born again, and baptized, you will have your own Cree pastor, and your Cree church." This is not only Mr. Berg's prayer but ours too. We ask you to remember us and the great responsibility God has placed on our inexperienced shoulders before the throne of Grace.

What will the chapel mean to the work? It is a place where each Sunday night the Word of God will be preached. The doors will always be open to "they which do hunger and thirst after righteousness."

At the present time we are using the chapel for Sunday school and the Sunday night evangelistic service. We have been thinking of beginning young people's work but have not done anything about it yet. We have our weekly prayer meeting on Tuesday night in our home. Thursday evening we have an evangelistic service in the reserve. The people are still asking us to come out to their homes, last Thursday we had a houseful of people again. During the summer we have also had a Sunday school four miles north of our home on Sunday morning, but once boat travel stops we will not be able to continue, unless we make arrangements for Saturday.

The building program has taken quite a bit of time this fall and will run well into winter. There is the floor to put down in the chapel. The house interior is due for many weeks of plastering, sanding, and painting. The second floor is waiting for much carpenter work to be done.

The study of Cree is the number one on our list, without this there is little we can do in personally contacting most of the people here. One can work through an interpreter, but this is not real contact.

To each one of you who have prayed or have given to make the chapel a reality we wish to say thank-you. May our Father

Heaven give you the joy which belongs to those who seek to do His will and help in His work.

Ed. note: The preceeding two articles have been written by Otto Hamm some

time ago and since then much work has been done on the station. They do however give us a vivid description of the difficulties of establishing a mission station in this remote region and also of the method of work among these Indians.



Manigotogan on the shore of Lake Winnipeg from the air.

TEACHER WRITES

Dear Friends,

Greetings from Manigotogan.

As you may already know, this is approximately a hundred and thirty miles north of Winnipeg by road and is therefore in the woodlands of Manitoba. We are situated about a mile or so from the mouth of the river. There is bush almost right up to the school building. You will see the school building, or part of it to the extreme right on the picture, which has been taken from the forest observation tower. It is really a very beautiful setting, especially in Fall when the leaves change colour.

We have been keeping ourselves busy with settling down, and getting into the ways of teaching. However, these last few weeks, we have finally got around to visiting some of the homes out of which our pupils come. The other night Pete*

and I went to visit a family quite a distance from the school and fairly well in the bush. Finally we spotted a light and headed for it. After following the well trodden path for some distance we came to the end of it and could not see where to turn to get to that light. We tramped around in the bush for a matter of minutes and finally, to our astonishment, found we had lost sight of the light, and lost our way as well. We beat around in the bush a while. Finally we saw a different light shining in the not too far distance. How to get there. We headed in the opposite direction and after a few minutes regained our old path which we had lost. We then stuck to the beaten path and followed it till we came to the home we were looking for. Thus by following the right path in the right direction we came to the right house.

I have been thinking about this little incident, and have come to think it very much like the life of these people here. They have had the Roman Catholic church and the Anglican church here for many years now. They have been following this trodden path for years now, and have not obtained what they are really looking for. A new light has come here this last August when the Jake Unraus came here. The people are seeing the new light. They have expressed themselves very favourably towards the new mission work. They seem to like the Unraus and their friendly ways and have seemingly begun to realize a difference in them and the R.C. and Anglican churches. However as we did, they too have been following the old trodden path. Then they saw the new light and the question arises, "Which way shall we

turn?" This is what they have been taught since they were small. They are used to it, but it doesn't seem to give the real thing. On the other hand, there is this new mission. It seems different and good, but its new and strange. Which way shall they turn?

May the Lord give that they turn their backs to their old ways of sin and follow the path in the right direction till they obtain the true goal. May we as teachers be a real witness both in school and in our contacts with the people, and thus help in the work of the Lord here in Manitogotan.

Dave Penner.

*Editor's note: Pete Zacharias is a fellow teacher of Dave Penner's at Manitogotan.

A PRAYER REQUEST FROM INDIA

by Anne Penner

This coming week our personnel committee of our missionary conference is sitting for a meeting and one of the problems before them is the finding of a business manager for the hospital here in Jagdeeshpur. Right now Dr. Dester is filling that post as well as being the medical superintendent and carrying a heavy load as far as the medical end of it is concerned. Dr. Joe Duerksen will still be studying the language for another year at least and the Desters are due for furlough and retirement this fall. We are trying to find a national to fill that post but so far we have not succeeded and it looks very much as if that is going to fall on my shoulders, and I do not quite see how I can carry it. In the first place I am no business manager and that entails a lot of business work that I know nothing about. We have a pretty big budget and a big plant to take care of. That on top of my present work seems like a bit too much. I am counting on your prayer support in this.



MENNONITE PIONEER MISSION

OUR MISSIONARY FAMILY

Vol. XIV

JUNE, 1958

No. 2

BEING A MISSIONARY

Out where the loneliness presses around me,
Looking on sights that are sordid and
drear.

Strangely abiding—yet surely God called
me.

Why do I wonder, if Jesus is near?

Strangeness of living—strangeness of
people,

Have I not come with a gospel of cheer?

Why has my heart been depressed with its
burdens?

Isn't my comrade—My Jesus—out here?

God, teach me quickly to do without
friendship,

How to let go of those things that are
dear—

How to be rid of this self that now binds
me—

Surely My Master—My Jesus—is here.

He, Who was God, took the form of a
servant,

Humbled Himself unto death, without fear;

Lonely, forsaken, despised and rejected,

My Blessed Saviour—My Jesus—came here.

Father, forgive me my failure in serving—

Heartache, depression, regrets disappear!

Born of the Cross, a new courage infills me;

Jesus—My Victory—My Life—is here.

Author Unknown

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Authorized 2nd Class Matter, Ottawa

ing, big sisters teasing are of no avail. If it was only Gerald; but there are others, Frances, Billy, Jack and many more.

Why do our pupils stop at grade five, six and seven? Are they really so mentally poor as is always supposed? Did you know that it is a disgrace to go to school after a boy gets a manly voice or a girl a womanly figure? Passers-by drop little words when the children are out at recess, the result, another youth stops school.

Many also lose interest as a result of the ever-changing parade of teachers. Many are taken out of school for two months in spring during the muskrat season. Some change school quite often, from Roman Catholic to United, or vice versa. When the children are young, from seven to fourteen years, they often have to stay home with the younger ones, or they have to work. There are nine year olds who know all about baking bannock and washing babies undies. However, at fifteen or sixteen they become quite independent and won't listen to their parents anymore.

This perhaps will suggest to you one of the major problems among teen-agers. Not in school, not at home working, with too much time on their hands, they get into trouble. Last year there were more babies born to girls than to married women. This tells its own story.

There are also other reasons for this. What is it that gives a young fellow prestige in his gang? To use cigarettes, snuff and other forms of tobacco; to drink; and the greatest of these is to have fathered the most children. Here indeed is room for much prayer and work.

The thing that hurts us most is to see white men, carpenters, electricians, game wardens and others come into this settlement and live the white man's worst. They undo in a little while the years of patient teaching of a missionary.

Maybe at this point you are beginning to wonder, well, don't the parents care about their children? In this little time

THE CHILDREN OF THE NORTH

By Otto Hamm

"Mr. Hamm, Gerald will not be coming to school anymore," said a mother. I could not understand it. There is not so much to do at home that he must work all day. Why he is just 15, and doing better work than last year. Gerald does not come anymore; father's threatening, mother's plead-

that we have spent with the people of the North, in Grand Rapids and in Cross Lake, we have found that these people do not differ from any other in the whole world. You have in the limited population of 1200 a cross section of the various groups of people in any city of Canada. There are those who are living in the better area, others fall into the type that lives in rooming houses close to the business area, but there are also those who live in the worst area. The difference here is that there is no fencing off of one from another, you will find the different types living beside each other in groups of from two to a dozen houses in one clearing.

There are those parents who try to raise their children to the best of their knowledge. There are other parents who live a life of sin and the children are educated to Stan's worst, right in their own home. There are many parents who are as concerned about their children as we are; there are others where illegitimate children have been born to the third generation.

Have things always been this way? Just recently I visited one of our dear friends with this very question as a topic of conversation. Just as our parents look back to the good old days, these people also have old times that are precious.

"Many years ago when my brother married, I went to the wedding feast and dance. We could not go alone as do girls today, my grandmother went with me and kept her wary eye open all the time. On the way home, my grandmother went ahead, and I followed. After walking some way I noticed a young man following us and I recognized him. He wanted to walk me home and ask me to marry him. After a while grandmother noticed him walking behind me and she chased him away with her walking stick. Grandmother and I walked home alone. Later this young fellow asked my father for my hand but was not accepted.

Marriages at that time were nearly all arranged by the parents. Seldom were young people allowed to pick their own

partners for life. The parents were careful to look for good providers for their daughters. A young man who proved himself shiftless was not likely to find a good housekeeper.

There was one remark that hurt me. "Sometimes people come to me to borrow money. If they are people who have gone to school I do not like to borrow, because they are slow to pay back, or forget altogether. Those who have no education, who have not gone to school are more honest, they pay back quickly." Is this what education has done for the Indian? We must evaluate, and make greater efforts.

My friend told me of days when they had morning devotions in the homes. After breakfast was over, the family still sitting on the floor, (there were no tables) mother would take the dishes away, they would turn their backs to each other, and there would be prayer. I asked, "Did they read the prayer book, or were they memorized prayers?" My friend putting her hand to her heart said. "Those prayers came from the heart, they were not read, they were not memorized, they talked to God."

We cannot keep evil out of the settlement. Satan will go all the way to keep the settlement for himself. Our work is to pray that those who are sincere and those who are fickle will be converted. That they will have the love of God in their hearts, and that this love will be a well of water springing up into everlasting life. All the children of the North need Jesus Christ.

CUSTOMS AND BELIEFS

Pauingassi, Manitoba

What are some customs and beliefs of our Manitoba Indians? No doubt each area would have various ones to report on. In brief, I would like to share with you a on the Pauingassi settlement. As we do not command the native language as yet,

it is difficult to get full details on the subject, however, I shall give all that I have grasped and observed.

"Manitu" in the Indian word for God, and "minis" the word for island. Combining the two we have, "Manitominis", which is the name given to a very small island a few miles from here, which is in the shape of a boat. It is on the way to the Hudsons' Bay Post at Little Grand Rapids. An old belief is that if someone points at this island with his finger while passing in a canoe, there will be a big wind on the lake when he returns. According to the name, "Manitominis", it is a god island; a god, who being pointed at, creates a storm on the lake.

Bones! It is a very common thing to see bones lying around on a farm or any little nook where there is a dog. Seeing we have a good number of dogs around here, there are also plenty of dogs around here, there sight to see small bundles of bones hung up in a tree is something different. One begins to wonder if they were not meant for the dogs or what. Upon close observation I found that they were wrapped with a scrap of paper and tied up with a string. They can be found anywhere back of their homes. Inquiring what they were for, I was told that if they did not hang up the bones, for example, beaver bones, they would not catch any beaver next trapping season. The gods must be satisfied or else they (the Indians) will be punished by not catching any more fur. We too are compelled to give something to Him who gives us all things in the first place. Above all we must put our all on the altar and be burned for Him.

The third thing I would like to mention is that of drumming. Many of the bands have given up the practice of drumming, but being very backward, these have still retained it very much. It could be classed as a type of music I believe, and in itself considered good. Just because we do not understand and appreciate that continuous throb, does not mean it is not good; or even evil because we do not practice it. We must

not forget that we were brought up in a much different and under different circumstances. The drum is very easily made. The frame is of local birch which is covered with moose hide. However, drumming here is done only with one prerequisite, "shiwapu," home-brew.

wapu", home-brew. If nothing else reveals that drinking is going on, the drum certainly does. On the whole it seems that there is less drumming now in the homes than there was when we first arrived here. Perhaps they are slowly beginning to drop the practice, I do not know.

About three hundred feet from our school there is a well beaten path in the shape of a diamond, about 35 feet long and 6 feet wide at the centre. Some special selected rocks mark the diamond.

This is the spot where they always hold their big drum dances. The main drum dance being held in the spring after everyone was back from trapping. The drummer would sit in the centre at a large drum and beat, while the others filed around the diamond with interlocked arms. "Shiwapu", (medicine as they call it) was served to all, which gave them a pleasant dream. Then somehow they should never die. Just how they account for the grave yard next to this diamond I do not know. I have been told that this big drum, during perfect weather conditions, could be heard 10 miles away at Little Grand Rapids. We have never witnessed one of these dances as they were discontinued with our arrival. Jake Giesbrecht, who started the Mission buildings here, witnessed one after a young girl had passed away.

Last summer, with the help of a few Indians, I cleared this area for the school playground. I had often wondered just what to do with these rocks forming the diamond, but decided it might be better not to touch them. Seeing we wanted this area for the playground, the counsellor must have decided to remove the rocks, for on that Monday morning as we returned to the clearing job I noticed some fresh earth. As I asked my helpers what had been done

they just said, "rocks". My first thought was, what rocks? Then I noticed that this diamond was gone. It must have been while we were having a short rest on Sunday afternoon that they buried them. Though they did not hold dances anymore, this was a final burial of the practice, as far as we can see. We are very thankful for this burial, but regret very much that "shiwapu" was not thrown in too. Drinking is still done very much.

O that we might be able to teach them the way of salvation; that they would leave the way of sin and accept the peace which is found in Him alone. Continue to intercede for these lost souls, as you have done in the past. All things are in His hands.

In His service,

Elna and Henry Neufeld

MANIGOTOGAN

by J. M. Unrau

The racial background of most of these people here is French Metis, hence their names, Boulette; Wood, Meade, Simard and Juesnel. None of these are Treaty Indians although they are mixed with Treaty Indians. Though many of them come from reserves, they still speak English fluently since Manigotogan has had a public school since the first world war.

Pulp cutting, logging, fishing, prospecting, road building and trapping are the common occupations of these people. It isn't hard for a logger or bushman to earn up to \$58.00 a week. Fishing has been poor the last years. Drilling and prospecting are about the best paying jobs. At present the provincial government has built a road from here to Bisset, a distance of about 30 miles, which has provided good income for the majority of men here. Trapping is the oldest of the occupations here and has been done since the time of the early Trappers and Coeur de Bois. It is however one of the lowest paying jobs and consequently is rather on the decline. We have been fortunate in that every able bodied

man has had employment here this past winter.

Like most northern people, here, too, little or nothing is done in an attempt at growing things in their gardens. The few cattle that were here have long since been killed for meat. Meat, milk, vegetables and clothing comes from the local store or by C.O.D. mail orders. We do not stamp our folk lazy because they certainly aren't. We see the ladies walk past our place every day with an armful of groceries. Some walk up to two miles for their groceries. The prices are at least 10 per cent higher than in most grocery stores south of Pine Falls. Men have told me quite confidentially that they break even and sometimes go in the red. To build a house in this country is not so easy either. The price of spruce lumber is just as high as in Winnipeg. Taxes are from \$35.00 to \$135.00 dollars depending on your assessment.

The medical help in the past has come from the San-Antonio Gold Mines at Bisset, which are 30 miles from here. Most people at Manigotogan do not own cars. In order to get to Bisset they have to phone for a taxi, which charges them \$12.00 for the trip. On top of that there is the doctor bill and hospital bill to take care of. A trip to the doctor and a prescription will cost from \$30.00 to \$40.00. These are very costly essentials.

Our people just can't get along with the essentials of today. We dare say that 90 per cent of the population 16 years and over smoke. Our settlement boast a hotel and a parlour which is a curse to any community to say the least. Men deliberately try to drown their miseries by drinking to excess. We also have a community hall where two shows are held weekly. It seems to be a paying concern. Most children and adults attend all shows offered. We could go on to describe card parties, social evenings and other affairs which we feel sure are set on purpose to conflict with our services. May God grant us wisdom to deal wisely with these opposing forces.

Our missionary work thus far has been

mainly house visitation, Sunday School work, conducting Sunday evening services and holding Bible Study groups in various

places. The Lord has been blessing these endeavours and we pray that the interested will take a definite stand for the Lord.



Four boys from our 1957 Summer Bible Camp group doing their gratis work.

Our dear Brethern and Sisters in the Lord,

Paul says, "Grace be to you and peace from God our Father the Lord Jesus Christ." It is not many months ago that we as missionaries in the fields of the Mennonite Pioneer Mission were told that this work had now become the responsibility of a large church family, namely the Canadian Conference of Mennonites. That means that we must altogether undertake to have a good "Get acquainted" time in order to get to know each other better. Maybe it will help to come to you for a short visit, not in person but in Word and the Christian spirit of fellowship. We have been pleased to meet folks from Altona, Winkler, Lowe Farm, Plum Coulee, Horn-dean, Steinbach, Winnipeg, Gretna, and other southern places but the other provinces are farther away. We invite you to write us and share in this way, also.

By God's grace, this area of Lake Winnipeg is opening more and more to the Gospel of Jesus Christ. We are happy to

know that five missionary families are giving forth the Word in the MPM stations around the lake together with some twenty Christian school teachers. There are many believers scattered about through the little settlement of Indians, Icelandic, English and those of mixed blood who live in northern Manitoba.

The work at Matheson Island will be ten years old in October of this year. Ten years ago Rev. and Mrs. Jake Unrau from Gretna pioneered here, and during their seven year stay gave Matheson Island and surrounding places the Word of God. During that time the mission bought a piece of land and on it were built a large house and a log chapel, both very fine buildings. A productive garden now lies on this property together with a new garage for the bombardier which was bought two years ago, and several smaller buildings which have been erected in recent months.

The ministry of the Word is reaching out to two other settlements, both within

2 miles of the island. One is Pine Dock, populated by about 80 people of mixed background, and now connected with the island by a new road which ends at the lake shore of the mainland about a mile distant from our home. The other place is Bloodvein Indian Reserve, lying at the mouth of the Bloodvein River about ten miles east of us. We are not able to reach it as well because travelling is not so convenient that way. In summer we use the mission boat, named "The Ambassador", and in winter we travel by bombardier.

In spite of different interruptions and many kinds of opposition, the believers go on, praying, witnessing, giving and in other ways hoping to win their relatives and neighbours to Christ. We have rejoiced in the good spirit that we find among the Christians here. On the whole they are poor materially, but spiritually they are rich.

When we remember that about 150 people live on the island then any figures that I give will tell a little about the response. We must give you an idea of what we do during the week. Sunday is always our great day of the week. In the morning young and old gather for Sunday School instruction. Our enrollment of fifty-five is divided into six classes. Two of our teachers are local Christians and two others are the Christian school teachers. We are blessed by God, even though the people must frequently brave sub-zero weather to come out. In the afternoon we drive out to Pine Dock to conduct a Sunday School service there. The average attendance is about forty. A young lady from there is now in the Steinbach Bible Institute and a young man from the island attends the Winnipeg Bible Institute. There are several Christian men at Pine Dock. We meet in an old log school which is now empty because a new school opened in fall.

This winter we have tried to have an extra weekly meeting every two weeks there. The people welcome this fellowship very much. On Sunday night we are at the island for the evening evangelistic and

Bible teaching service. God seems particularly close at these times, and has never failed to bless us. All the Christians take turns having special numbers on the program or participate in group singing.

The week days are also utilized. Monday night the girls' choir (consisting of the school girls between ages of 9 and 15) rehearses at the mission. The Ladies' Sewing Group has been meeting weekly at this time also. Our Sewing Sale will be on February 21. Tuesday evenings the boys gather for a woodworking class in the new garage. A dozen boys can make many things (and a lot of noise). The Bible Study Group meets for study and prayer on Wednesday evenings. A special young people's night which we call Sing-song is on Friday, leaving Thursday and Saturday for extra trips to Pine Dock and Bloodvein. During the day we fill in everything that needs doing in the house (carry water, washing clothes, bringing in wood, carry out ashes, etc.) as well as paying short visits here and there where we can and keep everything in "running order." Naturally, personal Bible study and preparation must fit in somewhere also. Last but not least there is usually the Junior Missionary in every station. Norman Lawrence K. is at the moment exactly five months old.

If you would like to have a very definite part in this work, not only at the island here but in all the northern posts and in the foreign fields, let me suggest the following:

1. Place these fields definitely on your prayer list, and back up the activities on the mission stations and the spiritual life of the missionaries. This is a much greater contribution than most people realize. Sometimes we missionaries forget to pray too, but if someone else remembered, then unawares, it fills the gap and the work expands to "feed the multitudes."

2. Write us personally and let us share with you some of the detailed burdens and concerns of the work.

3. Give the Mennonite Pioneer Mission a great lift by making it financially vigorous

and able to stride forward "into the uttermost parts of the world."

4. Make sure YOU have at least one representative missionary from your congregation in the MPM missionary family on the field.

5. Write the missionaries for SPECIAL NEEDS and projects that would help out the work. Often there are specific needs which a church or youth organization could easily undertake and thus have a direct hand in the operational work. Some groups have already bought boats, others have bought light plants, and still others recording and radio equipment.

6. ASK GOD WHAT YOUR PART SHOULD BE.

The board and we missionaries believe that the move to give a greater number of churches a share in this mission activity was led by God. If this is so then He has done this to give greater glory to His name. Finally, if this has been His purpose then all of us together are being called to do MORE in every way to reach the unreached and bring them into the kingdom. "For how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? (Rom. 10:14). The world needs more prophets and preachers of the Word. The present field workers look forward to greater victories and fruitfulness as more people pray for them, and give and help in every way. They look forward also a larger field personnel. Above all, God looks forward to the evangelization of the entire world that He may return to receive His own to Himself. May He bless you all as you endeavor to meet the obligations of His gospel and to obey the commands of the Lord Jesus Christ in the day of grace.

With Christian love and greetings,
Larry Klippenstein

MY FIRST VISIT TO THE MOUNTAIN VILLAGES

by Helen Willms

A few weeks ago it was my privilege to join the mobile clinic team. Since the be-



Let me introduce you to sister Freda, a Lutheran Deaconess. She with a few others has a school for blind girls in our immediate neighborhood. The children are some of our patients. Two or rather three of them were critically ill. We praise the Lord for their recovery.



Nurses—Left—an Ami nurse, a young Christian. Right — A Talyai nurse, a fine Christian. Children left to right: 1. Very undernourished, diarrhea and vomiting; took weeks to get better. 2. Extremely undernourished; severe infection of upper gums. Had to have four teeth extracted. Was in hospital for a long time. 3. Abscesses—hospitalized only a short time. 4. Our "Sorgenkind" for a long time. She had more than 20 deep muscle abscesses. At times we almost despaired of her life. Later she became our sunshine. How we all loved her. 5. Abdominal pain, parasites, and chest cold.

ginning of the year both medical and evangelistic work has been among the tribes-people, in a very needy area, by this group which consists of the director, a doctor, a nurse, a dentist and one or two interpreters. We left on a bright Monday morning by train to Taitung. On the way we saw some snow capped mountains. From Taitung we took the bus to Chunkung. There an Ami preacher met us who had arranged for our visit to various villages, and who also acted as interpreter. The rest of the journey we now made with the mobile clinic truck.

Shortly before 6 p.m. we arrived at our destination, a village of a few hundred inhabitants with only a few Christians. We parked near the village church, a bamboo structure with a straw roof and no windows. In very short order the truck was surrounded by many, both big and small, from the oldest to the youngest, many of the smaller ones on their brother's or sister's back. The evening was cool yet a few of our little friends came to meet us in their birthday suits. Maybe they didn't have time to change? We were ushered into one of the Christian homes, a large one-roomed bamboo house with a straw roof and also no windows. This would be our home for the next two days. Our hosts went all out to please us. With an audience of about 30 or 40 we partook of our evening meal. All through the week our every action, our every step was followed by many pairs of eyes. What kind of impressions did we leave? After supper we went over to the church for a service. The church was packed. Everyone seemed very attentive even though everything was said through an interpreter.

A steady downpour of rain greeted us on Tuesday morning. We found an empty building where we held our clinic and where we saw over 120 patients that day. Each morning and afternoon before the clinic was started, a short gospel service was held. The medical examinations revealed various ailments. T.B. is very prevalent among those people. We also found the greater percentage to have Trachoma, a disease of the eye that often leads to blindness. Almost everyone had intestinal parasites which cause greater nutritional deficiencies among the people whose diet is already inadequate.

Wednesday morning we finished at the first village. In the afternoon we went back a few villages in answer to a call from a very sick man who could not come to us. Medically we could do very little for him. We were happy however to discover a fellow believer. We had a short prayer-meet-

ing at his bedside. Some members of his household were not Christians. Just before continuing on our journey, Dr. Pankratz was called upon to suture a laceration on a little child's forehead. This he did right on the street beside the truck in the rain while someone held the umbrella over him and the patient and I handed him the required instruments. Then we went on to our next village and made camp. This village had a beautiful church with plastered walls and a number of windows on each side. The houses however were very similar to those in the previous place. The people, many of them Christians, were even more friendly. "Ping an" (peace be with you) was the usual greeting.

On Thursday we examined about 180 patients. After supper we again moved on. The next village was larger than the ones we had been to previously. There was a large protestant church. Again a service was called. The church filled nearly to capacity, largely with young people. How they loved to sing! A number of hymns were sung for our benefit. Each member of the mobile clinic team was given an opportunity for a few words of testimony. Again we felt the bond of Christian fellowship.

In spite of a heavy downpour of rain we saw about 160 patients on Friday. Some of the cases that would require more extensive treatment we referred to the hospital. Frequently we felt the need for more teaching and follow up. There is also a great need for spiritual guidance, for shepherds of the flock.

Saturday morning and part of the afternoon our usual work continued. Then we had to pack up for our return trip. Again we travelled by truck, bus and train. Sunday morning we arrived in Hualien, tired but happy to be home. After a week of rice diet and doing without some of ordinary comforts of life, I very much enjoyed a breakfast of toast and coffee and a good hot bath after that.

These are things that we ordinarily take

for granted but now they seemed like a special blessing from above. The trip has also benefited me in other ways I feel. I have a much better understanding of the background of many of our patients and also of a number of our staff. It also helps me to better understand and appreciate the problems of those working there and in other similar places. All in all it was a worthwhile experience. May the Lord use our efforts to the furtherance of His Kingdom is our prayer.

THE WATERS MENNONITE MISSION

by Menno J. Ediger

The Waters Mennonite Mission had its beginning about ten years ago when some workers from Southern Ontario of the Old Order Mennonite and Amish groups came to do Christian work in the Sudbury area. Sunday School was first held in the homes, and in the schools of the community. Week-day religious instruction was also carried on for a time in the school, but was discontinued. This work was supported until 1956 largely by the Old Mennonite Church.

Sunday and summer Vacation Bible schools have been carried on from the beginning, with as many as 300 children being reached in this way. Bible schools are again planned for five areas this coming summer, for which teachers are urgently needed, from July 1 to August 8. The present enrollment in the Waters Sunday School is about 80, with an average attendance of 55 to 60.

In the fall of 1955, the need was felt for a place of worship, and construction was begun on a basement structure approximately 40' by 60' in size, at a cost of approximately \$15,000. The group being small, they found themselves unable to meet the indebtedness, so that they appealed to the General Conference through the Stirling Avenue Mennonite Church, Kitchener, for financial backing. A southern Ontario Mission committee, created for the purpose, looked into the matter and recommended the adoption of the Waters Mission as a Conference project. Arrange-

ments were made for financial help by the committee, whose next task was the search for a mission worker.

There are at present nine families represented in the fellowship; the Thomas Martints the Mahlon Basts (arrived in 1948), the Ervin Albrechts (1952) the Wes. Alkenbracks, Miss Mary Jacobson, the Donal Forbecks, the Henry Schroeders, the Ike Klassen, and the Menno Edigers. For several years prior to the Edigers' coming, Henry Schroeder served the group as pastor. Miss Helen Lindhorst, recently moved to her home community in Southern Ontario, was also one of the early workers.

There is great opportunity for growth in the work, since the area is developing rapidly. The challenge is there—so are problems. There is a real need for young, consecrated workers to settle in the area and to help with the work. Those (under 40) interested in employment opportunities with the International Nickel Company may direct correspondence to: Mr. Ike Klassen, Box 45, Lively, Ontario. Questions regarding the Mission can also be directed to him, or the Pastor, Menno J. Ediger, R. R. 1, Copper Cliff, Ontario.

WELCOME TO FRIENDLY CORNERS CHAPEL by Elsie Heppner



Sign of welcome to Friendly Corners chapel in Arizona.

The year is well on its way again, and promises of continued grace have already

been proven. "The Lord is my Rock, and my Fortress, and my Deliverer; my God, my Strength, in whom I will Trust." Ps. 18:2.

Christmas was warm and sunny. The Sunday School program was on the 22nd and showed a record attendance in the Chapel. It was a blessing to see two families from my more distant camps there also. Of the 56 children participating in the program, 10 were Negroes, 10 Spanish and the other 36 Whites. I had the co-workers over for supper on Christmas Eve, and enjoyed the evening as well as the preparation. On Christmas Day the Ed. Unruhs from Phoenix came to visit us. All enjoyed the morning service very much. Dinner was served outside which was followed by a Prayer meeting.

It has been an inspiration to see the enthusiasm in one of the new classes I began in August. Four girls have already earned their Bibles by memorizing the required Bible passages; and one boy is nearly there now. The girls are now memorizing the books of the Bible. In another camp the children are busy putting to memory the 100 Bible verses required in order to qualify for a week at camp. It is a thrill to see such enthusiasm, though, of course there are those who need constant persevering encouragement. Generally, attendance in the camp classes has dropped considerably. Some have moved, some expect to move yet, and others need definite prayer because of their R.C. background and other difficulties.

January 26, dawned cool, windy and sunny; but by noon the weather was calm and warm, so, with the Ed. Mosers as company from Aberdeen, Idaho, dinner was again partaken of outside. Trailer walls are too close together to do much entertaining inside, so a nice day is doubly appreciated then. Might say that within two hours the dust and the tumble weeds were blowing furiously.

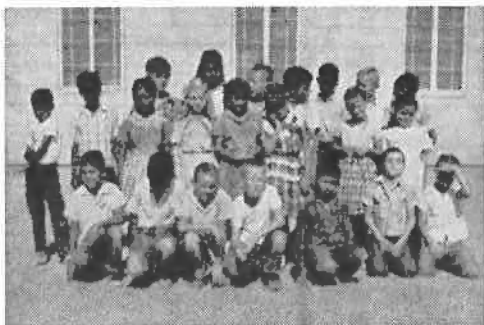
Mrs. Habegger's father passed away on the 2 of this month, so they have gone back to Indiana for a few weeks. Thus, facing

various added responsibilities now and in the months ahead, as well as D.V.B.S. as soon as school is out in May, may I continue to rest assured of your intercession while I thank the Lord for you and your faithfulness? His grace has been sufficient and will continue so, in spite of the oft seeming impossible situations; for He has promised. I Thess. 5:24.

SUFFER LITTLE CHILDREN

Matt. 19:14

Elsie Heppner



Children from the surrounding camps, south of Eloy, Arizona.

Work at the mission station and in the desert area south of Eloy, Arizona is indeed varied, with no danger of being monotonous. The Chapel and the trailer homes of the missionaries are situated a mile west of Friendly Corners (the place you ask for when you come to see the work and chat personally a bit). Work with the children in the surrounding camps is being conducted throughout the year. Regular services are held in the Chapel on Sundays and also Wednesday evenings. Occasionally also on special days like Christmas.

As soon as elementary school in Eloy (children from 14 miles distant, attend school in Eloy) is closed in spring, D.V.B.S. is held in the Chapel. Last year a total of 69 were enrolled. Of these 24 attained the Perfect Attendance seal. This was indeed a joy to witness; for, most of the children receive little or no encouragement in their homes.

The school was divided into four classes and held over a period of two weeks. The Caleb Genbers came to assist as V.S. workers and filled a need for help during those weeks. This year D.V.B.S. is to be held from May 23 through June 9 and I would request you to join in prayer that this year might also be a very fruitful one. Children seek help and salvation every year during these weeks of concentrated effort and teaching. A unique experience awaits V.S. workers assisting in this work with Negro, Spanish, Indian and White children.

LIST OF CANADIAN MISSIONARIES SERVING IN FOREIGN FIELDS

INDIA:

Miss Anne Penner, Jagdeesphur, via Mahasmund, M.P.; Miss Helen Kornelsen, Jagdeesphur, via Mahasmund, M.P.; Rev. and Mrs. Jake Giesbrecht, Jagdeesphur, via Mahasmund, M.P. (on furlough); Rev. and Mrs. Paul I. Dyck, Jagdeesphur, via Mahasmund, M.P.; Miss Leona Cressman, Woodstock School, Landur, via Mussoorie.

JAPAN

Rev. and Mrs. Paul Boschman (on furlough) 4614 Woodlawn Ave., Chicago 15, Ill.; Miss Esther Paetkau, 448-3 Hosono, Oka, Nohara, Kabayashi - City, Miyazaki-Ken; Rev. and Mrs. Ferd Ediger, 10850 Kamezaki, Hyuga City, Kiyshy Island; Miss Anna Dyck, 5330 Namiki, Kamikawa, Higashi Machi, Miyakonojo City; Miss Martha Giesbrecht, 5330 Namiki, Kamikawa, Higashi Machi, Miyakonojo City; Rev. and Mrs. Peter Derksen, 3777 Sonoda, Aburatsu Machi, Nichinan-City; Rev. and Mrs. Raymond Reimer, 122 Yamamoto Dori, 4 Chome, Ikutaku Kobe.

AFRICA

Rev. and Mrs. Peter Falk (on furlough) 4614 Woodlawn Ave., Chicago; Rev. and Mrs. Rudolph Martens, (on furlough) 4614 Woodlawn Ave., Chicago; Miss Sara Dyck, Charlesville, Kasai District, Belgian Congo.

FORMOSA

Miss Martha Boschman, 128 San Min Lu, Taichung, Taiwan; Miss Lena Peters, M.C.C.

Hospital, Milun, Hyalien; Miss Hele Willms, M.C.C. Hospital, Milun, Hyalien; Miss Susan Martens, M.C.C. Hospital, Milun, Hyalien; Dr. Alvin Friesen, M.C.C. Hospital, Milun, Hyalien.

ARIZONA

Rev. and Mrs. Herbert Peters, Hotevilla, Ariz.; Miss Erna Dirks, Oraibi, Ariz. (teacher); Miss Katie Kehler, Oraibi, Ariz. (teacher); Miss Heppner, Rt. 1, Box 252, Eloy, Ariz.

MEXICO

Rev. and Mrs. Menno Bergen, Apartado 238, Cuauhtemoc, Chih.; Mr. and Mrs. Dan Peters, Apartado 224, Cuauhtemoc, Chih.; Miss Tina Fehr, Apartado 224, Cuauhtemoc, Chih.; Miss Margaret Warkentine, Apartado 224, Cuauhtemoc, Chih.; Miss Marie Neufeld, Apartado 224, Cuauhtemoc, Chih.; Mr. and Mrs. John Friesen, Santa Clara, Chihuahua; Miss Helen Enns, Apt. 238, Cuauhtemoc, Chih.; Miss Martha Harms, Apt. 238, Cuauhtemoc, Chih.

NEWS ITEMS

Paungassi: Recent developments and interest in the part of the government has brightened the picture here considerably. The government has undertaken to build 10 new homes on this settlement as well as assist in maintaining the school. They are going to supply all the school supplies, pay rent for the building as well as a monthly payment of \$12.00 for every child in attendance at school.

A sad factor in the Little Grand Rapids and Paungassi area is the high death rate. A recent estimate gives the death rate at 33%. A few years ago the Indian department recognized this situation and built a nursing station at Little Grand Rapids. However, the nurse in charge had to leave, for health reasons, leaving the station, as it is at present—vacant. The M.P.M. would welcome inquiries from interested nurses regarding the filling of this vacancy and alleviating the need here.

On Furlough: Rev. and Mrs. Jake Giesbrecht returned home to Meadow Lake, Sask. on May 26 after their first term of service in India.

MENNONITE PIONEER MISSION

OUR MISSIONARY FAMILY

Vol. XIV

October, 1958

No. 3

"He is waiting with long patience
For His crowning day,
For that kingdom which shall never
Pass away.

And till every tribe and nation
Bow before His throne,
He expecteth loyal service
From His own.

He expecteth—but He heareth
Still the bitter cry
From earth's millions, 'Come and help
us,
For we die.'

He expecteth—doth He see us
Busy here and there,
Heedless of those pleading accents
Of despair?

Shall we, dare we disappoint Him?
Brethren, let us rise!
He who died for us is watching
From the skies.

Watching till His royal banner
Floateth far and wide,
Till He seeth of His travail,
Satisfied!"

THE MENNONITE PIONEER MISSION

Founded in 1945

Home Office: Altona, Manitoba

Chairman	Rev. George Groening, 890 Carter St., Winnipeg 9, Man.
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Miss Marie Warkentine, Casilla de Correo 166 Asuncion
Rev. and Mrs. H. P. Epp, c.p. 1623, Montevideo, Uruguay.
Miss Mary Epp, under appointment for Africa, now in Seminary, Elkhart, Indiana, U.S.A.

Northern Manitoba with the Mennonite Pioneer Mission

Rev. and Mrs. J. M. Unrau, Manigotogan, Man.
Rev. and Mrs. Henry Neufeld, Little Grand Rapids, Man.
Rev. and Mrs. Edwin Brandt, Loon Straits, Man.
Rev. and Mrs. Otto Hamm, Cross Lake, Man.
Mr. and Mrs. Larry Kehler, Matheson Island, Man.

Annual Budget:

Missionary Allowances and Children's Support	\$13,000
Field Budget	
New Station	
Station Maintenance	
Property Leases and Insurances	
Transportation	7,000
Office Expenses:	
Mission Quartermasters	
Secretarial Expenses	
General Promotion	2,000
Miscellaneous:	
Mission Conference Expenses	
General Conference Contributions	
Unforeseen	3,000
Total Anticipated Expenses	\$25,000
Income: A Church that tithes as the Lord prospers	\$25,000
Authorized 2nd Class Matter, Ottawa	

A WORD FROM PAUINGASSI

It was our privilege, during the past summer, to work with the Henry Neufelds at Pauingassi. Due to the fact that the Indian affairs has taken an active interest in this small settlement there was much work to be done.

For the first time in the history of Pauingassi, the children were required to attend a full day of school. Thus far school had been taught in the forenoon only. The 30 children enrolled attended school very regularly, with the attendance dropping only in September when many left with their parents to pick wild rice. My wife, who taught during the summer months, felt that under the circumstances the children were making satisfactory progress.



Henry and I were kept busy with such work as building a new warehouse, painting the mission buildings, sawing lumber, etc. In all, for mission use and for the Indians, we sawed about 13,000 feet. Ten families received doors, windows, roofing, etc. for new houses from the Indian affairs. The walls were built with logs and they also had to bring in logs to be sawn into lumber. All ten houses were started and we expect that at least most of them will be closed in before winter. We felt that the hard work did the Indians a great deal of good. It seemed to make life more meaningful for them.

The spiritual work with these people is slow. This is the case for, perhaps, three reasons: the nature of the people being it



self slow, the fact that they have never come in contact with the gospel before 1955, and the language problem. The language used, Saukteaux, is not a written language making it difficult to learn. Henry does carry on a fluent everyday conversation but must as yet depend on the interpreter when presenting the gospel.

Both Sunday morning and evening services are well attended. Pray with Henry and Elna that the Word may soon fall on fruitful ground. Visit the Neufelds daily in prayer. Visit them in person this coming winter. You will find a warm welcome.

Clarence Epp

Dear Friends:

Greetings in Jesus name.

It is almost six months since we stepped off the Japanese ship onto Canadian soil. Truly these days have been exciting and wonderful. We have appreciated meeting loved ones and friends—old and new. During a month this fall, Jake had the joy of visiting our churches in British Columbia, while the children and I remained in Saskatchewan with my parents. All these experiences have helped us to become adjusted once again to Canadian ways of life. We praise the Lord for all these opportunities and blessings He has already given us.

This past week end we have been partakers in the Thanksgiving services here in the homeland. This has reminded us of the "Dhanyavadies" (Thanksgiving ser-

vices) we have participated in in India. We shall always remember the joy of going out to the villages and worshipping together without fellow Indian Christians at these special times.

Come with me as we go out to two of our rural places for thanksgiving services. Each Christian group desires to have service in their own village. Sometimes there may be only one Christian family in a village, but the pastor, a deacon or two and the missionary go to that particular home for a service. At our first stop, the village of Sukri, live a number of Christians. They have a building which serves as a house of worship on Sunday and a primary school during the week. In the next village we will visit, there are only two Christian brothers and their families. About eight-thirty in the

morning we lock our doors and crawl into the jeep. We have taken with us our Bibles, hymn books, boiled drinking water, soap and towels, some vegetables from our garden and a gingerbread cake. The latter two items being for the thanksgiving sale.

The Christians have a very nice custom of showing their thanks by bringing in kind what they are able to. The richer farmers bring of their freshly harvested rice. The weaver brings some newly woven material. The women bring vegetables from their little gardens, newly baked breads, chicken or eggs. The proceeds from the sale of these go to the church.

Arriving at Sukri, we notice that each Christian family has cleaned up all about them, our hearts are thrilled in the radiant joy they express in their eyes and voices. Shortly after crawling out of the jeep, we hear the "clang, clang, clang" of the gong calling the people to church. Gracefully and slowly they come one by one into the church. Each puts his offering at the front of the church near the pulpit and then takes his place on the hard earth floor. After sometime all the congregation is reverently seated and then the pastor comes in. We begin the service by singing one of their favourite hymns of praise. The pastor conducts this service much like a pastor here in the homeland would do. If the missionary is present, he usually is asked to bring the message.

After the service, all the offerings are taken outside the church building and the auctioneer calls out, "How much am I offered for this pumpkin?"

About this time the savoury aroma of the cooking meal reminds us of the delicious rice and curry awaiting all. Time is given for the people to take their routine bath before eating. After this we all sit down in a circle under the shade of a big tree to enjoy the fellowship of eating together on this Thanksgiving day.

We hurry to the next village where the two families have everything in readiness. The meeting begins with these two families and those of us who are guests seated on the courtyard. As the sound of singing car-

ries over the bamboo fences, we begin to be conscious of onlookers who have come to see what is going on. We pray that they may realize the joy we have in our hearts and that a hunger for the living God may arise in their hearts.

We arrive home just in time to see the sun quickly slipping behind the horizon. Tired perhaps in body, but thankful for so many blessings we have experienced on this just one of the many days we spent in like manner sharing thanksgiving services in the rural church areas.

Yours for Christ in India
Jake and Dorothy Giesbrecht.

YANO SAN

Truthfully speaking, she looked the picture of health as she lay there listening intently to the Gospel message. It was the first time she heard it. In the bed next to her lay the girl for whom I had especially come. However, there was in Yano San's face a more eager and receptive look than what I could find in the other girl's. And in the deep cough which manifested itself during the short service one could also sense that outward appearances in this case were deceiving. The dread disease we know so well as T.B. was already deep-seated. Hence probably also the keen interest in things eternal.

In the following months she proved to be a very good student of the Gospel. She looked forward to my visits week by week, and particularly when another Christian would come along and give a testimony of what the Lord Jesus had done for him. The physical aspect, on the other hand was not so encouraging. Her body became thinner. Her color slowly faded, although fever would often give her a flushed beauty. This especially after she professed to know the Lord as her own personal Saviour. When I approached her about her faith — when would she like to accept Him? She answered, "But I do believe. I accepted Jesus that very first time I heard." And she lived it out. Often nurses or other patients would

Come to her and ask for advice or ask to be prayed for.

One time in particular I was blest by her testimony and I felt almost envious of her experience. Her physical condition was becoming steadily worse and in her agony and shortness of breath one day the thought came to her, "What kind of expression did Jesus wear when He hung suffering on the Cross?" With the thought, as though in a vision she saw the face of Jesus, kind and sympathetic and merciful. The joy her face manifested when next I saw her was wonderful. If our faith could become so real that we too could see Jesus!

Satan did not leave her without temptation, however. A terrible despondency and discouragement came over her, which for some reason she could not shake. One morning at about six-thirty o'clock the telephone rang and a voice at the other end asked in worried tones, "Is Yano San at your house?" Upon questioning I learned that she had disappeared from the hospital around four that morning. There was little I as a foreigner could do. Go out to look for her? It wasn't feasible. I prayed. About nine a.m. I telephoned the hospital again. Yes, she had been found and she was in fairly good physical condition, but could I come immediately? Needless to say I lost no time. On arriving the nurse showed me to her room and asked only that I be quiet and not stay too long. Her face was strained and showed an unusual fear. She confessed, after the nurse left, that she had tried to commit suicide. I listened to her quietly for a few moments, encouraging her when she hesitated. When the story was all out she seemed to be relieved. How should one deal with one so discouraged as to want to die?

A silent prayer, and again as so often, the Lord gave Grace. Pointing out her sin in attempting to take her own life like this, and the need for repentance, then another period of silence. Finally tears came and a broken prayer of repentance. "The Lord is faithful and just to forgive." How true!

After this victory there was a deeper serenity and trust in her heart than ever before. So often now she would speak of the love of Jesus and her desire to go to Him. Her thin body was wasting away, but her face held a strange glowing beauty. A few weeks ago I had a letter from Japan saying that Yano San had gone to Glory. She had remained faithful to the end. Although the mother had insisted on a Buddhist service at the home the service held at the hospital in the operating room (for want of a more suitable place) and the Christian funeral had left deep impressions in many hearts. A struggle, yes, but the joy of victory at last. O Glorious Victory!

Anna Dyck

By Jessie and Larry Kehler

We expected the difference to be greater. That would possibly best describe our first impressions of Matheson Island. This isn't a different civilization we came to; these people aren't so very far removed in their thinking and doing from their counterparts farther south.

The types of dresses worn are the same as in Altona and other towns in southern Manitoba. The teen-agers here too wear black leather jackets, pedal pushers and make-up. They also write all sorts of trivial little things on their jackets.

The main topic of conversation here too, is the weather. The fishermen listen to the weather forecast as closely as the farmers; the direction from which the wind blows will decide how many fish they'll catch, or whether they'll be able to go out on the lake at all. If the wind blows from the south for a few days, the fish are scarce. On such occasions the fishermen may come home after a days' work with only a hand full of fish.

Other ways in which these folk resemble our own people are: they love to sing, especially gospel songs which they sing with a lusty nasal twang; they like to visit and gossip; and they resemble our people of a few decades ago in the way in which they

are always willing to help their neighbour. An example of this is our neighbour who worked for us with his caterpillar for over an hour and charged nothing.

In church matters they are similar in some ways too. The women, generally, take their Christianity more seriously than the men. Mostly women and children attend the services. It is the women who do the witnessing for our Lord.

There are differences too. We think that these folk are much more hospitable and friendly than our own people. They are also not as obsessed with the desire to keep up with the Joneses. Perhaps this can be attributed to the fact that the people here are quite easy-going. They seem to have the philosophy that what you can't do today can be done tomorrow or the next day. In terms of material wealth they are considerably less prosperous than the people further south, but from what we've seen in our first few weeks here, they don't seem to consider themselves poor.

In the religious realm they're different because they're more emotional. The Holiness movements make a marked impression on them. One of the Christian ladies in our fellowship related to us how she had put a prayer cloth over her son's hand when he broke his finger. As is often the case with emotional people, their spiritual temperature fluctuates continually between boiling and freezing. They can really be on fire for something one day and be totally indifferent to it a little later.

There is also the difference in the color of skin. The population is made up of Indians and Whites and all the shades in between. Several days ago, when the school teachers were at our house having coffee, an Indian friend dropped in. We asked him to join us. He sat down and self-consciously stated, "Too bad you have to sit with an Indian." We tried to assure him that the color of his skin made no difference to us.

These are first impressions of the island and of the work here. Time may prove our observations to be wrong.

We have been here nearly a month and the work is proving to be stimulating, even if at times strange.

Belgian Congo, Africa.

Dear Friends,

The month of September has again been a time of much activity at our C.I.M. stations. Arrangements had to be made to organize the school program for another year. Teachers were sought, counselled with, and placed at their respective positions. School material had to be provided. The daily periods of interstation communication became quite long some days because arrangements were made for the exchange of school supplies and the transport of a few teachers from one station to another.

In the Kandala area the enrolment in the upper three grades of the five primary schools, is increasing every year. The pupils who passed into the second grade at the first examinations given by the Congo Inland Mission in the spring of 1955 are now entering the fifth and last grade of the primary school.

The first two classrooms granted by the government to the Kandala schools were finished in December of 1957. The government has agreed to provide the funds to build another two classrooms of permanent materials. On Thursday of last week, Mr. I. Rempel of Mukedi station, Larry Unruh and I met at Nzemba village, staked out the two classrooms and broke the ground for the foundation. The construction is now proceeding and we are looking forward to having another two classrooms by the end of the year.

There has been considerable change in the missionary personnel at Kandala during the last months. In July Rev. and Mrs. V. J. Sprunger left Kandala to take up responsibilities with the Congo Protestant Council in Leopoldville. In the latter part of August Miss Selma Unruh and Mr. Larry Unruh came to join those of us already at Kandala.

On September 24 the Falks house was struck by lightning. It blew a hole near the water pipe in the bathroom, knocked several

plinters off Marvin's wooden bed, melted the communication antenna from the insulator and split two of the poles leading the wire to the house from top to bottom. Annie and the children and two Africans were in the house and some other Africans found shelter near the house. One of the Africans was injured but she has recovered already. We praise God for His divine protection.

Please continue to pray for every aspect of the Lord's work here.

Sincerely in Him

Peter Falk

JAPAN

The annual missionary conference took place on October 27-Nov. 1. Two local pastors took part in this conference. This was the first time that national leaders have taken part at such a conference.

The first Christian wedding is to take place November 30. It is the wedding of the pastor of the Nichinan church.

The annual summer tent campaigns and the summer camps are now finished. A heavy follow-up schedule is now beginning. Pray for the converts as well as for the workers.

Further planning is still going on for a missionary children's school to be established in Miyazaki.

MATHESON ISLAND, MANITOBA

On November 2, a group from the Canadian Mennonite Bible College motored out to Matheson Island to serve with Sunday services at the mission station. The Matheson Island mission is at present being served by Larry and Jessie Kehler.

MANIGOTOGAN, MANITOBA

A house is under construction in Altona, which upon completion, is to be moved to Manigotogan to serve the Unraus there as living quarters. A basement is being prepared there in anticipation of the arrival of the house.

PAUINGASSI, MANITOBA

Aside from preaching and spiritual ministrations, the Neufelds have been doing much work here in raising the living standards of the Indians. They have supervised the building of new log houses and supplied them with rough lumber, from their local saw mill, to build their houses with. This supervision requires much tact on the part of the missionary as the Indians are easily offended when their way of life and way of doing this is questioned.

HAMMON, OKLAHOMA

Norman and Mary Bartel have been working here now for two months. Their work is mainly with the younger people who speak the English language quite well. The older people are served by local Indian workers in the Cheyenne tongue.

AFRICA

The Falks were welcomed back to their station by their Congolese brethren and many other people, many of who where not Christians, who expressed their appreciation for the Christian teaching they had received. A full schedule of meetings and other engagements awaited them. Their Christian day schools have again opened with a large enrolment. Pray that the Word might find fruitful soil in the hearts of these students and bear fruit for His eternal harvest.

HWALIEN, FORMOSA

Typhoon 'Winnie' visited us on July 15. Its devastating strength inflicted heavy damage both to the inside and outside of the hospital. The storm itself and its sequel challenge us to greater service and gave rise to new and interesting, though at times difficult, experiences. We felt that we were drawn closer together with the various members of our staff as we worked together in the common task of bringing things back to normal again. In the Hwalien area there were about 2000 homes that were destroyed and many more damaged. Debris and des-



truction were evident everywhere but the people did not lose any time in rebuilding and soon things were back in operation again. The power was off for 10 days. The past months have been rich in experience and in fellowship as we have worked together in the hospital. Helen will go to language school in September and Martha will continue at the hospital until Lena Peters finishes her language course in December. Then she too will transfer to the language school in Taipei. We are keenly aware that in all our work and witness we have, and need, the prayer and support of you, our friends at home. May the Lord reward you as richly as He is rewarding us.

Sincerely in Him
Martha Boschman, Helen Willms



INDIA

Often in our work we are brought to the place where we realize our utter dependence upon the Lord God for every need—physical, mental and spiritual. During our recent "upheaval" among our staff at Sewa Bhawan hospital in Jagdeshpur we were all rather severely tested. Three of our trained and one practical nurse had to be dismissed from service and one suspended, because of immorality and misbehaviour. We had been short of staff for sometime and are now even more sorely depleted. Usually for the hot season our patient

census goes down considerably. This year, however, for some reason or other, our in-patient count stayed up to near hundred right up until the time when I left for vacation the beginning of May, and even since then has not gone below eighty.

Pray for our remaining staff members that God will grant special wisdom and guidance to each one during these days as they carry on the work entrusted to them. We have His promise that "as thy days, so shall thy strength be." Pray that we may claim it daily.

In the bonds of Christian love
Anne Penner

WORK AT THE BRANDON MISSION

Henry Isaac

Greetings in the Name of names, Jesus Christ. Paul wrote to the Thessalonian Christians, "Faithful is he that calleth you". This is truly what we are experiencing here in our work. God has again and again given us strength and wisdom to perform the duties to which He called us.

Though our efforts are small and often faulty, God is blessing the work at our Mission. Since we arrived here last July, 32 families and approximately 15 young people from Brandon, Souris and Deleau have attended our services. Many Sundays some of these go to their home church in the country. There we have also many visitors from Whitewater, Oak Lake, and Rivers; especially from the latter at the evening services. The average attendance in our Sunday school is 20.

During this coming summer we plan to have Daily Vacation Bible School, at which we want to reach children of non-Mennonite background as well. We will then possibly be able to get some of those who are not attending a Sunday School into our classes. One problem with D.V.B.S. will be the location, but we trust the Lord will help us in this respect. We hope that the committees in charge of Elks' Hall will be favourable to such a project, and let us use their building for those two weeks.

In January, I mentioned that we were planning a Communion Service. Sunday evening, Feb. 9, Rev. G. G. Neufeld was here to conduct this service. For the 37 people present it was in inspiring hour of fellowship with God and with one another. The fact that we were from various churches—Sommerfelder, Rudnerweider, Bergthaler and other G.C. churches—was no hindrance. A question which might be considered is, "how often should we have Communion in a Mission Station like this?"

The young peoples work is progressing, rather slowly since all but one of these attend the Rivers or Oak Lake churches on Sundays. They feel like visitors at our gatherings; not as part of the group. Yet

in time it will change. We meet every second Friday—usually at our home.

The ladies sewing circle, which meets twice monthly, held a bazaar in April. They are also making bed blankets for the Belgian Congo, and are collecting clothing for the M.C.C. They usually have 10 women attending their meetings.

Though the attendance at our mid-week Bible study and prayer meetings which are held twice monthly is small, we feel that these services are essential. It is encouraging to hear some, who said they had never before been to a prayer meeting, express their hearts desires and thankfulness at these meetings.

Besides the work with our mission, there are open to us many opportunities for service here in Brandon. In the Junior High School there is a weekly half-hour religious instruction. This has been placed in the hands of the Ministerial Association. The executive asked me about teaching in one school; but due to the three days which I spend with other work (salesman) I had to decline. Through, "Youth for Christ," we of the 'evangelical' churches have the opportunity to organize Bible clubs in the high schools, and then serve as advisors to them. Several weeks ago eight Christian young people from high schools met with us (the YFC committee) and asked whether we couldn't give them some assistance. It was a challenge to see how they were burdened for their non-Christian fellow-students. Then there are the daily morning devotions on the Brandon radio station. These too, are conducted by the members of the Ministerial Association and in February it was my duty and privilege to serve in this manner for one week. My prayer is that God will use these meditations to speak to many souls.

MANIGOTOGAN

by Bill and Kathleen Braun

Col. 3:23 "And whatsoever ye do, do it heartily, as to the Lord."

Manigotogan is a small settlement of approximately 300 people situated about 2

miles east of Lake Winnipeg, but right on the Manigotogan river. By the late fall there will be a good gravel road from Pine Falls to Manigotogan, whereas before the only communication was by boat or plane.

The inhabitants are Metis, a mixture of French and Indian, except for a few families that are Swedish.

Their homes, some of which are made of logs and chinked, as they call it, are very simple. Others have better homes and more finished. Heating is done by wood only and water is carried into the homes from the river as it is needed.

The means of making a living for many of them is working in lumber camps cutting wood, or hauling truckloads of wood to the Pine Falls paper mill. Others find

Many groceries can be obtained from the two small stores they have. Supplies that are not carried here can be purchased at Bissett. Prices of groceries were not very much higher except for articles as milk, meat and a few others. (Milk was 45c a quart.)

The spiritual life of these people is sadly neglected. About 75 per cent of the people are Catholic and the other 25 per cent Anglican. There is a Catholic church to which the priest comes about twice a year. The remainder of the time there are no services for them, unless they attend the Anglican services. The Anglican people are served by an Anglican minister and teacher from Hole River, a reserve 10 miles north of Manigotogan. He comes only once a month to minister to these people. Outside of these services there was no spiritual nurture.

After school was organized we started teaching Sunday school. At first most of the pupils and pre-school children came, but later on some began to stay away. Parents were indifferent and consequently the children could come of their own choice or stay home, whichever they pleased.

There is a desire for something better which could be felt from many of them. Especially some mothers related of better

times before hotel and parlor were opened for use. Most of the fathers are away the entire evening drinking. This has a decided effect on family life and the mothers would be grateful if this could somehow be curtailed. Let us pray for the mothers that they may look for help at the throne of grace. Then also we would lay it upon the heart of every born-again believer that you pray for the men, that God might convict them of their evil ways, that they might repent and begin a new life in Christ Jesus.

We have had opportunities to point them to Christ but there is a great lack of understanding on the part of being born into a new life.

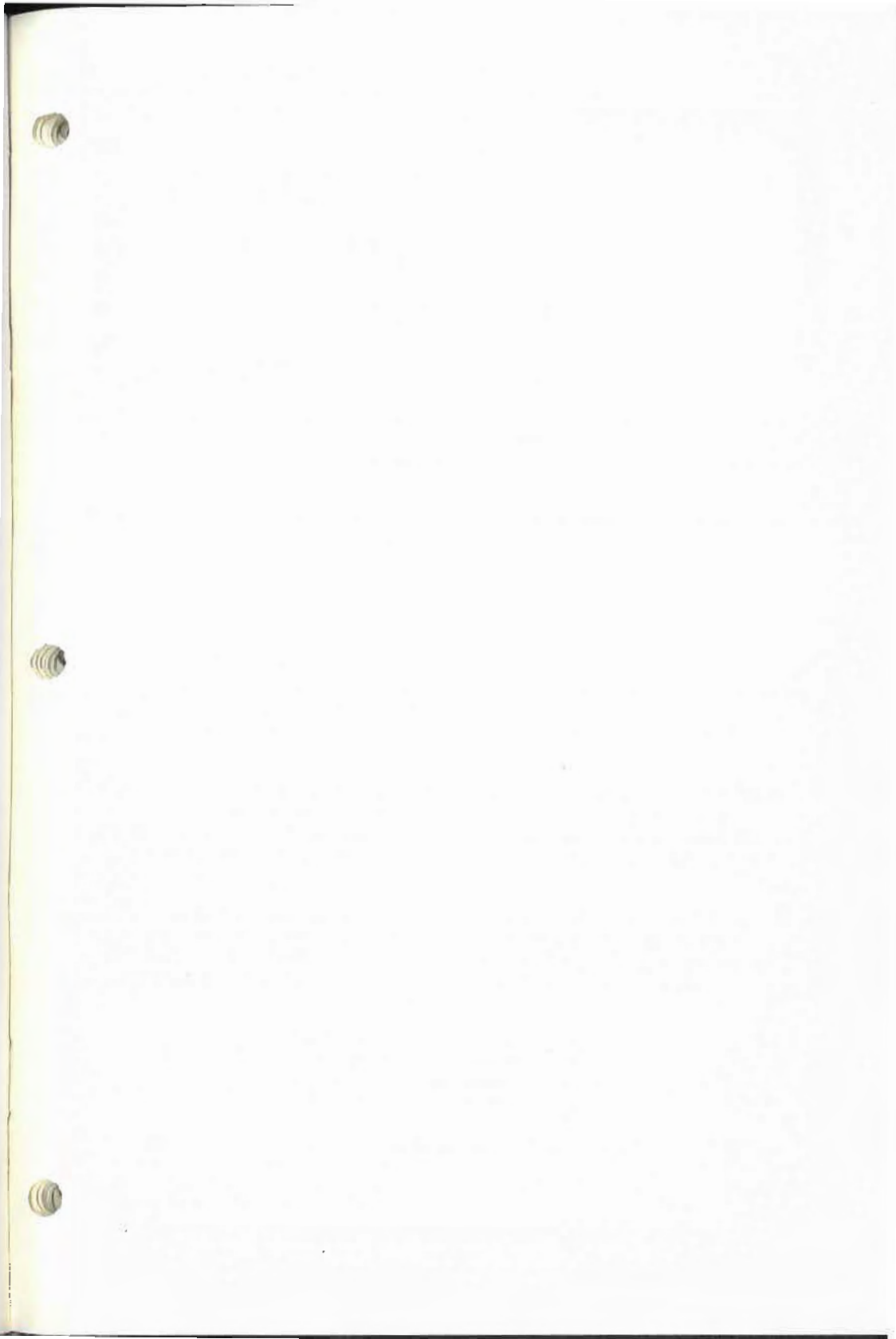
Mr. Boulette, one of the most responsible men in the settlement, is seriously concerned about the economical and also spiritual welfare of the people. When the mission went out to prospect for opportunities of mission work, he was in favor. We thank God for this open door, one which has been prayed for for quite some time.

We are very grateful to the Mennonite Pioneer Mission for their keen interest they have shown in this station. The Lord answered wonderfully the prayer of the mission and its supporters in sending Mr. and Mrs. J. M. Unrau down to start a work among the children and the adults here.

Then also, two Christian teachers, Pete Zacharias from Rhineland and Dave Penner from Bergfeld are taking over the two-room school. Oh, that God might burden our hearts to pray for a great blessing upon this work as well as all the other teachers and missionaries "up north."

Note:

Bill and Kathleen Braun taught school at Manigotogan last year. It was due to his illness last winter that they were forced to leave their station. We are happy to say that he has regained his health sufficiently to teach again this year. The open door that we found was largely through the Christian influence of the Brauns.—G.G.



MENNONITE PIONEER MISSION

OUR MISSIONARY FAMILY

Vol. XV

February, 1959

No. 1

WAS IT I?

Lord, was it I who turned away
The stranger asking for bread,
Too selfish to share that which remained,
After I had been fed?

Lord, was it I who shut my hand
When the blind man shuffled by,
Failing to give and help him live
Years that in darkness lie?

Lord, was it I who spoke too quick,
When someone meant no harm,
Trying to double the smallest trouble,
Delighted with false alarm?

Lord, was it I who did not spend
A portion of leisure time,
Easing the strain of someone in pain,
Or asking Thy peace divine?

Lord, was it I who plainly saw
A stone in someone's way,
And never tried to push it aside,
Thinking I'd reap no pay?

Lord, was it I who did not say
A prayer at close of day,
Of thanks to Thee for leading me
Safely along life's way?

Don't try to deceive in answering these,
God knows the life you've led,
My pity's for thee if the answer be:
"Depart, for inasmuch as ye did it not
to one of
the least of these, ye did it not to Me."

THE MENNONITE PIONEER MISSION

Founded in 1945

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Rev. and Mrs. Peter Falk, Kandale via Kikwit, Belgian Congo, Africa.
Ann Penner, Jagdeeshpur, via Raiphet M.P. India.

PAX WORK IN THE BELGIAN CONGO

Ed. Note: The following is a portion of a letter written by Larry Unruh, a Pax worker on the mission field in the Belgian Congo.

To tell you exactly what our work is, is a big order but I'll try and see what I can do. To begin with, I am "boss" over two native carpenters and we do all our work with hand tools out under a grass roofed shop with no walls. Some of the things we have made during the past four months are—several tables for village school teachers, a 40-drawer filing cabinet for church records, (tithing cards, believers cards, etc.), an ironing board, six dining-room chairs, a bookcase, several doors and window frames for houses in the mission village and a number of smaller things. I have to keep an account of all expenses, collect money from the various departments for items we make for them—e.g. evangelistic, educational and medical departments, and pay the carpenters their wages each month, which amounts to about six or eight dollars.

We have three vehicles on our station and I'm responsible for keeping them serviced and in repair as much as possible. I also

keep an account of all their expenses. The mileage for each trip must be written down and charged to the department for whom the trip was made at so much a mile. I also keep records on our gas supply as we have all our gas brought out in barrels.

We are planning to build a church in a few months so right now I have six men busy making blocks. We have two block forms and we make these cement blocks one by one and set them out to dry. In other parts of the mission they make large brick kilns and burn their bricks. We mix all our cement by hand. The school children gather up the gravel for us, we haul the sand and water from the river and the cement is hauled from our nearest town 40 miles away. We make about 100 blocks a day but it takes a lot of supervision to keep them from getting careless and also to keep up their interest as we are trying to get the natives to donate most of their labor. I also pay these men and keep accounts for this project.

Over at the medical building, our R.N. Komelia Unrau is making a good sized stick and mud house for her overflow patients so there are four more men to check up on several times a day and to keep daily labor accounts of, so that I can pay them at the end of the month. Also the mission is building a house in the village for some of the native mission workers and for this we have two men working. The natives bring in grass, sticks and poles for these houses. I'm responsible for buying all these materials.

We also have our radio broadcasts with the other stations each day from about 11 to 12 o'clock. We have no electricity in our houses for lights, etc., but we do have a small Briggs & Stratton engine and generator for our radio and transmitter. This little engine is almost worn out though, as I spend quite a bit of time trying to keep it running. (About once a month I have to take the head off and clean out the carbon and the spark plugs has to be cleaned quite often.) Ours is one of the smaller and newer stations so we are a little handicapped. Most other stations have large diesel motors and generators so that they

Man have lights at night. Whenever the other regular missionary, Peter Falk, is out visiting the village schools, I have to take care of the broadcasts. Peter usually spends every other week out in the villages. Each of our eight C.I.M. stations has a transmitter and we each have our own call letters and we go by turns making three or four rounds a day. Its surprising how much business we have to talk over each day. On Saturday the missionary children, at their school in Kajiji come on the air and talk to their parents.

Besides this there are dozens of other things that come up each week. I've made four trips with sick people to the state hospital which is about 40 miles away but on our 20 m.p.h. roads this takes half a day. Once I took a sick lady to Mukedi, 80 miles away. She was suffering severely all the way and on top of it all I had a flat on the way so I was really in a sweat. Two weeks ago I went to a village about 60 miles away to get a native teacher's sick child. The child died about half way home and it was quite sad to listen to the wailing and moaning of the parents the rest of the way home.

Die Aussichten und Gelegenheiten Mission zu treiben.

Off. 3, 8. Siehe ich gebe vor dir eine offene Tür und niemand kann sie zuschließen.

Wenn wir an die Missionsarbeit unser Zeit denken dann können wir mit recht sagen, Gott hat uns eine offene Tür gegeben. Nur in den kommunistischen Ländern sind die Türen für die Mission gänzlich geschlossen, sonst sind die Gelegenheiten groß.

Nach unserm angeführten Schriftwort werden die Türen auch nie gänzlich geschlossen werden, bis der Herr kommt. Und niemand wird sie zuschließen. Es ist nur schade daß wir die Gelegenheiten nicht mehr wahrnehmen. Trotz der guten Erkenntnis und Arbeit die getan wird, mehrt sich das Heidentum noch immer und wir können die Zeit noch nicht sehen wo die

Welt zu Gott bekehrt wird.

Ein sehr großes Hindernis für die Mission sind gewisse Verhältnisse Daheim in den Gemeinden. Manche Gemeinden sind damit zufrieden daß sie sich selbst dienen und sind nicht soviel bedacht um die verlorenen Seiden. Es ist auch die Gemeinde ihre Aufgabe ihre Glieder zu dienen und pflegen aber das ist nicht genug es soll auch ein großes Verlangen da sein für solche die nie das Wort Gottes gehört haben. Sobald diese Gesinnung schwindet leidet die Mission und die Gemeinde selbst ebenfalls. Der Geistliche Zustand der Gemeinde und die Aussichten für die Mission haben sehr viel gemein.

In den letzten 10 Jahren hat sich das allen Richtungen werden Missionare aus Interesse für die Mission sehr gehoben, von gesandt. Aber solange nicht jedes Kind Gottes die Seelenrettung unterstützt haben wir das Ziel noch nicht erreicht. Es ist deine und auch meine Aufgabe für die Rettung der Verlorenen zu beten und zu geben und vielleicht selber zu gehen. Wollen es bedenken jetzt ist die angenehme Zeit deine und meine Zeit welche uns Gott anvertraut hat. Daher laßt uns den besten Gebrauch davon machen.

Mt. David Schulz.

REDEEMING THE OPPORTUNITIES

In missions, various opportunities of service present themselves. If these opportunities are met adequately they become instances through which Christian love is shown. If however they are not met adequately they may turn out to be unfortunate situations. For the priest and the Levite, the man who fell amongst the robbers proved to be an unfortunate case, whereas for the Samaritan it was an opportunity to show love to his fellow man.

The following are several of the many situations that present themselves to your missionaries in Congo. Some time ago there was a case at the Kandale maternity hospital which needed a doctor's attention. However the nearest doctor was itinerating some 50 miles away with the only good vehicle in the station's possession. Thus the

other vehicle, (actually not considered fit for use anymore because of its poor condition—motor fumes and dust make it almost impossible to ride in) had to be employed. The trip was begun at 9 a.m. However, instead of arriving at the hospital at Mukedi at 11:30 a.m. as planned, the car broke down miles from nowhere and only after some help was received did the party arrive at the hospital at 2:30 p.m.

Dear reader, can you imagine your wife, or sister, or friend being in need of a doctor's attention like this and then be stranded in an old vehicle for hours?

Another day, when again the good vehicle was away from the station, occupied in village evangelism, a request came from one of our teachers to come and take his sick child to the doctor. There was no choice so the trip again had to be made with the old Ford panel. The village was reached in due time and the return trip was begun with the teacher and his family. The child was very sick. The motor fumed and dust in the car was bad. The child passed away before arriving at the hospital. Your missionaries were fully aware that God is able to give and sustain life, yet they were sad they had not been able to render a more satisfactory service.

May God help us as a church to redeem the opportunities that come to us.

Peter Falk
Belgian Congo

NEWS BRIEFS BELGIAN CONGO

At the last annual meeting of the mission boards, both of the Canadian and the Mennonite Pioneer Mission, it was agreed to purchase a station wagon for the Falks in the Congo. Since then a Volkswagen panel has been purchased at the Volkswagen agency in the Congo to facilitate the work of the missionaries in the Congo.

BRANDON

Mission work has been carried on in the Brandon area for some time. Now a lot has been purchased in view of building a chapel on it sometime in the future.

MANIGOTOGAN, MANITOBA

The new house for the Unraus at Manigotogan is ready to be moved there as soon as weather and road restrictions permit. The house has been built at Altona and is to be moved from there to Manigotogan.

Misfortune befell the teachers, Dave Penner and the Pete Zachariases at Manigotogan when their teacherage burned down one cold Sunday morning in January. Mr. and Mrs. Pete Zacharias were in church at the time and Dave Penner had gone home to Plum Coulee for the week end when the fire occurred. Everything, except one sewing machine, was burned down. The cause of the fire has not been determined. At present the teachers are finding lodging with the neighbors.

THE MISSION BUDGET FOR 1959

Allowances	\$21,000.00
Books and School supplies	1,000.00
Freight	1,000.00
Travelling, Fares, Mileage, etc.	1,347.00
Transportation Equipment and maintenance	1,200.00
Building Projects	12,000.00
Building Maintenance	1,000.00
C.B.C. Telephone & Telegraph	250.00
Postage, Printing and Stationery	600.00
Bank charges	75.00
Machinery and Repairs	700.00
Insurances	60.00
Hudson's Bay Co.	250.00
T. Eaton Co.	1,500.00
Pensions (Manufacturer's Life)	1,060.00
Permits and Leases	75.00
Supplies, Conferences	300.00
Drugs, (used by nurse at Matheson Island)	110.00
On Loan (Canadian Bank of Commerce)	1,500.00
Miscellaneous	400.00
Equipment (tractors, planer) ..	3,800.00
Total	\$49,227.00

Rev. Edwin Brandt and Rev. George Groening will be at the Rosemary Mennonite church in Alberta for the provincial conference.

MENNONITE PIONEER MISSION

OUR MISSIONARY FAMILY

Vol. XV

October, 1959

No. 2

EVANGELIZE!

Give us a watchword for the hour,
A thrilling word, a word of power;
A battle cry, a flaming breath,
That calls to conquest or to death;
A word to rouse the church from rest,
To heed her Master's highest behest,
The call is given: Ye host arise,
Our watchword is Evangelize!

The glad evangel now proclaim
Through all the earth in Jesus' name;
This word is ringing through the skies,
Evangelize! Evangelize!
To dying men, a fallen race,
Make known the gift of gospel grace;
The world that now in darkness lies,
Evangelize! Evangelize!

—Henry Crocker.

THE MENNONITE PIONEER MISSION

Founded in 1945

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MISSIONARIES

Northern Manitoba with the Mennonite Pioneer Mission
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 Rev. and Mrs. Edwin Brandt, Loon Straits, Man.
 Rev. and Mrs. Otto Hamm, Cross Lake, Man.
 Mr. and Mrs. Larry Kehler, Matheson Island, Man.
 Mr. and Mrs. Raymond Reimer, 122 Yamamoto, dori
 4 Chome, Ikutaku, Kobe, Japan.
 Rev. and Mrs. Peter Falk, Kandale via Kikwit, Belgian
 Congo, Africa.
 Ann Penner, Jagdeeshpur, via Raipur M.P. India.

706 Main St.
 Berne, Indiana
 June 23, 1959

Dear Christian friends,
 Greetings of love from Berne, Indiana.

Many of you have been wondering what has happened to us and so we desire a brief visit to your home by way of a letter. We wish to thank you for your letters of encouragement to us during the time of our furlough in USA and Canada.

From September, 1958 till May 16 we lived in East Hartford, Connecticut. Viola was a permanent substitute teacher in East Hartford; teaching a class of lively Grade IV children. She considers it a valuable experience because it afforded an opportunity to catch up on teaching procedures which should help in solving some of the problems that may confront us in Japan. Ferd was a student at Kennedy School of Missions and feels that he was able to take some very valuable courses in Missions, Cultural Anthropology, Linguistics, etc. John has finished his Grade II and has shown some progress in his studies considering that his first year was so chopped up. Anne Marie

had a year of kindergarten and Jim also went to school, namely, nursery school. Yes, all five of us went to school.

The First Mennonite Church at Berne, Indiana asked the Mission Board whether we might be able to help assist in the work of the church and we consented to come here providing we can keep our schedule and be back in Hyuga, Japan by September 1. We have been here for three days now and feel quite at home already since the people have been very kind and have given us a very warm welcome. Since this is only 75 miles from Bluffton, Ohio, we hope to be able to go to General Conference too.

Fortunately we were able to spend two weeks in Inman, Kansas and then two weeks at Drake, Saskatchewan with our parents. The Drake people graciously had a farewell service for us on the afternoon of the 14th of June and also presented us with an offering which has been used mainly in travelling to our home communities. We hope to be able to stop in for August 23 at Inman, Kansas on the way to the west coast yet and then fly to Japan either Aug. 25 or 28 on Transocean Airlines.

We are looking forward with great anticipation to going back to Japan. The same Holy Spirit will go with us as He is there even now doing His perfect work.

May we ask you kind friends to bring us up to date regarding your addresses? Drop us a card if you wish to be on our mailing list.

Your friends and co-workers,

Viola, Ferd, John, James and Anna Marie Ediger.

"The Edigers are back in Japan." Editor

YOUTH RETREAT AT LOON STRAITS

Much prayer, preparation and recruiting had been done for the Youth Retreat June 30-July 3rd. There seemed to be many odds against us -- but we felt this was God's will and our trust was in Him. Questions like, Would the young people come? Would we be able to get our supplies in? Would we get any helpers? Getting a special speaker seemed to be impossible. Yet

all were fulfilled and God blessed. Kay Mar-
tens of the Swift Current Bible School al-
ready came in mid-June to plan and pre-
pare. Bernie Wiebe of the C.M.B.C. of Win-
nipeg came with expectant heart and a
message for our young people. Marian
Enns, Margie's sister came as counsellor.
We were sorry that no other surrounding

settlements sent any campers, but the local
high-school students got a good heart-
searching message before entering their
summer jobs away from home. We feel that
this new venture was well worth-while.
Shall we enlarge upon it, plan for the
future? We need YOUR prayers.

Edwin and Margie Brandt



Workers and girls at cabin



Workers and boys at cabin



Margaret Neudorf's and Martha
Dyck's Summer Bible School
class during camp.

CHILDREN'S BIBLE CAMP

Excitement ran high as children began to come in on July 5th for another eight days of camp. Twenty-six children from Loon Straits, Pine Dock and Matheson Island registered. Camp workers had come the day before from southern Manitoba, Martha Klassen, Margaret Neudorf, Martha Dyck and Henry Rempel. Kay Martens and Marian Enns who had been with us for Youth Retreat were with us too. Bernie Brandt, our brother from the west coast came to visit and help us during this time. The Larry Kehlers, missionaries at Matheson Island arrived Sunday. All told we

were 40 on the campus during this time. The week became a heart-searching time for the children. A number expressed their desire to follow Christ. The mornings were taken up with Chapel time, classes and singing. Afternoons there was crafts, recreation and a rest period. Each evening there was a special service, three nights a public service for the settlement. Friday night again was high-lighted with a wiener roast and Sunday afternoon the closing programme when a good number of parents showed up from all three settlements represented among the campers.

Edwin and Margie Brandt

JOTTINGS FROM MATHESON ISLAND

by Larry Kehler

It was refreshing and inspiring to discuss the joys and sorrows, to find ways and means of improving our witness, to learn to know our co-labourers better, and to briefly work hand in hand with them at the recent workers conference held in Loon Straits. The M.P.M.'s work took on a new dimension as we learned more about the other stations and heard how they approached the various situations.

The bombardier has been doing its best to get a furlough this year, but in spite of the numerous mechanical lapses, we managed to squeeze 1,500 miles out of it.

Weekly services at Pine Dock (a community of a hundred, 12 miles from the island) have been held somewhat more regular since mid-winter. The response, however, has not been as encouraging as might have been expected.

Though we thank God for the many who have faithfully attended our services here on the Island, our hearts still go out to the many who have not attended any services here whatsoever. Our evening services here average about 55 people. In a recent six-week Sunday school attendance contest, our enrolment was boosted by about 30%, from approximately 40 to 56.

One hundred per cent of the Island's girls

between 10-17 attend the mission's weekly girls' club. This, we feel, is one of the high-lights of the work here. Needle work is being done. Boy's club attendance has been good, but it has fallen off slightly during the last weeks. This group does basket work and painting. Later it will also do some woodwork.

The majority of the people on the Island here are of Metis background. There are also a handful of "whites" here. The people here, on the whole, are a very energetic group.

Chief Alfred Cook of the Bloodvein reserve, ten miles from the Island, has been elected head of all the Indian Chiefs of Manitoba. Chief Cook has long been urging the M.P.M. to open a station on his reserve. Bloodvein is now solidly R.C. as far as church membership is concerned, but the field is open for a full-time protestant worker.

Daryl Lynn, weighing six pounds and nine ounces, joined our family on March 22.

My reaction was almost like that of the father who is supposed to have been so excited that he blurted happily, "It's a father; I'm a son." I was informed of the blessed event along with the rest of the

Islanders, when CBW Message Service announced, "You have a son."

The mission work has been somewhat aggravated recently by a growing program of activities in the local hall. This hall was built by the non-Christian segment of the population last fall, as a community effort. It took some time for it to get its activities going, but now it seems to be functioning more and more efficiently. They have dances once or twice a week. There is a movie once a week, in addition to other activities. It has been very apparent that the attitude of the local young people toward the chapel has changed abruptly for the worse.

Seldom have we seen young people who are more intent on going their own way. Several non-Christian parents have revealed that they have lost all control over their children. The young people feel that it's everybody's obligation, including both religious organizations, to keep them entertained. They come en masse to any social function. For example there were 39 young people at our Valentine's Day social (all the young people of the Island), and we handed out 59 bags of goodies to children and young people at the Christmas program, yet our highest Sunday school attendance, including adults has been 56.

This is not intended to be a complaint, because we have always believed that we can never demand perfection from the people to whom we are ministering. If the situation gets to the point where we are satisfied that it is good, then the mission should move on to a new field. Our intention is to give you, the reader, something to pray about—both in praise and petition.

JAGDEESHPUR CALLING

by Anne Penner

There is a single purpose in the writing of this letter this evening. That purpose is to lay before you an urgent appeal for a doctor for our medical work in India. There is not a single one of our young fel-

lows who have graduated from Medical College in recent years who will take up the challenge of this needy field? We were very happy to hear of Dr. Alvin Friesen answering the Lord's call to Formosa. We praise the Lord for the hope we received recently when we heard of the possibility of the Dr. Homer Janzens coming to India, perhaps even this year. We hope that is not only rumour. Are you wondering then, why we are not satisfied with this possibility? Let me explain.

In two years, the Dr. Baumans of the Christian hospital in Champa, are due for retirement. In two years also the Dr. Duerkens are due for furlough. That leaves a vacancy in each of our two general hospitals. Dr. Thiessen, of the Bethesda Leprosy hospital is home on furlough now, or will be by the time this letter reaches you. That is our missionary doctor situation at present. If we had two new doctors come out this year, they could study the language for their full two years, and then be ready to fill these vacancies at the end of their language study. We praise the Lord that so far we have not had any refusals for visas, even though some have been considerably delayed. Canadians have not had any difficulties whatsoever—that is one reason why I am writing particularly to my fellow countrymen. You may also ask why we do not get Indian doctors to take over or why we do not train our own. To the latter I would like to say that we trained two of our own; both have been lady doctors who married without the "fold," worked for us some, and then went elsewhere with their husbands. This year we have two very promising young fellows going into training and we are definitely expecting them to become good doctors and to come back and work in our mission hospitals, but naturally that will not be within the next couple of years. And the previous question? I think we have written to just about every place we could think of where there is even the remotest possibility of a doctor being available and so far we have met with no success whatsoever, even as relief for Dr. Joe while he

takes a much-needed hot season vacation.

I wish you could get on the "inside" of our hospital for just one day. You would then realize, I am sure, what I am talking about when I say that our need for a doctor is acute. At present we have 130-145 in-patients all the time. Our out-patient count is not heavy for the most part, usually from 12-40 at the most. During the first two months of this year we did 70 some cases of major surgery (about 25 of these were eyes), and over 100 cases of minor surgery. Our obstetrical work is not heavy. We have only about 75-80 cases a year, but at least one third of them are abnormal, and then require a doctor's care and time. Dr. Joe does about 100 flourosopes a month, as well as some other X-ray work. You can well imagine that he finds plenty to do to keep busy 12-14 hours a day. Do you wonder why I put in this urgent appeal for help? I have presented only the physical needs, but the spiritual ones are equally pressing. There are hundreds of souls we come into contact with and each one of them in need of the Great Physician's touch upon his life, and perhaps you are the one who is to bring him into contact with this Physician. If God is not calling you to India, young Canadian Mennonite doctor, then by all means do not come, but if He is, I can think of no better place for you than right here. The challenge is tremendous. The field is unlimited. The need is pressing. God grant you may seek and find, and heed His call for you.

MISSION NOTES

Matheson Island — Lary and Jessie Kehler have consented to stay an additional year at Matheson Island, until a replacement can be found for them.

Rev. and Mrs. Bruno Epp left for Paraguay July 8th.

Bloodvein Manitoba — The M.P.M. is planning to open a permanent station here this year.

India — Rev. Ben Sawatsky, Missionary to India, has toured through most of the

Manitoba churches this summer.

Loon Straits — Br. Bernie Wiebe, C.M.B.-C. Student was the main speaker at the Youth Retreat in Loon Straits which was held from June 30 to July 3. The Youth Retreat was followed by a Children's Camp.

Japan — George E. Janzen of Mission City, B.C. was married to Martha Giesbrecht of Drake Sask. on June 16. They have already left for Japan, Martha Giesbrecht has already served one term as missionary in Japan.

Japan — Anne Dyck of Drake Sask. has left for her second term of missionary service in Japan.

Janet Soldner, missionary to Columbia has visited many of the Manitoba churches this summer.

Anne Penner and Eva Pauls are planning to begin their next furlough in March, 1960.

The Brandon Mission Church was dedicated on Sept. 20th. Rev. H. H. Penner, Mission Board Chairman and Rev. David Schulz, Chairman of the Manitoba Committee of Missions officiated. For the evening service, Rev. George Groening had been invited.

At Manigotogan we have been unable to place any of our teachers this year. There are three Catholic teachers. None have the required qualifications for the school. The two Unrau girls, Patsy and Hedy are in Gretna and in Altona. Both are Grade IX students.

FOR THE CHILDREN

A BALL POINT PEN TELLS A STORY

Otto Hamm

Well, it all began last winter when to my usual burdens of writing Cree syllabics, Cree sermons, letters and keeping records were added extra letters. I noticed words and names which I had not written before, Saskatchewan Camp Work, Camp Director, Mr. Irwin Driedger, Miss Ann Toews.

The members of the house where I live were getting quite excited. Remarks like

"Boy, three weeks at Camp!" "Hurrah, we're going to Saskatchewan." "Another ride in an Airplane."

Slowly I noticed my work increase. One day we went to the store to buy some beads, we also got some smoked deer skin there. This was the beginning of three hundred souvenirs which were given to the campers. Lists of women who would do the beadwork were written out. Patterns had to be made. The hide had to be marked off, and all this was added burden to me. At times I felt like complaining a bit, there seemed to be no end of writing.

During the usual Cree lessons, notes were taken of the life story of Kiciikanesiis. Every day a little more until there were pages and pages of it. At the same time outlines were made, Bible lessons prepared. Then in June writing of syllabics ceased and work on the Camp Missions Course began in earnest. That little ball on my point had never been busier.

Guess what happened next. I ran out of ink! My master shook me, took me apart, all to no avail. From there on I was just a spectator lying on the desk. Just when I was needed most, I failed. That is something like some boys and girls, just when Mum and Dad have to depend on them, they sneak off.

Well to get back to the story, lucky me, when packing time came, I was thrown in the brief case. I sure knew when that Norseman took off, what a noise! I wouldn't like to go up in a rocket. All went well and soon we were off on the train. We spent a day in the Pas and were off for Swift Current. Was it ever dark when we got there! Luckily we knew the name of one person in that city and more luck that name was in the telephone book. Soon uncle Hans walked into the station.

"All these suitcases and children?" Rev. Hans Dyck soon had us bundled in his car and in a few minutes we were in their cosy home. Mrs. Dyck got some lunch ready for everyone and then it wasn't long the house was quiet.

Next day we arrived at Elim Gospel beach. As we entered the valley, a large

sign printed in bold white letters on the hillside greeted us, "WELCOME." The next hillside was a good reminder to all to be witnesses for Christ, "JESUS SAVES," was its message. At the north end of Lake Pelletier is a long line of poplars, and under these poplars is the camp site. Cabins, dormitories, refreshment booth, and tabernacle which houses the kitchen, dining room and auditorium. This was to be home for a week and a half.

My, did I feel like a heel, so much writing to do, and here I was lazying around in the brief case, while a cheap fifteen-cent imitation was doing all the work.

Well first there was the DVBS teachers and Camp Workers course. There were inspirational meetings and organizational meetings. On Sunday the campers arrived, more and more and MORE, until all the dormitories were bulging.

That camp director sure knew what he was doing though, with so many campers and uncles and aunties, a wonder somebody wasn't forgotten. By Monday night camp was in full swing. Lessons and singing filled the morning, except for eating, washing dishes and doing vegetables. Aunt Tina taught Bible to the campers, uncle Ed. told them the story of Jesus' life on earth and uncle Otto made missions interesting. Uncle Hans could really make the campers sing, you should have heard them, "Jordan's river, chilly cold." Brrr!

Afternoons? That was rest period for ball points. Ball games, boating, fishing, swimming and work period. That was when the campers really lived though I think they worked hardest when they were at the table. My, I almost forgot to mention uncle Henry, the camp grounds caretaker. Boy, could he pick good watermelons, mm!

That week was really short. On Sunday afternoon, me still in the briefcase, and that working fifteen-cent imitation in the shirt pocket where I should have been, was stuck in the back of a brand new Pontiac and we were off to Pike Lake Bible Camp. The camp at Pike Lake was followed by another week at the Rosthern Youth Farm Camp.

Those busy days. Now all the campers



Some of the campers at Pike Lake Bible Camp, Saskatchewan, showing off their souvenirs.

have taken their souvenirs home and the uncles and aunties are back at their jobs. Here I've been reminiscing, but I've got my pride back again. That fifteen-cent ball point is lying in the desk and I've got my place in the shirt again. Syllabics and Cree are the order of the day, no complaining now though, I like working for a missionary.

Kandale via Kikwit
Belgian Congo, Africa
September 8, 1959

Dear Friends,

Greetings in our Saviour's name.

Once again we would like to visit your homes by means of a few lines. The summer with the time it provides for ministry is slipping by rapidly. May the various camps and special meetings have been a real blessing.

As the seasons here differ from the seasons in Canada, so the work and the opportunities differ during the various months. Whereas in Canada July is a month of special meetings, camps, D.V.B.S. and other services, in our work it is noted for the lack of activities. The rains stop and the school year closes in June. Thus July is a dusty

month in which it is difficult to conduct services in the villages. However, we are much occupied in preparing the reports of the school year which has ended. It is also a refresher month for us in that our Conference begins the last days of July. Also, during July or August we usually call our teachers together for a week of fellowship around the Word, and also, sometimes during these months the teachers go, two by two, to hold evangelistic services in the villages. Thereby we attempt to have, at least once a year, a week of services in each of the villages in which we do not have teachers.

These last days there has again been much hustle and bustle to organize the numerous classes. During the vacation months our book supply room was stocked with what seemed like an enormous supply. This supply has now been divided out in a few days and proves to be short in a few items. Our prayer is that through these activities many may be brought to a saving knowledge of Jesus Christ.

We are very grateful for the two dormitories we were able to build as a result of the generous gifts of some of you. We were able to accept considerably more girls this year, compared with the previous years.

Africa has been in a state of rapid change during the last decades and the speed of change is increasing rapidly. Should we report of Africa today, our report would certainly differ greatly from the report we gave two years ago. We are surprised at the change that occurred seemingly almost overnight. These are days of frustration for these people. Many don't really know what to do or how to act or whom to try to please. This all has not effected our work too much, except that the C.I.M. field has speeded up the program of indigenization, for it is felt best that the African Brethren take on themselves the responsibilities in the church. Please pray for a church that would be dedicated to the Master in all aspects of the work and through all circumstances.

Yours for the Church in Congo.

Peter and Annie Fa

MENNONITE PIONEER MISSION

OUR MISSIONARY FAMILY

Vol. XV

December, 1959

No. 3

ON TITHING

I wonder why the Lord did ask,
For tithes, from you and me;
When all the treasures of the earth,
Are His — eternally?

And why should He depend on us,
To fill His house with meat;
When we have so very little,
And His store-house is replete?

But He said to bring our little,
And He would add His much;
Then all the heavenly windows,
Would be opened at His touch.

And blessings running over,
Even more than has been told,
Will be ours; but there's no promise
If His portion we withhold.

Are we afraid to prove Him?
Is our faith and love so small,
That we tightly grasp our little,
When He freely gave His all?

—Roselyn C. Steere.

CANADIAN MENNONITE BIBLE COLLEGE

LIBRARY

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WINNIPEG, MANITOBA R3P 0M4

Wie steht es mit unserer Liebe zur Mission

H. S. Penner*

In der Advents- und Weihnachtszeit ist jedermann bestrebt, dem andern Liebe zu erweisen. Zuerst denken wir an unsere Kinder und die Nahverwandten. Dann weiten wir unsern Kreis und denken an die Kranken, die Invaliden, die Alten in den Heimen. Wir denken an die Schulen und andere Anstalten.

Damit haben wir aber noch nicht die ganze Kunde gemacht. Wie steht es mit der Ausbreitung des Evangeliums, der frohen Botschaft, die allen verkündigt werden soll? Diese Botschaft war und ist ja auch heute die Ursache aller Weihnachtsfreude. Symbolisch sollen unsere Geschenke das darstellen, was uns in unserm Heiland und Erlöser geschenkt wurde.

Heute gibt es nicht nur in der Heidenwelt Millionen, die von dieser Weihnachtsfreude nichts wissen, sondern auch in den sogenannten christlichen Ländern gehen Millionen von Menschen fremdlos durch das Leben, weil sie keinen Heiland kennen. Allen diesen soll unsere Aufmerksamkeit auch gelten. Viele warten darauf, daß ihnen das Licht gebracht werde, andere verderben einfach in der Finsternis, weil sie nicht wissen, daß es Licht und Leben gibt.

Unsere Weihnachtsfreude kann nicht vollständig sein, ehe wir den Ruf der Verschnachtenden daheim und draußen vernommen haben und auch acht darauf gaben. Die größte Freude wird uns das bereiten, wenn einst in der Ewigkeit jemand an uns herantreten wird und sagen: „Daß ich hier bin, verdanke ich Dir.“ „Deine Gabe, deine Arbeit, deine Vermittlung bewirkte es, daß ich das Evangelium vernahm und dadurch vom ewigen Tode errettet wurde.“

In der Ausbreitung dieses kostbaren Evangeliums leistet der böse Feind großen Widerstand. Da müssen wir schon allen Ernst brauchen, um es uns nicht aus dem Sinn reden zu lassen, daß dieses unsere vornehmste Pflicht ist. In unsern Missionsbestrebungen sind wir stets um die nötigen Mittel besorgt, die dazu notwendig sind, damit Menschen das Evangelium hören können. Andachtsplätze müssen errichtet werden, Wohnungen für die Arbeiter aufgeführt, Reisen und Löhne bezahlt. Das erfordert oftmals große Opfer, aber das größte Opfer ist und bleibt, wenn wir uns selbst in den Riß stellen und sagen: „Hier bin ich Herr, sende mich.“ Wer ist auch dazu willig?

*Vorstandender der Missionsbehörde.

During the summer Ed and Helen Ann Goertzen from Winnipeg were in charge of the Cross Lake Mission Station. We thank the Lord for young couples who are willing to leave their home, job opportunities and conveniences to come and carry on the work while we are away. God blessed them with a sincere love for the people at cross Lake.

WILLIAM BLOCK ORDAINED

William Block was ordained to the ministry in the Vancouver Mennonite Church, Vancouver, B.C., November 8. J. C. Schmidt of Rosthern, Sask., officiated, with N. N. Friesen of Aldergrove, B.C., assisting.

A 1959 graduate of Mennonite Biblical Seminary, Elkhart, Ind., Mr. Block has served the mission church in Vancouver since July. He is formerly of Steinbach, Man.

THE MENNONITE PIONEER MISSION

Founded in 1945

Home Office: Altona, Manitoba

Zeitweilige Arbeiter bei Cross Lake.



Mr. u. Mrs. G. Giesbrecht.

Die Geschwister Otto Hamm, Cross Lake konnten nicht genug Zeit finden für ihr Sprachstudium. In der Missionsarbeit geht es so wie überall in anderer Arbeit. Die Hausfrau hat so viel zu tun. Auf dem Hof immer etwas zurecht zu machen. Die Geschwister sind auch so beschäftigt mit Sonntagsschularbeit, Singstunden, Bibelstunden auf mehreren Plätzen und mit dem Besuch von Heimen.

Etwa vor einem Jahre sprachen Geschw. Hamm den Wunsch aus, zeitweilige Hilfe zu haben. Auf einer Sitzung der Exekutive der M.P.M. wurde diese Angelegenheit besprochen und der Entschluß gefaßt ihnen Hilfe zu geben. Der Herr führte die Exekutive zusammen mit Geschw. Edwin Giesbrechts von Swift Current, Sask.

Dr. Giesbrecht kommt von Waldheim, Saskatchewan. Er ist der Sohn von David J. Giesbrecht, sein Bruder Jake ist der Missionar von Indien und seine Schwester Anne ist Missionarin in Japan. Schw. Giesbrecht kommt von Swift Current, und ist die Tochter von John S. Schulz. Die Geschw. haben die Swift Current

Bibelschule besucht und sich auch sonst vorbereitet für die Arbeit im Weinberge des Herrn. Sie sind bereit sechs Monate und auch länger im Norden zu bleiben. Nach diesem werden sie wohl sich weiter vorbereiten für die Missionsarbeit. Gegenwärtig wissen wir noch nicht ob diese Arbeit im Norden wird getan werden oder auf einem anderen Missionsfelde der Konferenz.

In diesem Winter werden sie beschäftigt sein mit der Arbeit bei Cross Lake. Geschw. Hamm hoffen, daß sie sich werden auf dem Gebiet der Sonntagsschule und Bibeltunde betätigen. Zu dem sollen sich auch die Arbeit im Heim und auch die Arbeit die draußen auf der Station zu tun ist, sich annehmen.

Die Missionsbehörde glaubt die Geschw. Giesbrechts werden einen guten Beitrag für die Arbeit bei Cross Lake machen. Zu gleicher Zeit dürfen sie die Arbeit der Mission beschauen und es wird ihnen helfen ihre eigene Entscheidung für die Zukunft zu machen.

Hyuga shi, Miyazaki ken, Japan.

Dear Friends,

This time we can write you from the land of the rising sun but more recently it has seemed more like the land of typhoons with its wind, rain and destruction! We were in our home about one week when one of the worst typhoons in years came to Japan. We had about two days of wind and rain but the Nagoya area was most severely damaged.

Our trip across the ocean was rather uneventful except for long waits at Honolulu, Guam and Wake Islands but the beginning of it was quiet otherwise. To begin with, Rev. Asron Epp and Rev. Pete Ediger from Reedley and Fresno took us quite confidently to the San Francisco International Airport and expected to see us off but we had to wait there in line about six hours only to find out about midnight that we should have had either a military permit to land on Okinawa or a through ticket to Japan. Since we had expected to make our own arrangements to go by ship from Okinawa to Japan, we had neither. If, in our waiting time we had known about this, we could still, that evening probably have arranged with another airliner to make connections from Okinawa to Japan, but the Lord saw and knew His way was best. We contacted Home of Peace yet that evening and they came to get us, bag and baggage and gave us a pleasant home for three days until the next plane on Friday. That Friday evening everything went especially fast. In fact, so fast that when we suddenly heard our plane being called and we were trying to gather up baggage and children — we just couldn't find Johnny! Our friends looked—we looked—Travellers' Aid was ready to help and at that moment we found him—at the book stand, looking at pictures and reading the children's books there! The plane was delayed for us and we were quite relieved to be on our way finally, but Johnny, I'm sure, had gotten so tired of waiting all those long hours on Tuesday and again on Friday that he just found something interesting to do.

We cancelled our plane reservations in Okinawa and went by boat as we had planned originally and enjoyed the 24-hour trip to Kagoshima in southern Japan where quite a few of our missionaries had come to meet us. We still had a six-hour train trip to our home to Hyuga and were very pleasantly surprised to be met at the station by our faithful little band of Christians. We walked all the way to our house with them in a temperature that reminded us of a July day in Kansas. We were so thirsty for something cold to drink but the refrigerator had not been moved yet. There was no boiled water. In fact, there was not a drop of kerosene to put in the stove to boil the water. Finally, we got some Japanese "cider" (like diluted seven-up) and about that time a neighbor brought in some green tea which she took back home when she saw us drinking cider. After visiting for about an hour everyone helped to bring our things down from the attic and the ladies began washing our cupboards and drawers as well as dishes so we soon had enough essentials with which to begin housekeeping. The baggage we sent from New York has come but we're still waiting for a few pieces from Kansas and Canada.

By now the children, Johnny and Anne Marie have had a few weeks of school which started about a month late because there were no funds to complete the building. They travel three hours one way by train and come home for week ends. Fortunately the fare is only about \$1.50 a week (third class) but for train fare and room and board we figure it will come to about \$450 for the term so it really is quite an item. The children love school, though, but I surmise it is partly because the friends they used to see only about once a month they get to see every day now!

In the next letter we hope to be able to tell you more about the work when we finally get through the process of getting settled again. We've had some new requests for classes but all former meeting

(Continued on page 12)

OUR MISSION WORK THROUGH THE GENERAL CONFERENCE MENNONITE CHURCH AND CONGO INLAND MISSION

The workers of the Canadian Conference of Mennonites working abroad do their service under the Mission Board of the General Conference Mennonite church and the Board of the Congo Inland Mission. On the General Conference Board are the following three Canadians, Rev. George Groening, pastor of the Bethel Mennonite

church, Winnipeg; Rev. H. H. Epp, pastor of the Waterloo Mennonite Church and Miss Esther Wiens, instructor at the Ros-thern Junior College. These three people represent our Canadian churches on that Board and are therefore as such also responsible for a large number of missionaries serving abroad.



Rev. H. H. Epp is known to our Canadian churches. He served in South America for several years. At the present time he is pastor of the Kitchener Mennonite Church and is also the secretary of the Canadian Conference of Mennonites.

Miss Esther Wiens is the daughter of Rev. Abraham Wiens, Chicago. She has received her education in Chicago and Kansas. She has taught in the Bible Academies at Meade and Elbing, Kansas. Since 1955 she has been on the teaching staff of Ros-thern Junior College. Miss Wiens is the first and only woman on the Mission Board.



Rev. George Groening is also known to our Canadian churches. He has been active on the General Conference Board for some time. At the present he is pastor of the Bethel Mennonite Church, Winnipeg and is a member of the Canadian Mission Board.

Workers of the
CANADIAN CONFERENCE OF MENNONITES
serving in North America

Name	Field Address	Home Address
1. Mr. and Mrs. Menno Bergen	Apartado 233, Cuauhtemoc, Chihuahua, Mexico.	Aberdeen, Sask.
2. Miss Helen Ens	Apartado 133, Cuauhtemoc, Chihuahua, Mexico.	Winkler, Man.
3. Miss Tina Fehr (member E.M.M.C. Church)	Apartado 133, Cuauhtemoc, Chihuahua, Mexico.	Altona, Man.
4. Miss Rita Klassen	Apartado 133, Cuauhtemoc, Chihuahua, Mexico.	Gnadenenthal, Man.
5. Mr. and Mrs. John Friesen	Apartado 247, Cuauhtemoc, Chihuahua, Mexico.	Marquette, Man.
6. Mr. and Mrs. Daniel Peters	Apartado 224, Cuauhtemoc, Chihuahua, Mexico.	Gretna, Man.
7. Mr. and Mrs. Isaac Froese	P.O. Hotevilla, Ariz., Oraibi, Arizona, U.S.A.	Morden, Man.
8. Mr. and Mrs. Herbert Peters	Hotevilla, Arizona, U.S.A.	Lacombe, Alta.
9. Miss Elsie Heppner	Rt. 1, Box 252, Eloy, Arizona	Waldheim, Sask.

Workers of the
CANADIAN CONFERENCE OF MENNONITES
serving in South America

Name	Field Address	Home Address
1. Mr. and Mrs. Henry T. Dueck	Mennonite Biblical Seminary	County Line, B.C.
2. Miss Eleanor Mathies	Menno, Casilla de Correo 883, Asuncion, Paraguay, S.A.	Leamington, Ont.
3. Mr. and Mrs. Bruno Epp	Neuland, Paraguay, S.A.	Mt. Lehman, B.C.
4. Miss Mary Warkentin	Neuland, Paraguay, S.A.	Vauxhall, Alta.

Workers of the
CANADIAN CONFERENCE OF MENNONITES
serving abroad

Name	Field Address	Home Address
1. Mary Epp	Kamayala, via Kahemba, Belgian Congo	Hanley, Sask.
2. Bernard Thiessen	Kamayala, via Kahemba, Belgian Congo	Altona, Man.
3. Mr. and Mrs. Peter Falk	Kandala, via Kitwit, Belgian Congo	Morden, Man.
4. Mr. Rudolph and Dr. Elvina Martens	Mukedi, via Tshikapa, Belgian Congo	Kitchener, Ont.
5. Mr. and Mrs. Paul I. Dyck	Jagdeeshpur, via Mahasamund, M.P., India	Didsbury, Alta.
6. Mr. and Mrs. Jake Giesbrecht	Jagdeeshpur, via Mahasamund, M.P., India	575 Home St., Winnipeg
7. Miss Helen Kornelson	Jagdeeshpur, via Mahasamund, M.P., India	Watrous, Sask.
8. Anne Penner, R.N.	Jagdeeshpur, via Mahasamund, M.P., India	Plum Coulee, Man.
9. John Pauls	Janjgir, M.P., India	Morden, Man.
10. Mr. and Mrs. Ferd. Ediger	10850 Kamezaki, Hyuga City, Kyushu Island, Japan	Drake, Sask.
11. Mr. and Mrs. Paul W. Boschman	448-3 Hosono, Oka., Nohara, Kobayashi-City, Miyazaki-Ken, Kyushu Island, Japan	Petaigan, Sask.

12. Miss Anna Dyck	5330 Namiki, Kamikawa, Higashi Machi, Miyakonojo City, Kyushu Island, Japan	Drake, Sask.
13. Miss Esther Patkau	39 Matsubashi cho, 1 Chome, Miyazaki City, Kyushu Island, Japan	Hanley, Sask.
14. Mr. and Mrs. Peter Derksen	3777 Sonoda, Aburatsu, Machi Nichinan-City, Kyushu Island, Japan	Abbotsford, B.C.
15. Mr. and Mrs. George Janzen	122 Yamomoto dori, 4 Chome, Ikutaku, Kobe, Honshu Island, Japan	Mission City, B.C.
16. Mr. and Mrs. Ray Reimer	122 Yamomoto dori, 4 Chome, Ikutaku, Kobe, Honshu Island, Japan	Steinbach, Man.
17. Dr. Alvin Friesen	Menn. Christian Hospital, Mihun, Hwalien, Taiwan	Meadow Lake, Sask.
18. Miss Susan Martens, R.N.	Menn. Christian Hospital, Mihun, Hwalien, Taiwan	Eyebeow, Sask.
19. Lena Peters, R.N.	Menn. Christian Hospital, Mihun, Hwalien, Taiwan	Winnipegosis, Man.
20. Martha Boschman, R.N.	P.O. Box 508, Taipei, Taiwan	Petaigan, Sask.
21. Mr. and Mrs. Peter Kehler	P.O. Box 508, Taipei, Taiwan	Yarrow, B.C.
22. Miss Helen Willms, R.N.	P.O. Box 508, Taipei, Taiwan	Coaldale, Alta.

OUR CHURCH EXTENSION WORK IN CANADA

Throughout the history of the Canadian Conference of Mennonites, Home Mission work has always been very important. It was for this reason that the leaders of several churches after the turn of the century, created the Canadian Conference of Mennonites. The Conference should help to further the work of the churches and also to help those brethren who moved to new areas.

This Home Mission work is being done by mission committees of the various provinces and by the Mission Board of the total Conference. The following brethren are members of the Canadian Board: Rev. H. H. Penner, Sask.; Rev. G. I. Peters, B.C.; Rev. David Boese, Alta.; Rev. N. N. Friesen, B.C.; Rev. A. A. Teichroeb, Man.; Rev. J. J. Wichert, Ont.; Rev. George Groening, Man.; Mr. Bernie Loepky, Man.; Rev. H. J. Gerbrandt, Man.; Rev. Henry Koop, Alta.; Rev. H. P. Lepp, Ont.; and Rev. J. C. Schmidt.

The following workers are partially or wholly supported by the provincial committees and the Mission Board.

Ontario:

Rev. Wm. Dick, 74 Trinnell Blvd., Scarborough; Rev. Gerhard Peters, 156 Cumberland

Ave., Hamilton; Rev. Henry Fransen, 39 Beamer St., St. Catharines; Rev. Menno J. Ediger, R.R. 1, Copper Cliff.

Manitoba:

Rev. Henry Isaac, 1203-1st Street, Brandon; Rev. H. T. Klassen, 11 Sterling Avenue, Hulton P.O.; Rev. Jacob Friesen, Mayfield.

Saskatchewan:

Rev. Abe Buhler, Teddington; Rev. Irwin Schmidt, 1291-109th Street, North Battleford; Rev. Isaac Ens, 1838-15th Street W., Prince Albert; Rev. Frank Ens, Mayfair; Rev. Peter B. Friesen, Box 627, Meadow Lake; Rev. D. P. Friesen, Meadow Lake; Rev. J. J. Dyck, Pierceland; Rev. Jacob Reimer, Gouldtown; Rev. C. C. Boschman, Petaigan; Rev. Peter Funk, Park Valley; Rev. Abram Neufeld, Swift Current.

Alberta:

Rev. D. J. Nickel, Box 887, Taber; Rev. Arthur D. Dick, 9842-88th Avenue, Edmonton; Rev. Peter Unger, 1021-31st Avenue N.W., Calgary; Rev. John Friesen, 9640 Hillcrest Drive, Box 2107, Grande Prairie; Rev. David Boese, Tofield; Mr. A. Willms, Coaldale.

British Columbia:

Rev. G. I. Peters, 643 Sumas Prairie Road, R.R. 1, Sardis; Rev. Robert Rogers, Fort St. John; Rev. Elmer Dick, Box 321, Burns Lake; Rev. J. J. Klassen, Box 414, North Clearbrook; Rev. Isaac Harms, South Bank; Rev. William Block, 483 E-31st Avenue, Vancouver 10; Rev. A. B. Koop, Bethel Bible Institute, Abbotsford.

MENNONITE PIONEER MISSION WORK

Several years ago the Conference and the Brotherhood of the Berghaler church accepted a plan of amalgamation. According to the plan drawn up at that time, the Mennonite Pioneer Mission and the mission work of the Canadian Conference of Mennonites should amalgamate within a period of three years. In January of 1960 the M.P.M. will become officially an organ of the Canadian Conference of Mennonites.

Until Jan., 1960, the work of the M.P.M. is administered by the two bodies, the committee of the Mennonite Pioneer Mission and the Mission of the Canadian Conference of Mennonites. The following brethren are in the Mission committee of the M.P.M., Rev. George Groening, chairman, Bernie Loeppky, vice-chairman, John

N. Braun, treasurer, Rev. H. J. Gerbrandt, secretary. Advisory council, John Kroeker, Donald Loewen, H. J. Paetkau, Peter Epp, A. J. Klassen, Benjamin Heinrichs, Wm. Funk, B. T. Martens, Rev. Ed. Plett, Dave Wiebe. This is the committee that negotiated the terms of amalgamation.

WORKERS SERVING WITH THE MENNONITE PIONEER MISSION

1. Mr. and Mrs. Larry Kehler, Matheson Island.
2. Mr. and Mrs. J. M. Unrau, Manigotogan.
3. Mr. and Mrs. Edwin C. Brandt, Loon Straits.
4. Mr. and Mrs. Otto Hamm, Cross Lake.
5. Mr. and Mrs. Henry Neufeld, Little Grand Rapids.
6. Mr. and Mrs. Larry Klippenstein, Goshen (on leave of absence).

MATHESON ISLAND REPORT

Larry Kehler

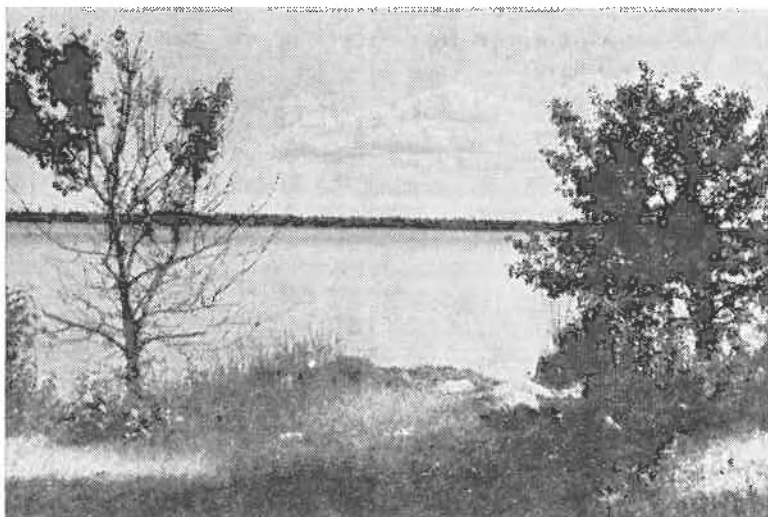
October 7 was the first anniversary of our term of service at Matheson Island. Looking back, we find that it has been a challenging, and oft time exciting, year. Looking ahead, we anticipate great things from God in our little community here. (I say "little," but actually it is not so small. Matheson Island has a population of 180, which is comparable in size to many of our larger Mennonite villages in southern Manitoba.)

This year our activities for the winter months have been somewhat slowed down because I have had to teach in the local public school till a regular teacher comes. I have taught 1½ months so far and it appears that I will have to carry on right till Christmas. At this point I might introduce you to the teaching staff in the local three-room school. Abe Bergen, of Graysville, is the principal and teaches grades 9-12. Miss Verna Dyck, of Lowe Farm, teaches grades 1-4. Both of them are active in the mission.

We have commenced Girls' Club, which is held every Thursday evening. My wife, Jessie, is giving the girls cooking lessons.

Two girls are chosen every week to make a certain dish. While the dish is being cooked and cooled, Jessie dictates recipes to the girls. We have twelve regular attenders. After the cooking is over the girls take turns reading chapters from one of the Danny Orlis stories. Before they go home they sample the dish which has been prepared that evening. The girls are also beginning to prepare a play for presentation at our Christmas concert on December 20.

Boys' Club has also been begun again for the winter season. The first evening we played games with them. We have a mechanical hockey game which they played with. The eight boys who came, really enjoyed themselves. They liked it so well, in fact, that four of them were back the next evening, asking whether they couldn't play again. In the future we plan to repaint some old toys and give them to the children on the nearby Bloodvein Indian reserve. After that we will do some woodwork for the mission and then the boys will start on some woodwork projects of their own.



A scene from picturesque Matheson Island. Looking across the placid waters of Lake Winnipeg to the main shore. The island is about 3 miles long and a mile wide and supports a population of about 180. The main shore, which can be seen in the background, is about one mile away. A gravelled road now comes right to the main shore opposite the island.

This week the ladies aid will also begin its bi-weekly get-togethers. Mrs. Gilbert Settee is the aid president. If groups want to send cloth, wool, or any other sewing material to the ladies' aid, they should send it either to Mrs. Settee or to us. The aid had six regulars in attendance last year, but a few more are expected this year. Last year the ladies sold their articles for a total of \$150.

Some very specific concerns we have in our work at present, are listed below. We ask you to pray for these matters together with us.

Pray for four ladies who at one time were active in the chapel, but then fell back, and are now starting to come again.

Pray for a lady who was a severe back-

slider this summer. She started going with the wrong group of people. Now she seems to be coming back, but the road is rough.

Pray for the young people, many of whom are very self-willed and rebellious. They are seemingly deaf to the claims of the gospel.

Pray for the fishermen, that their source of income, the fishing industry, might be restored. Proper conservation methods have not been employed in the past and now the fishing industry is tottering. Tottering also, is the sole source of livelihood of the island's population. It would be in order for you to write to your MLA, asking him to look into and vote for a thorough revision of the laws governing Lake Winnipeg fishing.

News Item: The missionary residence at Pauingassi has been enlarged. Br. John Dyck, Horndean, Manitoba, helped Br. Henry Neufeld put an extra room to it this last summer.

News Item: Br. and Sister Abe Buhler have accepted pastoral work with the Lost River, Saskatchewan Mennonite church.

THESE ARE CRISIS DAYS IN BELGIAN CONGO BUT MISSIONARIES ARE NOT IN IMMEDIATE DANGER

The Congo Inland Mission Board in semi-annual session last week took action to accept the plan of the missionaries in Congo for total integration of the mission program with the national church and authorized transfer of property and responsibility to the national church.

All Christians are implored to pray for great wisdom and clear guidance for Missionary and Congolese leaders as they confront the revolution in Congo with the Reconciling gospel of Jesus Christ. Missionaries are expecting to face up to difficult things continually and they need and deserve our special prayers in these days of crisis and change in Congo Africa.

Dear Praying Friends:

The enclosed "News Release" is not just a publicity item. Every day letters from missionaries emphasize the tense, questioning attitude of the Africans toward them. Self-seeking African political leaders are leading the Congolese to believe that the Belgians are deceiving them and to suspicion the missionaries as being favorable to the Belgians. "New separatist sects are arising claiming to have the Holy Spirit in a way that the Protestant missionaries do not have. They claim immediate answers to prayer and also promise that on the day Congo gets independence God will give them all the needed wisdom to run the new government. Pray that God's elect will not be deceived by these who have a portion of the truth and use Protestant Bibles and song books. It is difficult for our Christians to discern teachings that are similar to our own." Thus writes Ellis Gerber from Mukedi.

The urgent need of the day is for intercessory prayer partners to uphold the missionaries and African church leaders as they faithfully and with patience counsel with hundreds of Africans daily about these questions of independence and self-government.

Second, pray for their guidance as Bel-

gian officials seeks their advice and co-operation in bringing about peaceful change.

Third, pray that the Gospel message of salvation may go forth from every mission station, village church and school and medical centers and from the lips and lives of every truly born again believer in no uncertain tone to the end that the real soul saving mission of the Church of Jesus Christ may go forward with power.

Fourth, intercede for the students in training at Tshikapa Bible Institute and the four evangelist's Bible schools as well as those in the Nyanga Teacher Training Institute and the three elementary teacher training institutes. The students in these higher level training centers number over 400 and comprise a potential for the Congo Church and nation that may be realized only if we help release the Almighty power of God upon them through intercessory prayer.

Fifth, pray especially earnestly for our missionary leadership commissioned with responsibility in these times of crises; namely, Allan Wiebe, Field Chairman, and Vernon Sprunger, Special Board Representative.

OUR MISSIONARY FAMILY

George Greoning

It is hard to believe that only twelve years ago we had no missionary from the Canadian Conference in any mission field of the world. Up to that time we had supported mission work only with our money, and this, it must be admitted, only to a very limited extent. It was during the early forties when some of our church leaders awoke to the challenge and need of the world.

Today the scene has changed considerably. Now we have eight workers in Mexico, four among the American Indians, one migrant worker in the U.S.A., six in South America, six in the Belgian Congo, seven in India, twelve in Japan, seven in Formosa,

and ten Mennonite Pioneer workers among the Indian and Metis population in Manitoba, making a total of 61 missionaries. In addition to this, we have a larger number of mission workers in our cities and various parts of Canada.

It is with joy and satisfaction that each year when the candidate committee for foreign missions meets, we find new applications from our Canadian churches for the various mission fields.

This work has been most heartening. Not only have we sent more workers, but our churches have responded in their missionary giving. Today our churches give in excess of \$200,000.00 for mission work. There are many more requests for missionaries to visit the churches, than we have missionaries to fill these places.

We have indeed much to be grateful for; for the missionaries whom God has sent us, for the churches who have declared themselves willing and have volunteered to uphold these missionaries with their gifts and prayers. However, we realize that there remains much to be done. There are still teeming multitudes who have never heard the gospel. May the white harvest fields move our hearts with compassion as they moved Christ with compassion, to reach out to those who have never heard that in Christ there is to be had forgiveness of sins and eternal life.

The Brethren Benjamin Heinrichs and Abe Sawatzky, Lowe Farm and Jake Harms, Morris did voluntary work at Matheson Island. They lined the old basement wall of the missionary residence with new cement bricks. This will be a very important improvement. The old slab walls could not hold the dirt any more.

News Item: Br. Peter Funk, worker at the Park Valley Mennonite Mission church writes that there is farm land available in his community and one or two Christian farmers would help very much with the work in his church. Young mission-minded farmers — write Br. Funk.

The J. M. Unraus report from Manitogogan that a married couple from Bissett has asked for baptism. According to present plans these people will be baptized on Jan. 3. More details will be released in the next issue of this paper.

The Larry Kehlrs, Matheson Island are visiting their parents in Alberta and B.C. during the Christmas and New Year weeks. Several churches in these two provinces will hear reports of the work at Matheson Island.

News Item: A P.A. system will be installed in the Cross Lake chapel. This P.A. system will then be connected to a loud-speaker on the roof. This will make it possible to provide good Christian music for the community.

News Item: At a Hallowe'en service, Missionary Otto Hamm told his Indian people the story of George Blaurock, one of the Anabaptist leaders in Switzerland.

News Item: A man came to Otto Hamm, asking him, how much will you charge me if I ask you to pray for me. The rumors in Cross Lake are, when our missionaries pray for someone, God answers. Br. Hamm had to explain that even though God does answer, sometimes he says no.

News Item: The Ambassador, the boat that was at one time given by the Altona male choir to the work of the Edwin Brandts and Otto Hamms at Grande Rapids, has been handed back to the Altona male choir. The boat has been in service for about eight years. The rough waves of Lake Winnipeg are too much for it now. In retirement, it will probably see some service on the calm waters of Moose Lake.

News Item: The missionaries from Loon Straits report that the chapel services are very well attended. Several of the Christian young people from Loon Straits are attending school at the Manitoba Teachers College and at the Briercrest Bible Institute.

News Item: Attendance at the Matheson Island chapel services is very good. The average in Sunday school is 45.

VANCOUVER MENNONITE MISSION CHURCH



In Vancouver there is a very enthusiastic Mennonite church. A number of years ago it became apparent that there was a need in Vancouver for a Mennonite Mission church, in the English language. The history of that church shows that it is filling a very important need. Recently Brother and Sister William Block were ordained as pastor of that church. Other pastors who have served there before, are the Peter Kehlers, presently in Formosa and the H. H. Neufelds of B.C.

Br. Block reports that their church membership is 137: that they have an attendance at their Sunday morning services of 180-200 people. It is very interesting to observe that their Sunday School enrollment is 186.

The Vancouver Mission Church is looking forward to the day when they will be self-sufficient, financially. At the present time they are retiring a church building debt. But they are also supporting missions and other conference causes.

To the question, what can the Mission Board do to help the Vancouver church, one of the church members said, "Send another worker to the Vancouver area." This is the spirit we like to see in the mission churches. Such churches will soon become independent and will then be able to carry on extension work themselves. May the Lord bless the new workers and also the Vancouver Mennonite Mission church.

(Continued from page 4)

with the churches are being continued and we have hopes for some new ones.

Thank you again for your tokens of love and faithfulness in prayer and in support of the work here and in other lands. We need to search our hearts deeply

to see if we are truly doing what we can—are giving all we can—and are praying as earnestly as we should, so that the gospel may continue to go out to the ends of the earth.

Your co-workers with Him

Ferd and Viola Ediger.

MENNONITE PIONEER MISSION

OUR MISSIONARY FAMILY

Vol. XVI

March, 1960

No. 1

A Home Prayer

Lord of all pots and pans and things,
Since I have no time to be
A saint by doing lovely deeds
Or watching late with Thee
Or dreaming in the dawnlight
Or storming Heaven's gates
Make me a saint by getting meals
And washing up the plates!

Although I must have Martha's hands
I have a Mary mind
And when I black the boots and shoes,
Thy sandals, Lord I find!
I think of how they trod the earth,
What time I scrub the floor;
Accept this meditation, Lord!
I haven't time for more.

Warm all the kitchen with Thy love,
Forgive me all my worrying
And light it with Thy peace!
And make all my grumbling cease!
Thou who didst love to give men food
In a room or by the sea,
Accept this service that I do—
I do it unto Thee!

—Author Unknown.

Sollen Millionen in ein heilandleeres Grab sinken?

J. D. Riefel

„Mennonite Pioneer Mission Quarterly“ ist nun das Missionsblatt der Kanadischen Konferenz geworden, so wie auch die M.P.M. nun mit der Kanadischen Konferenz verschmolzen ist. Wie reich sind wir dadurch geworden!

Das Blatt bringt uns vierteljährlich einen Einblick in die Missionsarbeit unserer Konferenz. Es macht uns auch bekannt mit allen unsern Missionsarbeitern daheim und draußen. Siebzehn Ehepaare und 18 Einzelpersonen aus Kanada stehen in der Missionsarbeit außerhalb unseres Landes. Sechs Ehepaare dienen in der Indianermision in Nord-Manitoba und eine ganze Anzahl Arbeiter dienen in der Innern Mission in unserm Lande. Nicht zu vergessen und zu übersehen sind die Mitglieder unserer Missionsbehörde und Missionskomitees, die eine gewaltige Arbeit überwälzten.

Was sind dies für Menschen? Es sind solche Menschen, die, getrieben von der Liebe Christi (2. Kor. 5:14), ihr Leben in den Dienst ihres Herrn und Meisters stellen, gehorham seinem Befehle (2. Kor. 5:15 und Matth. 28:19,20): „Hier bin ich, sende mich!“ Wir danken Gott für diese Brüder und Schwestern und ihrem Gottesgehorham!

Aber was ist das unter so viele? Wie ein Tropfen am Eimer! Nein, sie stehen nicht allein da, diese Handvoll Arbeiter unter den Millionen. Hinter ihnen und ihnen zur Seite stehen noch eine lange Reihe von Brüdern und Schwestern, Schulfert an Schulter, Hand in Hand gelegt, die auch ihr Leben—Zeit, Kraft und Vermögen, dem Herrn geweiht haben. Stehst auch Du, lieber Leser, in dieser Reihe der Gotteskämpfer?

Zwei Drittel der ganzen Menschheit steht noch außerhalb der sogenannten Christen-

welt, und wie viele oder wenige in dieser Christenwelt sind wirkliche Christen, die Christum angehören und ihm dienen. Sollen nun diese Millionen, die noch draußen stehen, ohne den Erlöser durch dieses Leben gehen und, noch viel schlimmer, ohne ihn in die Ewigkeit hinübergehen, in ein heilandleeres Grab sinken?

Nein, die Reichsgotteslücke kann und darf man nicht nur nebenbei treiben. Sie muß unser aller Lebensangelegenheit—our concern—werden und sein. In jedem ehrlichen Beruf kann ein Mensch in völliger Hingabe dem Herrn dienen. Nicht eher werden wir wirklich Mission treiben im Sinne und nach dem Willen des Meisters, ehe sie die persönliche Lebensangelegenheit des Einzelnen geworden ist, die wir zu tun haben, tun müssen und tun wollen, mehr wichtig, als das eigene Leben—2. Kor. 5:15. Alles im Dienste des Meisters!

News Item: John and Ann Neufeld and family of Abbotsford, British Columbia are leaving Vancouver by air for Montevideo, Uruguay. Mr. Neufeld has been appointed to teach in the Mennonite seminary there for one school year by the Board of Missions.

News Item: Two study commissions have begun work on assignments made by the Executive Committee of the General Conference Mennonite Church. One of these will study of the relationship of the area of conferences to the General Conference and church polity for the local congregation, the district conference and the General Conference. They are meeting in Chicago on April 19 and 20. Serving on this Board are three Canadians, J. J. Thiessen, Paul J. Schaefer, and David P. Neufeld.

Another commission meeting May 6 and 7 will study doctrine of the inspiration of the Scriptures. Two Canadians serving on this Board are David Schroeder and I. I. Friesen.

THE MENNONITE PIONEER MISSION

Founded in 1945

Home Office: Altona, Manitoba

Au die Innere Mission in Kanada

Der Herr hat die Konferenz der Mennoniten in Kanada ein großes Feld gegeben. Dieses Feld bestreift sich von dem Norden in British Columbian bis zu dem Süden in Ontario. In diesen fünf Provinzen haben wir eine ganze Anzahl von Arbeitern die große Felder betreuen. In diesem Artikel wollen wir etwas auf einige dieser Felder schauen.

Das erste Feld das wir heute besuchen, finden wir im Norden B.C.'s. Fort. St. John liegt nahe der Alberta Grenze und ist höher im Norden als Cross Lake hier in Manitoba ist. Bei St. John arbeiten die Geschwister Bob Rogers. Br. Rogers kommt von nicht-mennonitischer Herkunft; hat sich aber bekehrt und unsere Gemeinde lieb gewonnen. Br. Rogers schreibt von seiner Arbeit. Er sagt, daß die meisten seiner Leute einen mennonitischen Hintergrund haben. Er versucht sie zu verstehen und ihnen das Evangelium zu bringen. Zu gleicher Zeit versucht er auch andere Leute in der Umgebung mit dem Evangelium zu betreuen. Er sagt die Möglichkeiten sind sehr groß in seiner Gegend, denn es sind dort einige tausend Menschen die sonst nicht von Christus hören würden. Sie haben ihre sonntägliche Versammlungen und eine gute Sonntagschule. Br. Rogers besucht dann einige andere Plätze. Moose River, am Nachmittag am Sonntag und dann für den Abend fährt er wieder zurück nach St. John. Eine andere Station, die er von dort aus besucht ist Flat Rock, 33 Meilen von St. John. So sagt er, können wir sehen, daß seine Sonntage sehr voll sind. Br. Rogers glaubt, daß die Arbeit große Aussichten hat und er arbeitet mutig weiter. In dieser letzten Zeit, ist auch eine Kapelle bei St. John Station gebaut worden.

Eine andere Station, auch im Norden, dieses mal Saskatchewan, haben wir in

Park Valley. Hier ist nur eine kleine Gruppe. Die Missionsgeschwister sind Geschwister Peter Funk. Eigentlich sind in dieser Gruppe nur wenige die sich als Glieder der Gemeinde zählen, doch ist der Besuch sehr ermutigend. Bis 35 Personen kommen und dann auch zu Zeiten entmutigend, wo nur 15 kommen. Die meisten dieser Leute kommen von verschiedenen Saskatchewan Gegenden. Ein Teil von diesen haben Konferenz Hintergrund. Keine nicht-Mennoniten kommen. Br. Funk schreibt von einer Sonntagschule von 52 Kindern. Wenn wir auf Br. Funk's Programm schauen, so sehen wir, daß er Sonntagschule unterrichtet. 11:00 Uhr morgens hat er die Predigt, am Dienstag hat er Bibel und Gebetsstunde und am Donnerstag hat er den Chor. Auch hat er Sommerbibelschule unterrichtet und leitet auch die Arbeit des Jugendvereins. Schwester Funk ist beschäftigt mit den Frauen und mit anderer Arbeit, die eine Frau eines Predigers immer zu tun hat. Wir sehen, daß die Park Valley Leute sich für die Mission interessieren und unterstützen die Arbeit der Konferenz sehr. Sie haben auch einen Keller für eine Kirche in diesen Sommer gebaut, und freuen sich schon, daß es da in diesem Winter wird wärmer sein als in der alten verfallenen Kirche. Auch haben sie ein Haus gebaut für ihre Missionsarbeiter.

Br. Funk schreibt von einem Problem, und daß ist das einige Leute die Kirche nur hin und wieder besuchen. Es mangelt an interesse. Dieses finden wir ja überall, auch in unseren größeren Gemeinden. Und nun wünscht Br. Funk, daß wenn Leute Land suchen, sie auch an ihre Gegend denken möchten. Er meint, christliche Farmer sollten an solche Gegenden denken, um damit sie mit der Arbeit der Mission mithelfen könnten.

TREATS OR TRICKS

Elsie Heppner

Miss Heppner is a member of the General Conference Mission station at Eloy, Arizona. Her work is with Migrant people, who are always moving from place to place.

Though not quite a month of the new year is past now, there have been a number of pleasant surprises in connection with the work this year already. I would enjoy sharing them all with you; but when I read the "News Item" from Otto Hamm regarding a Hallowe'en service, I could not help but be reminded of the unusual experience I had here last October.

I had planned to have a teen-age girl spend that night with me. At the time she had difficulties at home, and I had hoped to be able to be of help to her. To my great disappointment she could not come. Evidently my hopes had soared too high, because I found it difficult to resign myself. Determined to face it with the assurance that surely the Lord had a purpose for even this, I rose from my knees. It was then, about 7 p.m., I went out to see the cause for all the barking of the dogs — every dog seems to feel it a duty to bark at everything and nothing. Going to my gate I was greeted with "Tricks or Treats." Oh no!! Hallowe'en!? I was not prepared for that! They were three teen-age children from a family of seven that had "moved" into camp a day or so previously. I invited them in, and it was 9:00 by the time they left. It turned out to be quite the unexpected opportunity

of service. They seemed hungry for the truth and listened attentively as subjects as the Trinity, the inspiration of the Scriptures etc. were discussed. Before they left, the girls (13 and 14) had each recited two portions of Scripture toward the earning of a Bible. They came to recite more verses on Sunday, and they attended Sunday evening service. On Monday morning the 14-year-old came to recite some more verses; but evidently they left the area that day. It was a disappointment to me because the girl wanted to earn that Bible so much. I may never see them again, but I trust that the verses they memorized will remain with them.

The opportunities I have had since with the mentioned teen-age girl is a 'story' in itself.

This is only one example of what makes work here interesting and challenging. Of course there are disappointments that come unexpectedly too. It is then that one rejoices in the privileges of taking them the Lord, knowing that He understands the trials and that He cares. Also, I have often been comforted with the thought and assurance that the friends 'back home' are upholding the work as well as myself in prayer.

May the Lord abundantly bless you and each faithful prayer warrior. Isaiah 43:2 has been a very special blessing to me this year already.

THE CHURCH OF CHRIST AT MANIGOTOGAN

J. M. Unrau

This year of 1960 started off with very cold weather and the 3rd of January was no exception. The temperature was near the 25 below zero mark and to add to this there was a strong wind blowing, causing severe snowdrifting in exposed areas. The weather forecast on the radio had promising words, so that our invited guests, the H. J. Gerbrandts, the C. N. Friesens and Mr. J. A. Derksen with his children set out and trusted the Lord for journeying mercies.

These visitors did certainly help to make it a blessed day of the Lord.

That afternoon two cars left Manigotogan and went over to Hole River Indian Reserve to bring a program. Some 25 turned out for that meeting. That night two car loads came to Manigotogan Mennonite Chapel to witness the baptismal service of adult believers. The J. Derksen family rendered some very appropriate songs to suit both occasions. Er. H. J. Gerbran

had been asked to bring the key message "Why a Mennonite Church at Manigotogan?" Rev. J. M. Unrau served at the baptismal service and at the Lord's supper. The candidates were: Mr. and Mrs. Hannis Bell, and Patricia Unrau. After the late service, at about 10:00 that night, we bade each other farewell and God's blessing. The southern people left for their respective homes, and the Bells, after having a night lunch, went home, happy in the Lord.

We believe that it was the Lord that led us to Manigotogan in 1957. When Trude and I sat on the doorstep of our newly rented home, it were the Bells that came to join us in the singing of Gospel hymns. They have told us repeatedly "We were seeking for something and we didn't know what. We were willing to give our home to the work of the Lord and never knew that it was our hearts He wanted." We had regular Bible study periods from the Gospel of St. John and the Acts of the Apostles. It was then that the Bells got to see that it wasn't enough just to belong to a church. Their testimonies might bear this out more in detail. Indeed it was a glad work of the Lord and it was a joy for us to see their lives transformed and

become children of God.

Another step that led to this memorial day was when they came out and asked for baptism upon faith and church membership. Expressly saying that they would like to join the Mennonite church. All this we believe was pleasing to the Lord and it has been marvelous before our eyes.

This truly was a great day and yet one can't say that it was free from anxieties. It was historical in that it was the first baptism service of our Mission in northern Manitoba. Yet the forming of this small nucleus at Manigotogan going under the name of "Grace Mennonite" will never amount to anything unless the Lord is able to work through the members in proving to the world that we are His and will live it in all of our life. It is only candidates of genuine faith in Jesus Christ we seek to baptize. May the Lord grant to us His Holy Spirit to discern the spirits.

Baptism is a testimony to the world that one has died to sin and has been made alive in Christ. Yet with the frailties of man we ask ourselves, have we been true to this great testimony in the past? It is our prayer, that we as missionaries and those that have been baptized and also those who read this, may go forward with I Cor. 15:58.



MR. BELL — TESTIMONY

I am thanking God for Salvation, and the more I get to know Him, the more I find Him true. It is my desire that others might come to know Him too. He guides me from temptation and leads me on His way to live for Him.

MRS. BELL — TESTIMONY

It's almost a year since the Lord came into my heart. That night I felt that the Lord was giving me my last chance to repent and be saved. I knelt where I was and asked God to have mercy on me a sinner.

Praise God he did. I am thankful for His many promises. I praise His Holy Name for His saving, and keeping power.

The Bell family, back row, left to right: Hannis, Dwight, and Wesley; sitting, left to right: Bruce, Mrs. Bell, Terrance, Miles and Mr. Bell.

DEDICATION IN GRANDE PRAIRIE

John and Katie Friesen

January 31, 1960 is in the past, yet it will linger in the minds of many who attended the dedication service of the Mission Station in the city of Grande Prairie, Alberta.

For this great event we were privileged to have exceptionally good weather, real good speakers and many others from far and near which really helped to make this day a success.

In the forenoon we had the dedication service. We begin with singing, "Praise God From Whom All Blessings Flow." A few remarks were made concerning the phrase "Behold, the Dwelling of God is with men"

(Rev. 21:3): the choir sang, and then the house was dedicated to the Lord and His service by Rev. H. H. Penner. The rest of the forenoon was filled in by Rev. D. P.



News Item: Andrew Shelly assumed office as executive secretary of the Board of Missions of the General Conference Mennonite Church.



Rev. and Mrs. John Friesen and family of Grande Prairie, Alta.

Neufeld who pointed out to us that the Lord called workers all hours of the day, and by some voluntary workers who help in the construction of the building. Peter Braul (Calgary) testified as to the "foundation," Rudy Janzen's (Calgary) thoughts centered around the "construction" and John Janzen (Rosemary) laid emphasis on the "Light." All the messages, testimonies and singing were very impressive and served as a good preparation for that which was to follow in the afternoon and evening.

The afternoon was taken up with singing, a message on "Behold, I have set before you an open door" Rev. 3:8 by Br. Penner and one on I Cor. 16:13 "Watch ye, stand fast in the faith, quit you like men, be strong" by Br. Neufeld. A brief history concerning the work up here was brought by Rev. D. Boese, which was followed with brief remarks by Rev. P. Heidebrecht, who represented the provincial Mission Board.

News Item: Dr. and Mrs. Homer Janzen of Saskatoon, Saskatchewan, and Miss Anne Neufeld, Margaret, Manitoba, will be ordained at the Conference in July.



Church building 28x48
with a seating capacity
of 200

To close off this great event we gathered together in the evening to hear a trio and see the film "Regions Beyond." This gave us a real insight as to what Missions meant. We hope that many a heart will have been touched and urged on to henceforth pray more, give more and go if and when God calls.

The church has been dedicated to the Lord. The doors are now opened for the unchurched of this area. In the future we'll be occupied in going from house to house inviting them to come to Sunday school and other church services. Please pray that this work will not be a failure, but success. May many souls in this district find "Life" more abundantly and His children be instructed as to what the Lord's will is in their lives.

ONE MISSIONARY FOR 120,000 SOULS

"Why go to Formosa?" is a question that Palmer and Ardys Becker of Marion, South Dakota, probably had to answer many times before they left the United

States last year. Someone may have pointed out, "There are already nearly 500 Protestant missionaries for that small dot on the map."

However, the Beckers knew why they were going to Taiwan. About 500 missionaries they say, "Most of these missionaries came from the China mainland; therefore, over 400 missionaries work with the three million mainland refugees. This means one missionary for 20,000 mainland people."

"But the Mennonite mission came to work with the original Taiwanese people. In contrast to the three million mainland Chinese, Taiwan has six million Taiwanese, with fifty Taiwanese-speaking missionaries concentrated their work on these people. That means 120,000 people to one missionary! Is it any wonder that only 2 to 3 per cent of Taiwan's population is Christian? We feel there is plenty of work here for us."

PROGRESS IN MISSION WORK IN COLOMBIA

In Colombia, South America, missionaries do not always have an easy time, so it is encouraging to hear of progress in the Lord's work. Helen Keiser, who with her husband is stationed at Cachipay, writes:

"We have witnessed the working of God's hand in this section of the country in a very wonderful way in recent weeks. There is an awakening of interest in many places, rural as well as in some neighboring small villages. The door is open. We are thankful for our Colombian laymen who feel the necessity of going out to testify, for there is much more than missionary personnel alone can accomplish. We pray for more national workers and more missionaries to share in this awakening."

Gerald Stucky of Berne, Ind., presently on furlough from Colombia, has been presenting the challenge of witnessing to congregations in the United States. Pictures and tape recordings tell the life story of a convert whose enthusiastic testimony has won many of his friends and neighbors to Christ.



Dr. A. G. Thomas, the doctor who came to help out on his vacation.



We nicknamed him "Bholu" meaning "bear."

YESTERDAY

Sometimes God sends us very special yesterdays. This was one of them. The day started off just as busy as all the others had been with our heavy in-patient load at the hospital and a full surgery schedule. Morning ward rounds in itself was quite a task. By the time we walked around and saw two hundred patients and heard their complaints and prescribed for them and looked at some of their dressings, we felt as if we had done a day's work. In fact, sometimes the morning was hardly long enough in which to finish rounds.

This "yesterday" held three things of special interest:

1. A special answer to a special prayer—this happened in the morning. For months, in fact, for a full year, we had prayed for an Indian doctor to come and help us out at the hospital. Suddenly a letter arrived from an elderly doctor from a neighboring mission to say that he had heard of our need and would like to spend his vacation with us helping out. And on this "yesterday" he arrived—truly God's answer to ours and your prayers.

2. The next thing of special interest was humorous and happened at noontime. It was nearing dinner time and people were busy cooking by the time we finished our morning rounds. Sometimes we were so tired and hungry by this time that we were almost tempted to sit down and enjoy rice and curry with our patients. In one of

our emergency housing units, which was just recently erected, we came across a woman cooking fish curry. One tiny little fish was still very much alive and jumped out of her water pan, before he got himself prepared for dinner. The woman grinned at us and said, "He has come to see Jagdeeshpur." Of course we all laughed with her.

3. The third item I will entitle "extremity." That evening a man came in from a village some miles distant. He had been mauled by a bear that morning. I have never seen a better case of scalping than this one. Practically his whole scalp was off, besides numerous smaller gashes on his arms and shoulders. Such a time as we had—washing and suturing, washing and suturing, one wound after another. A few days later I saw him when his wounds were being dressed and he laughed when I said to him, "buchi gaya," meaning "you are still alive," or "you are saved."

Yesterday had become today, and as I walked home from the hospital at 1:30 a.m. the night was cool and clear and the stars were glorious in their brightness. Physically I was weary, yes, but I had the wonderful consciousness of God's nearness and the comforting knowledge of having helped someone in need.

In the service of the King,
Anne Penner

LANGUAGE, THE TOOL TO SUCCESS

Raymond Reimer

Impatience leads to frustration. When desires and opportunities surround one, it is difficult to be patient and to make wise decisions.

As new missionaries to Japan we were to spend two years in language study in Kobe. We were warned that next to a disciplined devotional life to know the language was of utmost importance. We soon discovered how true this was.

When we began our language study I was eager and impatient to witness. Soon opportunities came. I accepted with great joy. I soon found myself busy with Gospel work and as a result my language study suffered. Furthermore, being in charge of the mission home in Kobe also required much extra attention at times.

One of the witnessing opportunities which I accepted with greatest joy proved to be the greatest frustration. A request came to teach English Bible at the Engineering Department at Kobe University. This English Bible Class was headed by the librarian of the department who was a Christian. We met once a week and there were about twelve students who attended. Some were Christians; others came being motivated by a desire to improve their English. Nevertheless, I thought this would be a real opportunity to witness. As our Bible Study continued they began to ask many questions. Their English Bible vocabulary was very limited and I was not able to converse in Japanese. During the discussion period in their desire to express themselves they spoke in Japanese because they could not do it in English. I began to realize that I was not able to communicate the Gospel to them. Often they left the class with many unanswered questions. It grieved me deeply to see this happen. I was reminded again and again how important a tool the language really is. During our second year of language study I limited myself to

helping in the small Kobe Mennonite Church and tried to spend as much time in language study as possible.

Now we have moved to Nobeoka. Even here, for at least another year and probably even the remainder of our first term, we will need to give much priority to language study. At the same time there are many open doors for service and witnessing. Our hearts yearn to make use of every opportunity in order to make Christ known. Therefore we are in constant prayer asking the Lord to guide us in dividing our time between language study and such service that will be pleasing unto Him. It is our prayer that our ministry in Nobeoka will not be prompted by impatience and eagerness but rather by faith and understanding guided by the Holy Spirit.

A FEW PRAYER REQUESTS:

1. Wisdom and memory to acquire the language.
2. Pray for the salvation of a number of high school students that we are in contact with.
3. That our own lives may be honoring to Christ in our daily contacts with the Japanese —
 - (a) Our doctor
 - (b) The carpenter
 - (c) The janitor here in the building
 - (d) The people in the office of the Shoko Kaikan
4. On Christmas Day we distributed a Christmas tract with one of the Gospels to every apartment in this building plus other people we have contact with. Pray that God may further guide and bless this effort to the salvation of souls.
5. Pray that the Lord may guide us definitely when and where to move.

MISSION BOMBARDIER BECOMES ANGEL OF LIGHT

Edwin Brandt — Loon Straits

January 2, we as a family had just arrived back home at our Loon Straits Mission post. We had enjoyed a week with relatives and friends besides having some business and seeing the Dentist. A tired family retired that night.

At one o'clock, just after midnight a hard knock was heard at the back door — what could this mean? After rushing to the door, two local young fellows entered, one having just walked in from the lake saying that he had left a man, woman and eight-year-old on his truck about a mile and a half from here jammed in rough ice. Could I come out with the Bombardier to bring them in. A terrible snow storm was sweeping across the lake with winds up to 45 mile per hour, temperature well below zero. It did not take us long to head out into the storm — would we find that truck? We lost the trail, it was impossible to see, visibility was nil. After nearly getting hung up on rocks and reefs way off course, we struck out with the wind on our side, somewhere in that direction was that truck. After a while our lights were turned off — could we see the lights of the truck? Once we thought we saw a ray of light, we continued on our way. Again lights turned off — we now saw more clearly a faint ray of light shining into the sky. With our lights off, we headed for that light. We could not distinguish the two headlights of the truck until we were

about 20 feet from it.

When we pulled along side of the truck, the door opened and 'Thank God you found us' was heard from the lips of the woman. They had been on that truck waiting for three hours, they had given up all hope of anyone ever finding them alive — the ray of the Bombardier light shining into the storm which they saw gave them hope — so by blinking their lights which we could see, we found them.

Now we were all safe on the Bombardier — but where was home? Again trusting that the wind had not changed we headed towards shore, it was impossible to follow our own tracks back, visibility was again nil. After driving a while, which seemed a long time we came upon some large rocks and reefs — where was this? With the help of 2 radar-lights we finally found that we had hit shore not too far from home, (the place where we lived when our house was being built) following the shore closely we got safely home shortly after three a.m. with the gas tank showing empty.

This will be a 'night never to be forgotten.' Hearts have been touched. God has spoken — will He receive the glory? Pray for these people who sat and drank in the word that evening in our service. Pray for us that we might be instruments to win them and others to Christ. We have received a hearty 'thank you' for risking our lives to save them — does it pay?



Miss Edna Dalke is the latest addition to our Mennonite Pioneer Mission staff. She has accepted a two-year assignment to teach at the mission school at Pauingassi. Miss Dalke is the daughter of the late David Dalke, Morden, and has received her training at the Morden schools, the Elim Bible School, Canadian Mennonite Bible College and Manitoba Teachers College.

CROSS LAKE AS WE SEE IT

Edwin and Tina Giesbrecht

As we stepped from the little plane onto the hard-crusting snow one cold, wintery morning, we knew that we had reached our long-awaited destination. From the air we had already seen the place which was to be our home for the next six months. Many questions arose in our minds as we caught the first glimpse of the settlement. Would we be able to do the work that was waiting for us there, would the people be friendly or would they be hostile towards us, would we like the place where we were to live? The answers to these questions were soon to be found out.

No sooner had the plane landed, when we saw Indian people gathering around the plane. Some of them came for parcels, others came out of curiosity. Nevertheless, all of them smiled and shyly looked us "foreigners" over. Some of them even said "good morning." Our first impression of the people was good and this made us feel at home already, knowing that we would like the people.

As we continued on our way to the missionary's home, we felt a warmth inside, even though the air outside was bitter cold. Soon we were to meet the missionary family, and when we saw the house where they lived, we knew at once that we would like the place in which we were to live. The Missionaries, Rev. and Mrs. Otto Hamm made us feel at home as soon as we met them and soon we felt as if we had known each other all our lives. Now there was not only a warmth within us, but also a warmth without. The house was so cozy and warm we soon forgot about the cold outside.

Then we got our first taste of the good food that is prepared here in the north and it did not take us very long before we had our northern appetite for food.

Next we were to have our first glimpse of the work here. We dressed as warmly as we could and boarded our only means of transportation—the tractor and sleigh. We were off to the meeting. On our arrival, we found we were covered with

snow, but this didn't matter, we brushed off the snow and went into the Indian home. Another new scene awaited us here, for as soon as we came in, the children and older ones as well crowded around us, each one trying to be the first one to see the new people. The house consisted of two meagerly furnished rooms. This, we found out later, was one of the better homes because there are many who live in only one small room. The furniture consisted of a crude table and a few boxes to sit on. In some places they have another box which is used for a cupboard. Some have beds, but in places they have no room for a bed so they sleep on the floor and carry out the bedding for the day. Almost every house has a large family living in it, so at night they need all the floor space for the beds. They never keep a fire in their stoves at night because they are afraid of having their houses burn down.

Another phase of our work here is Sunday School work. We have Sunday School in our chapel afternoon as well as four miles north of here Saturday morning. The children seem to enjoy it very much, but they come very irregularly. A great hindrance here is the language. The children under seven years of age, who do not go to school, understand and speak no English, so only the ones that go to school understand the lessons. The Sunday School papers that are handed out are very much appreciated. They hang these on their walls in many of the homes. On the way to Sunday School in the country, we hand out leftover papers and even the older ladies stand outside waiting for their papers. Cree Christian literature is also handed out every month. This gives us a fine opportunity for house visitation as well.

On one occasion when we went to visit a lady, we found her outside chopping her own wood. To show our Christian love towards her, we offered to chop the wood and carry it in for her. Her brother was away trapping, she has no father, and her

mother was sick in the hospital.

Our evening meetings which are held in our chapel are well attended. The people here as well are very irregular. They like music and this is one place where they can hear it, so we are happy to be able to present recorded gospel music to them and also music from our instruments. Many, who do not even enter the church, hear the music through the public address system. It is our prayer that this might speak to the people and that they may have a desire to hear more of the word of God.

The scenery here in the northland is

one thing which we shall never forget. Driving amongst the heavily snow-laden spruce trees at night is almost too beautiful for words. There are many other places where we can truly behold the wonders of God's creation and this humbles us, for we do not quite realize why a great God would entrust all these beauties and wonders to us. With all these beauties surrounding us, how can we help but love the place where God has led us. But again and again, we must realize our weaknesses and depend wholly on God for guidance and strength, for without Him we can do nothing.

News Item: Edwin Brandt visited Chief Cook and Bloodvein. They received a very hearty welcome. At the same meeting Chief Cook had the Band vote whether the MPM should locate at Bloodvein. The vote was unanimous that a station should be built.

News Item: The Edwin Brandts made a fast trip to Gimli hospital with one of the Mowat boys. He had lit a match to have a look at their batteries (have a small light plane) and the battery blew up. It got him right in the face and into the eyes. In a little over three hours we had him in the hospital. The doctor was very glad we got him there so soon.

News Item: Larry Kehlers visited Alberta and B.C. during the Christmas holidays. Spoke to 16 different groups while they were there. There seemed to be a real interest in the work in the Lake Winnipeg area. Mr. Bergen the school principal and the local Christians kept the services going while the Kehlers were gone.

News Item: The Jake Neufelds, formerly of Winkler are teaching at Pine Dock this year. They have regular Sunday School and have had attendances of nearly 50.

News Item: Dr. John Bauman son of Harvey Baumans, missionaries to India of Bluffton, Ohio is on the staff of the Vellore Christian Medical College, Madras, India since last October.

News Item: The Springridge Alberta church and a ladies group of the Bergthaler church at Winkler each contributed money for the purchase of a microscope for the Vellore Medical College.

News Item: Leona Cressman of Kitchener, Ontario, returned to her home early in March for a year's furlough after completing her second term of missionary service in India.

News Item: Andrew Shelly, Albert Gaedert, George Groening, and Leo Driedger visited General Conference workers in Mexico in February. There is a large amount of work being done on a relatively small budget.

News

In den letzten Jahren ist im Kongo eine Sekte aufgestiegen die in manchen Gebieten schon sehr eingegriffen hat. Ihr Glaube ist eine Mischung von Christentum und Heidentum. Sie stellen dar daß Christus der Heiland der Weißen Rasse sei und ein Kabango Simon, der anno 1951 gestorben ist auferstehen wird, und der Heiland der Schwarzen Rasse sein wird. In den letzten Monaten haben etliche Leute die anderswo arbeiten und nun zurück gefehrt sind diese Irrlehre auch bis in unser Gebiet gebracht. Wir möchten an diese Sache eurer Fürbitte empfehlen.

MENNONITE PIONEER MISSION

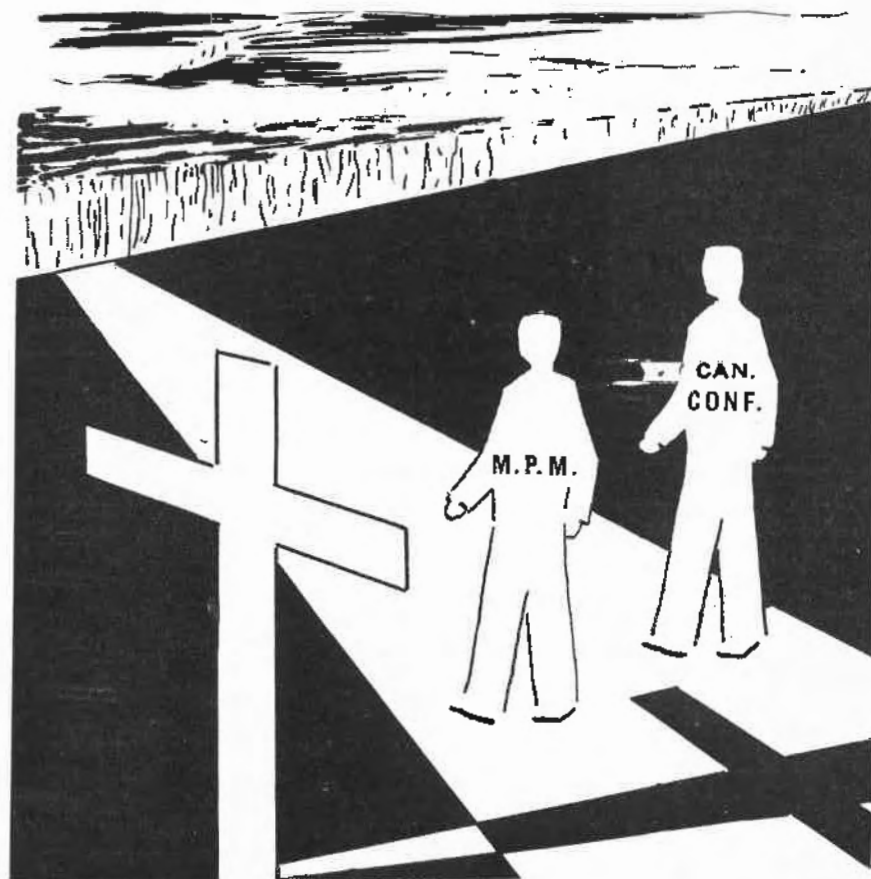
OUR MISSIONARY FAMILY

Vol. XVI

June, 1960

No. 2

Harvest Fields of the World



WIE LIEBLICH SIND DIE FÜSSE DERER DIE DEN FRIEDEN VERKÜNDIGEN!

Dieses Blättchen bringt uns kurze Berichte von den verschiedenen Missionsgemeinden und Missionfeldern der Konferenz. Auch haben wir hier die Bilder mancher Arbeiter. Es gibt uns dieses eine Übersicht über unsere ganze Missionstätigkeit, und soll uns helfen mehr zielbewusst für die ganze Arbeit zu beten.

Das Evangelium ist die gute Botschaft. Es reinigt, stärkt und verleiht eine neue Hoffnung. Das Evangelium hat einzelnen Personen, ganzen Familien und Nationen einen neuen Halt im Leben gegeben. Ganze Gegende haben einen neuen Aufschwung im moralischen und ökonomischen Leben durch das Evangelium erfahren.

Es sind aber noch so viele die das Evangelium nicht gehört haben. Wir haben diese Leute in unsern Grossstädten, in den weit-entlegenen Ortschaften des Nordens und in den dicht-bewohnten Distrikten, Dörfern und Städten des Südens. Die Erfahrung will uns lehren, dass wir solche Leute sogar in unsern christlichen Heimen haben und auch noch in Predigernfamilien. So oft hat man schon gehört von suchenden Seelen die sogar Jahre auf einen Friedensboten gewartet haben.

Um das Evangelium allen Völkern zu bringen wird es noch viele Friedensboten brauchen. Wir wollen auch ferner unsere Boten zu den Indianern, zu den Grossstädten und zu den entfernten Gegenden senden. Doch, um die Botschaft allen Leuten zu bringen brauchen wir, oder braucht der Herr Seine Friedensträger in jedem Dorf, Schule und Familie. Alle die die Friedensbotschaft erfahren haben, sollen sie auch weiter tragen. Dann sind die Füße auch wirklich lieblich. Tragen Deine Füße diese Friedensbotschaft?

News Item: Miss Annie Penner has just completed her second term as missionary to India. She arrived at her mother's home on June 29. Sister Anne will attend the Conference of Mennonites in Canada sessions at Steinbach and then tour some western churches as a member of the CM-BC missions team.

News Item: On June 5 two women were baptized in our chapel at Cross Lake.

News Item: The Larry Kehlers of Matheson Island are terminating there work with the Mission in August and will continue with their further preparation at Bethel College.

News Item: The Mennonite Pioneer Mission together with the Board of Education of the Manitoba Conference is sponsoring Children's Camps at Loon Straits and Matheson Island this summer.

THE MENNONITE PIONEER MISSION

Founded In 1945

Home Office: Altona, Manitoba

**REV. GERHARD PETERS****HAMILTON UNITED MENNONITE FELLOWSHIP
ONT.**

Rev. and Mrs. Gerhard Peters serve the Hamilton United Mennonite Fellowship. The fellowship was founded in 1952 and has since then reached the membership of 21, but the average attendance at their services is thirty-five. Two new members were added last spring. The potential of the field is unlimited as to people, but there is keen competition.

REV. HENRY FRANSEN**ST. CATHARINES GRACE MENNONITE CHURCH
ONT.**

The workers of this church are Rev. and Mrs. Henry Friesen. This work was started in the beginning of the year 1956. It has now a membership of one hundred and thirty members. During the last year ten new members were added. The average attendance is 250. They have an average Sunday School attendance of two hundred and twelve.

**J. J. KLASSEN****PEARDONVILLE MENNONITE CHURCH, B.C.**

Rev. and Mrs. J. J. Klassen are pastors at the Peardonville Mennonite Church. The Mission was started in 1956 and today has 52 members. Five members were added during the past year. They have ten Sunday school classes with over a hundred pupils. A few hundred people can be reached by this church.



REV. MENNO EDIGER**COPPER CLIFF WATERS MENNONITE CHURCH**

Rev. and Mrs. Menno Ediger are the pastors of the Waters Mennonite Church at Copper Cliff. The church was begun in 1948 and has now a membership of twenty. Ten new members were added during the past year. The average attendance at Sunday school and worship services is 65-70. There is hardly a limit to the possibilities of this field.

REV. IRWIN SCHMIDT**NORTH BATTLEFORD MENNONITE CHURCH, SASK.**

Rev. and Mrs. Irwin Schmidt are in charge of the Mennonite church at North Battleford. The mission was started in the fall of 1951. The membership of this church is 30 although the average attendance per Sunday is seventy. Six new members were added last year. Many people can be reached by this church.

**REV. ISAAC ENS****PRINCE ALBERT GRACE MENNONITE MISSION SASK.**

Rev. and Mrs. Isaac Enns serve the Lord through the Mennonite Church Mission. The mission was begun in 1939 but is still not organized as a church. The average attendances at their Sunday Morning worship services is approximately eighty people. Some activities in this church are Ladies' Aid meetings, girls club and Sunday school teachers meeting.

REV. FRANK ENS**MAYFAIR HEBRON MENNONITE CHURCH**

The pastors of the Hebron Mennonite Church are Rev. and Mrs. Frank Ens. Br. Enns serves in three areas. These are the Bluebird and Northvale (Hebron Mennonite Church), Belleatte and Spiritwood (Mission stations), and the Mayfair Hoffnungsfield Mennonite church. This work was begun in 1915 and has now a membership of 38.

REV. P. B. FRIESEN**MEADOW LAKE IMMANUEL MENNONITE CHURCH**

Rev. and Mrs. Peter B. Friesen are serving as pastors of the Immanuel Mennonite Church. Br. Friesen also serves at two other country churches and in Meadow Lake. Since the church was started in 1929 with 10 families attending, it now has increased its attendance to 53 families at five locations and a membership of 76. The Sunday school attendance too, is very good. Only one member was added during the past year. The missionary outreach in this area is promising.

REV. D. P. FRIESEN**MEADOW LAKE GRACE MISSION**

Rev. and Mrs. David P. Friesen are in charge of the Grace Mission at Meadow Lake, which was started in 1957. The Mission has a membership of eight, but fifty people attend their morning worship services. Some activities in their church are Christian endeavor, choir practice and church council meetings. The missionary outreach on this field is unlimited.

EDGAR EPP, acting pastor**REGINA GRACE MENNONITE CHURCH, SASK.**

Serving the Grace Mennonite church in Regina as acting pastors are Rev. and Mrs. Edgar W. Epp. The church was started in 1955 and now has a membership of sixty. Approximately 76 people worship in this church each Sunday morning. Monthly activities in this church are such as Ladies' Aid, Christian Endeavor, and German worship. One new member was added this year. The missionary outreach is unlimited—city population—105,000.



REV. J. J. DYCK

PIERCELAND IMMANUEL MENNONITE CHURCH

Rev. and Mrs. J. J. Dyck serve the Immanuel Mennonite Church at Pierceland. The church, founded in 1938, has a membership of fourteen. Their church building is not finished but regardless of this, thirty-seven people come to worship on Sunday mornings. The missionary outreach is limited.

JACOB REIMER

GOULDTOWN, MENNONITE CHURCH

Rev. and Mrs. Jacob Reimer are in charge of the Mennonite Church at Gouldtown. The services, conducted in the English language are attended well. Five new members were added last year bringing the church membership to twenty-six. Weekly Bible and prayer meetings are conducted in the church with an attendance of ten. The church is actively engaged in mission work.



C. C. BOSCHMAN

CARROT RIVER MENNONITE CHURCH

The pastors of the Carrot River Mennonite church are Rev. and Mrs. C. C. Boschman. The work was begun in the summer of 1955. The Petaigan church has joined with the Carrot River Hoffnungsfield church and there is one church now called the Carrot River Mennonite Church. They worship in a newly built building with an average attendance of thirty.





REV. PETER FUNK

PARK VALLEY BETHEL MENNONITE CHURCH

Rev. and Mrs. Peter Funk serve the Lord at the Bethel Mennonite Church at Park Valley. About 25 people attended services in the homes until a church was built in 1940. They now have a membership of nine and average attendance of 40 and four Sunday school classes.

REV. ABE BUHLER

BETHANY MENNONITE CHURCH, LOST RIVER

Rev. and Mrs. Abe Buhler are the pastors of the Bethany Mennonite Church at Lost River. The church, founded in 1916, had an average attendance of 27 which has since then increased to 115. Seven new members were added during the past year. The services are conducted in the English and German languages. The weekly prayer meeting is attended by about twenty people. The potential of the field is unlimited.



REV. JOHN FRIESEN

HILLSIDE MISSION CHURCH, GRANDE PRAIRIE, ALTA.

Rev. and Mrs. John Friesen serve their Lord through the three Mission churches at Grande Prairie, Lymburn, and Wembly. Thirty-five people worship in a newly constructed building at Grande Prairie. About the same number of people attend the services at Lymburn. Also in this church three new members were added during the past year. Various activities such as evening services, Bible studies, prayer meetings and a half hour radio program every six weeks are taken part in by the people of these churches.



**D. J. NICKEL****TABER MENNONITE MISSION, TABER, ALTA.**

Rev. and Mrs. D. J. Nickel serve the Taber Mennonite Mission as pastors. The mission was begun in 1950 and today has an attendance of 120, but is as yet, not organized. They have four Sunday school classes with an enrolment of 70 pupils. Three were baptized in their church last year. There is an increasing interest in the church to assume more local responsibilities.

REV. P. A. UNGER**NORTH HILL MENNONITE MISSION, CALGARY, ALTA.**

In charge of this Mission are Rev. and Mrs. Peter A. Unger. The work was begun in 1956. About 75 people worship in a newly purchased church building. The Sunday school has an attendance of 67. This looking forward with confidence, knowing that it is meeting a definite need in a growing city.

**BILL BLOCK****VANCOUVER MENNONITE MISSION, B.C.**

The pastors of this church are Rev. and Mrs. Bill Block. The work, begun in 1952, has now a membership of 145. These people participate in various activities such as Bible and Prayer meetings, Christian Endeavours, Women's organizations, Men's Brotherhood and young people meetings. Seven new members have been added in the past year. Several hundred people can be reached through this mission.

**REV. ELMER DICK****FIRST MENNONITE CHURCH, BURNS LAKE, B.C.**

The First Mennonite Church at Burns Lake is served by Pastor Elmer Dicks. Thirty people attended the services in 1954 when the Mission was started and has since then increased to one hundred and ten. The church has thirty-six members; Seven have been added in the last three years.

REV. A. B. KOOP**FIRST MENNONITE MISSION, CHILLIWACK, B.C.**

Rev. and Mrs. A. B. Koop are in charge of the First Mennonite Mission at Chilliwack. This Mission was begun in the spring of 1947 and today has a membership of 92. Approximately 225 people attend their services every Sunday. These services are conducted in two languages. They also have a choir and weekly prayer meetings which are well attended.



Rev. and Mrs. Jacob M. Unrau serve the Grace Mennonite church at Manigotogan. This mission was begun in 1957 and in January of this year it was organized and a church was established. The church has five members, but 35 people attend their services. The possibilities for missionary outreach are about average; several hundred people can be reached by this mission.

REV. I. G. HARMS**SOUTHBANK MENNONITE CHURCH, B.C.**

Serving their Lord through this church are Rev. and Mrs. Isaac G. Harms. The services are held both in the German and English languages. The weekly prayer meetings are attended by about 20 people. This work was begun in 1957 and its growth has been hindered by tradition and worldliness in the area.

REV. A. D. DICK**FIRST MENNONITE CHURCH, EDMONTON, ALTA.**

Rev. and Mrs. Arthur D. Dick are in charge of the First Mennonite Church in Edmonton. The church was started in 1949 and has now a membership of thirty-four people, although about 100 people attend their Sunday morning worship services. Three new members were added during the past year. The missionary outreach is great as in most city churches.

ABE NEUFELD**NEW WESTMINSTER MENNONITE CHURCH, B.C.**

Serving as pastors in this church are Rev. and Mrs. Abe Neufeld. The Mission was started in 1943. One person was baptized during the past year and the membership now rates at 60 people. The missionary outreach is great and there is a need for a larger church here. They have a Children's Hour each Friday, Christian Endeavour once a month and a ladies' mission society every two weeks.

REV. H. D. PENNER**OLIVET MENNONITE MISSION, CLEARBROOK, B.C.**

This is a new mission church, begun in January of 1960 and is served by Rev. and Mrs. Henry D. Penner. The average attendance at their worship services is about a hundred people. A Catechism class has been started and about 18 attended. This group feels that their work meets a definite need in the area.

**REV. BOB ROGERS****PEOPLES MISSION OF THE MENNONITE CONFERENCE, FORT ST. JOHN, B.C.**

Rev. and Mrs. Bob Rogers are serving the Peoples Mission at Fort St. John. The work was begun in spring of 1958 and has an average attendance of 35. Br. Rogers reports that several hundred people can be reached by their church.

REV. HENRY ISAAC**BRANDON MENNONITE MISSION, MAN.**

The pastors in charge of this church are Rev. and Mrs. Henry Isaac. About 40 people worship in a newly constructed church. Special projects taken part in by this church are to finish the building and repay the debt, and supporting missions. They planned to have \$500 of their debt paid by July 1. There are countless families that can be reached by this Mission.

**REV. H. T. KLASSEN****STERLING AVENUE MENNONITE CHURCH, WINNIPEG, MAN.**

Taking care of this church as pastors are Rev. and Mrs. H. T. Klassen. In 1948 this Mission Church was started, but organized only in 1958. They now have a membership of 38. A Catechism class has been started this year. The Sunday School has over a hundred pupils enrolled. Br. Klassen reports, that the field is white unto harvest.

**REV. H. NEUFELD****PAUINGASSI, LITTLE GRAND RAPIDS, MAN.**

Missionary Henry Neufelds serve the mission station at Pauingassi. The Mission was started by the Mennonite Pioneer Mission in the fall of 1955. There are about 60 people who attend their services. The Neufelds can now speak in the native language without an interpreter. They also have one Sunday School class. Miss Edna Dalke will be helping them as a teacher in the school at Pauingassi this coming year.

LARRY KEHLER**MATHESON ISLAND, MAN.**

Serving the Matheson Island mission station are the Larry Kehlers. This mission was begun in 1948, the first of the stations of the Mennonite Pioneer Mission. Sixty people attend their services. They have four Sunday School classes with an enrolment of forty-one pupils. Other activities at this mission station include youth fellowship, Bible and prayer meetings, ladies' aid, and girls and boys clubs.

**REV. WM. DICK****TORONTO UNITED MENNONITE CHURCH ONT.**

Rev. and Mrs. William Dyck are pastors of the Toronto United Mennonite Church. The work was begun in 1945 and today has a membership of seventy-five. The group worships in a newly constructed church building with an average attendance of 115 per Sunday. Two new members were added to the church during the past year. Br. Dyck reports the possibilities for missionary outreach are practically unlimited.

JAKE KRAUSE**HAYS MENNONITE MISSION, VAUXHALL
MENNONITE CHURCH, VAUXHALL, ALTA.**

Serving as pastors in the Hays Mennonite Mission and the Vauxhall Grantham Mennonite Church are Rev. and Mrs. Jake R. Krause. The mission was founded in 1959. Fifty-seven people are attending the worship services at the Mission, and about the same number at the Vauxhall Mennonite Church. Some services are conducted in the German language. Catechism classes have been started this past year.

**EDWIN C. BRANDT****LOON STRAITS, MAN.**

Rev. and Mrs. Edwin C. Brandt are in charge of the mission station at Loon Straits, which was begun in 1955. Thirty to forty people attend the services. Here too, there are four classes in Sunday School with 50 pupils attending. The weekly Bible and prayer meetings are well attended. A boys and a girls club has been started. This is the latest station to have been opened by the Mennonite Pioneer Mission.

**OTTO J. HAMM
CROSS LAKE, MAN.**

Serving the Cross Lake Mission station are Rev. and Mrs. Otto J. Hamm. The mission was started in fall of 1956. An average of 72 people attend their services. They have a Sunday School enrolment of 52 pupils divided into four classes. At the present time the Edwin Giesbrechts from Saskatchewan are assisting the Hamms in their work at Cross Lake. On June 5 two people were baptized on confession of their faith.





The earnest emphasis in whole-hearted surrendering to, and trusting for the inspired Word of God, the Bible is an urgent need for the present Japanese churches, for, firstly, this is the only way to break down the hard shell of heathenism which has rooted deeply in the hearts of Japanese people, and has been cultivated historically throughout many ages in the society of this country. The reaction of the people for Christianity, in most of the cases, is either refuse it or accept it merely on the same level as they do for heathen religions. For many of the people, God of Christianity is recognized merely one of those gods they have known before. The responsibilities and privileges of Japanese churches are to present these people, and to urge them to accept God, Christ and the salvation of the Bible, and nothing less than that. Jesus said, "but I have chosen you, and ordained you that ye should go and bring forth fruit" (John 15:16). Unless the heathen soil of Japan be cultivated enough by the light of the revelation of the Word of God through the power of the Holy Spirit, the seed of the Gospel may not bear any fruit.

Secondly, this is the only way to establish the strong and firm Christian churches as "the pillar and ground of the truth" in Japan. Jesus, not only said, "that

ye should go and bring forth fruit" but also added "and that your fruit should remain." All of the problems, difficulties, and weaknesses of churches and individual Christians are directly related to the question whether we accept and follow the Word of God as the only authoritative rule of all of our conducts or not. Any compromise immediately weakens churches and its terrible and sad results may last hereditarily for ages among people. The recovery of the early Anabaptists' visions is really needed here in Japan, too. Only the true disciples of Christ can stand firm against the rushing tide of heathenism, atheism and materialism of this country. The church of Christ should lift up the standard of the Bible highly in this evil world.

Thirdly, this is the only victorious way for us to fight against the awful power and the wisdom of Satan. There is the power and authority of the living Almighty God our Father in His Holy Word to which we are called to minister. The Lord will surely give the eternal blessing to the labour of those who are faithful to His Word.

This is indeed the hardest battle we have to fight. Therefore, please let me call your attention in order that you may give understanding and special spiritual support to us Japanese Christians and churches that we may realize and be encouraged that we are not fighting alone but fighting a good fight of faith with the Lord and also with you, the dear brethren in the Lord.

As a Japanese pastor, my desire and prayer is that the Name of the Lord Jesus Christ may be honoured and exalted among Japanese nation, and that the time of "Japan for Christ" may come soon. This can be done only through the Christ-centered, the Spirit-filled Churches. And the key to it is the Word of God which our merciful God has given to us Japanese.

Takashi Yamada
Kobayashi City, JAPAN.

ENGLISH BROADCAST HEARD IN TAIWAN

An English radio program, "A Thought for Today," is heard in Hwalien, Taiwan, daily. The fifteen-minute broadcast, conducted by General Conference workers Palmer and Ardys Becker (Marion S.D.) explains the way of salvation, teaches moral truths, and interprets American beliefs and customs.

The Bible study on the broadcast includes a form of correspondence course. Workers have prepared a series of books for listeners and more than six-hundred copies of each of the three books thus far completed have been sold.

The church does the follow-up work, distributing literature and extending invitations to attend church. Several young people have joined the youth fellowship as a result of the broadcast, and others have told missionaries that their lives have taken on new meaning.

The Beckers hope to be able to extend the broadcast to a half-hour program. They also hope to begin radio work in the cities of Taichung and Taipei.

NORTHERN DISTRICT MENNONITE MEN AID MEXICO PROGRAM

Mennonite Men of the Northern District Conference on June 18 voted to raise \$3,000 for Mexico. The \$3,000 is to purchase a tractor for use in the agricultural project engaged in by the Board of Christian Service in the Cuauhtemoc area.

The tractor will replace one now on the field which is "falling apart." Mennonite Men's groups or congregations wishing to help in the experimentation program in Mexico may wish to add much-needed implements such as a plow, combine, or harrow. For information write to the Board of Christian Service, General Conference Mennonite Church, 722 Main, Newton, Kansas.

MISSIONARY ORIENTATION SCHOOL TO BE HELD IN NEWTON

The annual orientation school for missionaries of the General Conference Mennonite Church will be held in Newton this year. Missionary candidates as well as missionaries on furlough or on leave of absence will attend. Also included will be the Board of Christian Service.

A picnic supper for registrants, board members, and office personnel on July 15 will open the ten-day orientation period. Mornings will be devoted to Bible study conducted by local pastors Howard G. Hyce of the Faith Mennonite Church, Newton, and Arnold Nickel of the Eden Mennonite Church, Moundridge.

One of the major items on the program will be a grappling with issues confronting missionaries today. There will be such resource leaders as Vernon Sprunger, acting executive secretary of the Congo Inland Mission and formerly missionary to Congo; Andrew R. Shelly, executive secretary of the Board of Missions; Orlando A. Waltner, associate executive secretary and formerly missionary to India; and Wilhelmina Kuyf of the Board of Missions office and formerly missionary to China.

On of the first Sunday morning, missionaries will assist pastors in the central Kansas area. Evening meetings will be of an inspirational nature. On the evening of July 17, the premiere showing of "Gates Ajar," the film on Taiwan, will take place in the Bethel College Mennonite Church. On the evening of July 19, missionaries will have a session with pastors from the Newton and surrounding areas.

Climaxing the orientation period on July 24 will be the ordination of Dr. and Mrs. Roland Brown in the Bethel College Church. The Browns will be in medical mission work in Taiwan.

All sessions will be held on the Bethel College Campus.

Mr. Kabeya Noe, Tshiluba editor of ENVOL magazine and former Congo Inland Mission church member at Charlesville, recently told Rev. Henry Crane, Presbyterian missionary leaving for America, "Tell the church people in America that we are grateful for all they have done for us, for sending us missionaries and for teaching us the gospel. Because of what you have taught us we are what we are today. But we are children no longer, nor do we want to be treated as children. As our older brethren in the faith we need you and we welcome you but many of you will have to change your attitude toward us if you want us to work with you." Then Rev. Crane thanked him and asked, "Do you mind if I tell you, and if I tell the American people, that you too must change? You must accept the responsibility that goes with partnership of an older and younger brother working together." Mr. Kabeya thought for a moment and then replied, "Yes, tell them that we too must change. Before the cross of Christ we must as brethren be reconciled. That is the only way for us in Congo."

News Item: All the missionaries of the Mennonite Pioneer Mission will spend July 25-30 in Altona for further orientation and fellowship.

News Item: A Mennonite Pioneer Mission Rally with all the missionaries present is planned for July 31 at 7:30 p.m. in the Berghaler Church at Altona.

African church leaders Kabeya Noe and Elder Stephen recently told Levi Keidel, CIM missionary from Congerville, Illinois: "Don't you missionaries fear and despair, believing that all the foolish things our

people are saying and doing these days really show what is in their hearts . . . We have great responsibility to try to show them the truth and bring them back to reason. And you missionaries have a great responsibility to stand by our sides and encourage us. This is the time we need you most. If you stand by our side during these troubled times, the day will come when all Congo will be grateful to you for it."

Japanese from various walks of life frequent the home of Lenore Friesen (North Newton, Kan.) for classes in English and in Bible. A policeman who has been studying English for a while is now using the Bible as a textbook. A group of high school girls make up another class. A Sunday school class for juniors is also conducted by Miss Friesen in her home. At the request of doctors from the TB hospital where Miss Friesen witnesses, she has started an English class for hospital personnel, and four doctors, an office worker, and a nurse attend. A Bible class is conducted for people in the community.

A documentary film on Mennonite mission work in Taiwan, "Gates Ajar," will be completed shortly.

Elmer Dick (Munich, N.D.) writes from the Congo that in spite of unrest and tribal warfare, mission work is being carried on much as usual. More than two hundred have been baptized this year, and several hundred are awaiting examination in the villages.

Herman and Alice Walde (Kindersley, Sask.) will move from the Seiling, Oklahoma, Indian mission to Clinton, Oklahoma, about the middle of May. The work at Seiling will be taken over by Clifford Koehns on June 1. Koehn has been pastor of the Bethel Church, Dresden, North Dakota, since 1956.

MENNONITE PIONEER MISSION

OUR MISSIONARY FAMILY

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No. 3



And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God and saying,

Glory to God in the highest, and on earth peace, good will toward men.

—ST. LUKE 2:7-14.



Siehe, ich verkündige euch grosse Freude!

Die erste Missionsbotschaft wurde den Hirten von den Engeln verkündigt. „Euch ist heute der Heiland geboren.“ Diese frohe Botschaft gab den Hirten und allen die es hörten, eine neue Hoffnung und eine neue Richtung.

Wiederum sind die Weihnachtstage vor der Tür. In unsern Familien, Schulen, Gemeinden und Geschäften wird grossartig für das kommende Fest vorbereitet. Vor einigen Tagen fuhren einige Brüder einer Winnipeg Strasse entlang und beobachteten die zahllosen Autos. Einer stellte die Frage, „Würde ein Heide aus Afrika es verstehen können, wenn man ihm sagen würde, dass alle diese Leute sich für Weihnachten vorbereiten?“ Kaum würde er es verstehen. Wir können es selbst schwer verstehen.

Unsere Missionare sollen auch in dieser Zeit die frohe Botschaft verkündigen. Doch was tun wir hier zu Hause? Wir sind so beschäftigt mit unserer Arbeit, mit dem Bezahlen von Schulden, mit den Komiteesitzungen, mit den Weihnachtsvorbereitungen, dass wir kaum noch Zeit haben die Botschaft zu hören. Kaum würden wir Raum in der Herberge für den Himmelsgeist haben.

Unsere Weihnachtsfeier ist durch die erste Freudenbotschaft entstanden. So kann auch die Weihnachten vom Jahre 1960 nur dann zu ihrem Rechte kommen wenn die Freudenbotschaft zu ihrem Rechte kommen kann. Kommt, lasst uns alles Oberflächliche wegtun und zur echten Weihnachtsbotschaft durchdringen!

A tribute to missionary Rodolphe Petter:
“Missionary Petter was a devoted Christian, a student of the Word of God, a great missionary, a scholar, an outstanding linguist and ethnologist. His work as a missionary and his publications in the Cheyenne language are monumental. He reduced the Cheyenne language to writing, discovered and systematized its grammar, edited a Cheyenne-English dictionary, and translated the entire New Testament and many Old Testament books. Besides this, he edited Cheyenne hymnbooks and translated other Christian writings.”

Daniel and Amy Schirmer, missionaries to the Cheyenne Indians in Birney, Montana, are presently on furlough. Themselves Hopi Indians of Arizona, they have served the Cheyennes since 1950. Prior to their move to Montana, they served in Arizona for sixteen years. Among other activities while on furlough, they will visit in their home state.

“Good man”—“Al Friesen (Meadow Lake, Sask.), doctor at the Hualien Hospital at the Mennonite Mission, will be named a “good man” by the Chinese Committee for honoring “good people and good work.” This young Canadian doctor, will be the first foreigner ever named by the committee. Dr. Friesen has repeatedly donated blood to help poor patients who could not afford to pay for blood necessary to save their lives. The Canadian's self-sacrifice was reported to the committee recently after he saved the life of a pregnant woman by donating 600 cc. of blood at one time.”

News Item: John and Mary Friesen (Marquette, Man.) have completed a five-year term of mission work at Santa Clara, Mexico. Replacing them the latter part of August are the Jacob Heinrichses, also of Manitoba.

News Item: Elsie Heppner, who has served for five years in migrant work at Eloy, Arizona, is studying in Vancouver, B.C., while on furlough.

THE MENNONITE PIONEER MISSION

Found in 1945

Home Office: Altona, Manitoba

Teaching At Pauingassi — A Joy And A Job

Edna Dalke

When I arrived at Pauingassi on July 6, one of the first thoughts that came to me as I looked over the dock, lined with many brown faces, and as I made my way up hill to the mission house was—why, Pauingassi is just like a foreign mission station! It seemed unbelievable at first that I was still in Manitoba and only a little more than an hours' flight from Selkirk. Since I had met Mrs. Neufeld before and as she showed me around, this far-away feeling soon left me and I felt very much at home—just as if at long-last I had come home. These were my first impressions and I was very happy.

Now as I look back over these past two and a half months at Pauingassi, I am still very happy that the Lord saw fit to lead me to this place. It has been a joy to teach these children, but I realize that it is a very big job. To teach children who understand English may be difficult at times, but then to teach those who do not is much more difficult. I may teach a lesson and assign some work only to find that what I was trying to tell them had not been understood. It is mainly through assignments that I can find out what learning has taken place. These children may respectfully listen to a lesson, but they will not give any audible response. Thus it does take much more time for these children to learn.

Even though it takes more time, yet I think the greatest difficulty lies in the fact that they do not want to speak English. Even though they know how to say the things they wish to ask me for, they try me out again and again whether I will not respond to the *Saulteaux*. This is the way it is all day at school for any oral answer. They will give a loud whisper at the most. These children fear ridicule and they do laugh at each other very much, especially if someone makes a mistake. Just shortly, my white pupil (Carol Neufeld) gave a wrong answer and that was

very funny. I did my best to calm down their laughter and to encourage Carol even if she did make a mistake. I hope that the Indian children will see that it is much better to try, and make mistakes than to make no effort at all. Please pray for Carol that God may give her courage to face such times as these.

I have found that there are many interruptions in the school-life of these children. When hunting or rice-picking time comes, or even when the family decides to go for a visit the children are taken out of school for 1-2 weeks at a time. For about three weeks I had only 10-15 pupils out of my 32 Indian children enrolled. When the children come back again, they must try to go on from where they have left off and again overcome their shyness towards me. We cannot expect the children to remain behind when their parents go away, because they would not be provided for then.

I would like to have my children come to school regularly, yet when I have only a few, I am able to give them more attention. Since this is what does most for the child, I can watch them more closely and reteach if necessary. It would be impossible to give all 33 children individual attention, although sometimes I have tried to do so and then I did not have time to teach all the lessons I had planned. The days, weeks and months have passed by too quickly when I think of all the things I should have done.

These children have become dear to me and I am anxious to get acquainted with their parents. Since Mrs. Neufeld makes house visitations on Sundays, I take the opportunity to go with her. I cannot say anything to them, but as I smile at them and they smile back at me, I feel they do appreciate my visit even if they do not stop whatever they are doing when we come. Their living conditions and their whole life is such an empty and useless life. How I wish I could help to create

in them a desire for something better—the best, the Lord Jesus Christ.

Since I do not understand the *Saulteaux*, many will wonder what I do on the Sundays. I attend the Sunday morning services, and though I don't understand what is being said, yet just being present at the services has impressed me more than anything else ever has. To see men and women come to hear God's Word spoken to them in their own language as I have been privileged to hear all my life, filled

me with joy and praise for all that God has done for me. It has shown me again that God does use and work through His children who are willing to go where He calls them.

I may face many difficulties each day, but I do not ask for an easier task and am thankful for the opportunity to teach here. I want to trust God that He will do the things I may think are impossible, for we know that God can do the things which are impossible with men. Luke 18:27.

D.V.B.S. At Cross Lake

Joe Baizer (Saskatoon, Sask.)

The beauty of nature at Cross Lake made its first impression on us. (Martin Fehr, Hague, Sask. and myself). Large trees which dwarfed our car, stood on either side of the road as we travelled along. Then from the plane we could see the many lakes and rivers which made the transportation by land impossible in summer.

When we arrived at Cross Lake, we were surprised to see so many people seemingly waiting to greet us at the dock. Later we found out that it was common to see the natives waiting at the dock for every plane coming in.

The day after we arrived, we were introduced to our work, which was mainly to teach D.V.B.S. in the different homes during our three weeks stay there, with sessions both in the forenoon and in the afternoon. This was beginning to look like a very busy holiday.

Saturday afternoon we went canvassing for homes in which to conduct our classes. This had to be done just prior to our teaching, so as to give the priest as little time as possible to threaten the people from letting us into their homes. When we got there on Monday morning, we saw, however, that the priest had been there ahead of us, although he very seldom visited the home otherwise. We were assured that we were welcome to teach there in

spite of the threatenings of the Roman Catholic opposition.

On the first day we registered above forty hungry, willing pupils. Since our D.V.B.S. program was the first of its type to be conducted in the community, many came out of curiosity to see what would be said and done at such a meeting, probably as new to them as it was to us. First of all we were warned not to talk so fast, so that at least the older children could understand the story. The second day we got the assistance of an interpreter for the younger class. The first week went by with many little incidents, too many to relate. A very interesting thing to us was the way we disposed of the noon hour. Since we were up the river about 4 to 5 miles, we were obligated to spend our dinner away from home. Mrs. Giesbrecht prepared a large amount of sandwiches, of which we were able to consume no small amount. Our classes being on either side of the river, we stopped on an island in the middle of the river where we found an assortment of fruit. Very often we would bring our fishing rods along too and cast into the bountiful Nelson. It was a joy just to be alive at those times! The afternoon classes were conducted in the United Church Chapel which was granted to us for this period of time.

Our second week was even more exciting than our first week had been. Mr. Gies-

recht told us to be prepared for surprises when we got there, but this was even more than we expected. On our opening day we had about 100 people in all, including the babies and their mothers. The young mothers acted just as if they were at home, feeding and cuddling their young while the classes were in session. They also heartily participated in the classes, especially assisting the juniors in their coloring. During the recess we had an enjoyable time playing "too late for supper" and other similar games in which they got the opportunity to hold hands with a white man. This was especially thrilling to the young "unmarried mothers."

We had a week of intermission in which the Indians got together on the treaty grounds right across the river from us. This gave us the opportunity of conducting services right on the grounds. The highlight for the Indians was when they each received a five dollar grant from the Queen.

The last week boosted our total D.V.B.S. enrolment to 228. We have certainly felt God's presence with us in our brief stay at Cross Lake. We trust that the Words that have been spoken and the Life that has been revealed to them, will leave an impression on their lives for time and eternity. I can say for myself that it has been a blessing to teach and to fellowship with the Indian people.

PEACE SUNDAY—November 13: Peace Sunday is a day in which to give special attention to the meaning of love and brotherhood. It is a day in which to pray for the world situation and to find ways of influencing the government in a positive way. It is also a time to pray for more ambassadors of love to go to various parts of the world to demonstrate the love of Christ. What have we done?

News Item: Word has been received that the Peter Derksen and Robert M. Ramseyer families arrived in Japan on September 6. Both families are beginning their second

term of missionary service. The Derksens are in Nichinan City and the Ramseys are in Miyazaki City.

RUSSIAN BIBLES SOLD: Harold Ratzlaff (Buhler, Kansas), missionary to India, reports that a bookstore of a church near the General Conference mission has sold thirty Russian-language Bibles to Russians employed by a steel mill in India.

News Item: Archie D. Graber, in charge of the Bakwange relief program for the Congo Protestant Relief Agency at Elizabethville in the Republic of Congo, reports great need. There is still much intertribal fighting, roads to various places are blocked, and there are many refugees. One day recently Graber distributed food rations to 6,200 people.

News Item: Waldo Harder of Newton, Kansas, left for the Congo on November 25. Since word has been received that missionaries have been able to make contact with some of the Congo Inland Mission stations, it is expected that Harder will go directly to Tshikapa. He will be in charge of pastor training and the Bible institute there. Mrs. Harder will live in Elbing, Kansas, where the children are attending school.

Teaching in Paraguay: For a teacher as well as for school children in Paraguay, the day begins at 5:30 in the morning. The Frank Dyck (Winnipeg, Man.) home in the Friesland Colony includes a teacher and two pupils. School begins at 7:00 a.m. and continues until 11:30 a.m. for six days a week.

One of India's greatest needs today is for trained Indian teachers, evangelists, and pastors.

Efforts Not In Vain At Cross Lake

H. J. Gerbrandt

I came to Cross Lake on Saturday, Oct. 1, via Dram Airways from Wabowden. For me personally this was an exciting arrival. Sixteen years ago I left Cross Lake after having taught there for one year. Since that experience I noticed a number of changes. With the industrialization coming to the north, many of the Cross Lake people are today working at the Thompson town site, at the Kelsey power plant, or at the Grand Rapids power plant. Airplanes are going back and forth. The pilot of my plane was my student at that time. I also noticed some changes on the reserve. When I taught there, there was one large residential Catholic school and one United Church day school. Today there are at least five fairly large schools. I also noticed that the reserve was predominantly more Catholic now than it was formerly. If the present trend continues, Cross Lake will be a Catholic reserve in the not too distant future.

When I came to the Cross Lake settlement, Brother Hamm was just busy trying to get the diesel motor of the power plant at the government nursing station into operation again. Mrs. Hamm and the children were in the house, preparing for Sunday. I was well impressed with the general layout of the mission campus. Our mission property consists of a storey and a half residence for the missionaries, a chapel, a boathouse and the equipment, including the boat motor, a shed for fuel barrels, a small house for the motor plant, and also a shed for the tractor and other equipment that goes with any yard. All these buildings are fairly well situated near a large grove of tall pine trees. Across the property is the old road which the Indians and settlers use to come to the Hudson's Bay property.

October 2 was a very beautiful Sunday at Cross Lake. Quite early the Hamm family began to prepare for the busy Sunday that lay ahead. After a hearty

breakfast and a family devotional, in which there was good participation, Brother Hamm and the teacher, Brother Henry Warkentin, Sharon, David, Jane, Wesley Hamm and myself went to the home of one of their Christian ladies to have a Bible study. The home was perhaps somewhat below average, since she was a widow, but the atmosphere in it was truly Christian. In the home we met with several of the neighbors, and discussed the third chapter of the book to the Philippians. After the close of the discussion period, the Chief of the reserve, who was also present, asked Mr. Hamm whether he could say a few words. Very briefly he told us that he had become a Christian too and that he wanted to live for the Lord. After this service we went back to the Hamms for dinner. During the afternoon we attended two services: the Sunday school in the chapel and a short service in the home of one of the residents where a small child had died.

The evening service is always the main service of the day. Quite a large group of people gathered in the chapel and joined heartily in the singing which is both Cree and English. Brother Hamm led the service and the teacher had the story for the children. I had the privilege that evening of speaking to a considerable number of friends that I had gained there a number of years ago. The Indian Council was well represented — the Chief and five or six council members were all arrayed in their official uniforms. If this service was any indication of what is happening Sunday after Sunday, we as supporters of the Mission may be assured that our money is well invested, and that people are being reached with the gospel. The time will come when we shall also reap the fruit.

Indian work is always slow. We have now presented the Gospel of Christ at Cross Lake for four years. During these four years several people have made de-

sions for the Lord. Today, however, we have only one steadfast convert, who has remained faithful. One more lady has been baptized and accepted into our church, but is today not fellowshiping with the Hamms. Another lady has made her decision for the Lord, but has not yet asked for baptism. There are also several other people who have indicated that they are Christians, but have not yet had the courage to make a public testimony. Every Sunday a large number of people are being reached through these various services, and on Tuesday a number gather in the Hamm home for special Bible study.

Our Cross Lake Mission Station offers many opportunities. There are more than

1200 people that can be reached with the gospel. Most of these people are today baptized in the Catholic church. The United Church of Canada does not have an aggressive program. If these people are to be reached with the gospel, then it will be up to our missionaries, our Mission Board and our churches to bring it to them. This seems to be the challenge of the hour.

News Item: Esther Wiebe (Aberdeen, Idaho), is working in the Jagdeeshpur hospital in India since Annie Penner began her furlough. Miss Wiebe has been doing public health nursing in the villages. Miss Penner is presently in Plum Coulee, Man.

New Outlook On Mission Work Gained

Ken and Ricky Buller

During the summer, while the Henry Heufelds were in Southern Manitoba attending the Workers' Conference, and taking their flying lessons, the Ken Bullers, from Black Creek, B.C., looked after the Pauingassi station. The following is a brief report regarding this experience.

Editor.

The summer of 1960 has for us, been one filled with blessing and new experiences. We count it a privilege to have been able to work under the mission and in co-operation with the missionaries in our north country.

Experiences which to the northern people represent every day life, to us were not only new and interesting, but also required adjustment on our part. First of all, the seven-mile crossing by motor boat from Coulder's Dock to Loon Straits on eight foot waves was not the form of travel we were used to. However, by the time our two months in the north country were over, even our three year old daughter spoke only of the boat and the aircraft as means of travel.

At Loon Straits we met a people whose standards of living were somewhat different

from ours. The camp work, however, was much the same as in any of our Children's Bible Camps.

After two weeks of camp work we left for Pauingassi. At first it seemed impossible to us that people in our own province of Manitoba, in this day and age, could survive in living conditions such as we found in Pauingassi. As days went by, we became more used to these conditions. We prayed more fervently that the Lord might find entrance to the hearts of these people.

We are happy for the small part we could have in helping the missionaries, as well as the Indians, and above all the Lord Himself. Due to our experiences this summer, we have gained a new out-look, as well as a new zeal for the work of the Lord who came to this earth to save all mankind.

News Item: Bruno Epp (Abbotsford, B.C.) church worker in Paraguay, conducted a choir directors' course in the Menno Colony in August. Menno Colony had its first choir festival in history.

Some Mountain Top Experiences During The Past Five Years

Anne Penner, India



Anne Penner—vacationing in Kalimpong.

Last year I vacationed in Kalimpong and Darjeeling, which is not far, as the crow flies, from the Tibetan border. Darjeeling is Mt. Everest territory. It is still, of course, many untraversable miles from that famous mountain, but on clear days



Tenzing Norkay—at the top of Mt. Everest.

and from certain vantage points it can be seen very well. One day we went up Tiger Hill to see the sun rise on Mt. Everest, and so in many ways we were made conscious of the fact that we were within sight of the highest mountain in the world.

Just recently I read the book, "The Ascent of Everest," by John Hunt, the leader of that famous mountain-climbing expedition that finally scaled Mt. Everest



Melva Lehman and Anne Penner — travelling companions to India, 1955.

on May 29, 1953, just prior to the coronation of Queen Elizabeth II. It is interesting to note their thoughts as Edmund Hillary and Tenzing Norkay stood on the top of the 29,002 foot mountain, truly "on top of the world," and each turned his thoughts in his own way to his God.

In this article I want to mention a few of the mountain top experiences that have been mine during the past five years.

The first one was, of course, my return to India early in 1955, for my second term of service for my Lord on our mission field in that land.



Morning rounds at Sewa Bhawan Hospital — Anne Penner, two patients, Dr. Duerksen, nurse Hilda.

I count it as a privilege, too, to have been stationed at Jagdeeshpur and at the Sewa Bhawan Hospital there.

A couple of vacations stand out as highlights of this term, for the spiritual feasting from the Word of God given by Keswick Convention speakers, and also for the fellowship missionaries both from our own mission and from other missions.



Vacationing in Landour with Helen Kornelsen, Eva Pauls, Marie Duerksen.

One of these was the vacation in Landour in 1958 when five of us girls from our mission shared a suite in our Missionary Rest Home, Ellangowan House. It was at

the Kellogg church next door that we were repeatedly challenged to a deeper commitment to the claims of Christ upon our lives under the ministry of Rev. David McKee.



Dr. Joe Duerksens.

Sweet too, and intimate, has been the fellowship of missionaries on the station as we have gathered for social doings or for prayer or the study of the Word, or for discussions on some of the problems confronting us as a group or as individuals.



Dr. and Mrs. Dester.



Mathuria Bai — dear old saint.

Equally precious has been the social and spiritual fellowship with some of our Indian co-workers.

Of course the trip home for this my second furlough stands out as one of the high points. The seven different aeroplane rides, besides the two boat trips, the brief, but most interesting visits to the lands of Burma, Malaya, Thailand, Hong Kong



Nurse Suzannah reading Bible to a patient.

and Hawaii, and the slightly longer ones to Taiwan and Japan, and the hospitality accorded us by our missionaries in Hong Kong, Taiwan, and Japan are indelibly inscribed upon my memory. I believe, though, that no more magnificent scenery can be found anywhere than our own Rocky Mountains and the trip home by car through them was as beautiful as anything we had seen.

Some of the special experiences of life and work at Sewa Bhawan Hospital at Jagdeeshpur also come to mind.



Mrs. Tinkey, one of our nurses, talking to group of patients during ward prayers.

We had some blessed times of fellowship around the Word of God during the daily ward prayers with our patients, and encounters through personal work, during morning staff prayers and as we studied certain books from the Bible during our annual Bible course.

Many are the names and cases that crowd into memory when recalling those at the hospital who have been helped to physical healing and also those who have received spiritual help and enlightenment.

One of these is Champatial who was raised from the brink of death, for, as he said, "I came because Jesus is here and I know He will make me well." Faith in the Son of God still makes men whole.

Someone's faith, although not always the patient's, has made many whole in



Nurse giving medicine to little patient.

I recall "Bhalu," meaning "Bear," so nicknamed because he was practically scalped by a bear as well as mauled all over.



Jaswantin, playing with doll after recovery.

Sewa Bhawan Hospital during the years. I think of the little fellow who had tuberculosis of the spine and was bedridden because of it. He left, walking, and certainly his folks, and the other patients in the ward who had watched his progress, "praised God."

Jaswantin was another little one whose life was saved by an emergency operation when she was already blue from choking.



"Bhalu."



"Lazarus."

Lazarus was promptly named thus by our nurses when he came to us full of putrefying sores after being left to die in his village following a siege of smallpox. And die he surely would have but for the



Baran.

care and treatment received at the hospital. We know that the miraculous experience of another Lazarus must often come to his mind as he recalls the story he heard frequently while in hospital in Jagdeeshpur.



Dr. and Mrs. Thomas.

Then there was Baran who was under treatment for a couple of months before he was ready for surgery. Before his operation and during the time of his convalescence he heard repeatedly the gospel message of Christ's redeeming love on Calvary and it was a joy to watch him as



Dr. Srivastava—Sewa Bhawan Hospital.



E. Sidh with his books.



Mrs. Sonwani and daughter.



A group of staff children.

the light and spiritual truths gradually dawned upon his soul.

Many have been the times, too, of special joy while working with and fellowshiping, socially and spiritually, with the different members of our staff — with the nurses,

and the Giers, and to watch their children grow and go to school and play — happy and healthy.

It was a highlight at, and for, our hospital the morning when we had a short



Sulochna Thomas dressed up in sari.



Digging foundation for new ward.

ground-breaking ceremony for our new surgical ward, and almost as important was the arrival of our new washing machine.

We had a prayer of dedication for it and also thanked God for the generosity of kind donors who had sent it to us.

There have been many mountain top experiences in the total life of our India

with Dr. and Mrs. Thomas, with Dr. Srivastava, with the Sidhs and the Sonwanis



Washing hospital laundry without machine.



New washer.



Dedication of P. A. Penner memorial wing at Bethesda Leprosy Hospital, Champa.

mission during the past five years, a few of which are mentioned below.

The dedication of the P. A. Penner memorial wing at the Bethesda Leprosy Hospital in Champa marked another milestone of remembrance to the founder of our mission and our work among the lepers in particular.



Melva Lehman and Miss Daud, working with Kindergarten material.

New emphases have been put upon certain phases of our work, namely in the field of literature and Christian education and village women's work and village girls' camps.



Group of girls at camp.



Korba coal mine.

We have been encouraged by the fact that for the last couple of years our two general hospitals have been able to finance their own running expenses from income from medical fees. We have been chal-



Helen Nickel.

lenged anew by the increased desire for self government within our churches, by the way some of our church leaders have accepted and carried responsibilities, by emphasis placed upon Seminary training for future pastors of our churches, and by the newly opened door for witnessing for our Lord in the expanding field at Korba where a large coal mining project has been developed.

Another important experience affecting our whole missionary family in India was the passing on to higher service above of one of our family members, Miss Helen Nickel. Her going left vacant several important posts which had to be filled, but it did more than that for us. It reminded us anew that our days here are numbered. It showed us again that death holds no sting for those who die in the Lord; it was a challenge to many of us to walk closer with our God.

John Hunt, in his reflections on the ascent of Mr. Everest, pays fitting tribute to all who helped to make the expedition a success. Then he adds, "And I would add one more asset, intangible, less easy to assess: the thoughts and prayers of all those who watched and waited and hoped for our success. We were aware of this hidden force and we were fortified by it."

We, who have mountain top experiences on our mission field in India, are well aware of the hidden force of prayerful interest supporting us, and we too, are fortified by it.

The rains came late this year—six weeks late: The Hindus in Champa had an explanation for the delay. They said that a few weeks before a large monkey made its appearance in Champa. (Monkeys are rare in our town.) They said that one of the Christian leaders had gone after the monkey with a gun. As the man came near, the monkey was supposed to have sat up in typical Indian fashion and clasped his front paws together as if to say, "Please do not kill me." The request, said the Hindus, was not granted. Now the gods were enraged to the point of withholding rain.

Das Wort ward Fleisch

Es geht ein seliges Frohlocken,
Ein Jubeln durch die Christenheit,
Zu Stadt und Land der Chor der Glocken,
Verkündet froh die Weihnachtszeit.
Der Heiden Trost, der Väter Hoffen,
Der Heiland hat sich eingestellt,
Und Gottes Vaterherz steht offen
Für eine sündenkranke Welt.

Das Wort ward Fleisch. Der Eingeborne
Stieg nieder aus des Vaters Schoss.
O frohe Botschaft für Verlor'ne,
Geheimnis wunderbar und gross!
Der König, dem die Engel dienen,
Lässt Szepter, Thron und Diadem.
Und ist als schwaches Kind erschienen
Im weltverlor'nen Bethlehem.

Nun muss ich meine Schritte lenken
Zum Krippelein, das mein Heil umschliesst,
In dieses Wunder mich versenken,
Aus dem mir neues Leben spriesst!
Ich will an dieses Lichtes Strahlen
Mich innig, unaussprechlich freu'n.
Und dieses Kind zu tausend Malen
Mit frohen Lippen benedein.

O göttlich Kind, du bringst mir alles,
Was ich durch Adams Schuld verlor.
Durch dich, o' Tilger meines Falles,
Geht auf des Paradieses Tor.
Es wehrt den Weg zu diesen Hallen
Kein Cherub mehr in Flammenglut,
Weil Gottes Aug' mit Wohlgefallen
Auf einer neuen Menschheit ruht.

O armes Kind! Um reiche Gaben
Zu nehmen, stehe mich bereit;
Vergebung, Frieden muss ich haben,
Und Kleider der Gerechtigkeit!
Dagegen nimm für deine Liebe
Der wahren Reue bitt'res Schmerz.
O nimm sie hin, die bösen Triebe,
Nimm gänzlich hin mein sündig Herz!

MENNONITE PIONEER MISSION

OUR MISSIONARY FAMILY

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Open my eyes, that I may see
This one and that one needing thee,
Hearts that are dumb, unsatisfied,
Lives that are dead, for whom Christ died.

Open my eyes in sympathy,
Clear into man's deep soul to see;
Wise with thy wisdom to discern,
And with thy heart of love to yearn.

Open my eyes in faith, I pray;
Give me the strength to speak today,
Someone to bring, dear Lord, to thee:
Use me O Lord, Use even me.

—Elizabeth Scott Stam.

Farewell Message

Anne Penner

Last summer the mother of a missionary said to me, "When you go around to visit the churches, remind them again and again to pray for their missionaries." That is the message I would leave with you as I return to the field.

As I go back to India there are some things you can forget for awhile — all your transportation of me, welcomes, showers, farewells, etc. For all of these and the many more things you have done for me I thank you sincerely.

You may forget about these things, BUT not the intercession before the throne of God — that must continue. How often do you hear the statement, "We cannot all go to the foreign field." True, but we all can and must share in the work there. Because you cannot go, you send someone to represent you in that work. You expect your missionary to represent you and the church and Jesus Christ aright. That is our part, but we cannot do ours unless you fulfill your part.

Rev. H. J. Gerbrandt recently said, "Eure Gemeinde ist eure Kraft." If we cannot rely upon the church that sends us out, to back us up in prayer and support, then from whom are we to expect that?

One mother told me of how her missionary son almost lost his faith on the mission field. Other tragic things happen and sometimes the missionary must be recalled. Perhaps the criticism of such a missionary is rather harsh, because he has brought disgrace upon the missionary's family and the church on the field and the family and church at home. I wonder where God places the largest portion of that blame? The three-fold call of missions — to PRAY, to GIVE, to GO — still remains.

There are so many opportunities here for spiritual feasting — this ought to be a land of spiritual giants. Think of CFAM for instance, where we can hear twelve messages



on one Sunday. One almost feels a bit selfish at times. There is so much here — would that there were a little more over there.

There are so many opportunities these days for Christian service. If any of you young people are interested, I would urge you to contact the General Conference Headquarters at 722 Main Street, Newton, Kansas, or Rev. George Groening, Winnipeg. In India there are several personnel vacancies, as mentioned here before. At the top of the list is still the need for a doctor for the Jagdeeshpur Hospital, where Dr. Joe Derksen is alone again. If you are not a doctor, you are still not excluded. God has a definite plan and purpose for your life. Have you found it? Are you seeking it?

Mother and father, are you encouraging your son and daughter to go into Christian service here at home, or even on the foreign field, or are you discouraging them? You will remember the statement of a missionary here lately — that there are young people to go, but no funds to send them. Funds are always needed, but it is easy to give money instead of self. If God is calling you or yours for commitment to service, you will never be able to cover that call with money, no matter how much you give. God wants you first, then your money.

THE MENNONITE PIONEER MISSION

Founded in 1945

Home Office: Altona, Manitoba

Some of you older folk may be excluded from the "GO" of missions, but not from the other two — the GIVING and the PRAY-ING. "The effectual fervent prayer of a righteous man availeth much," says James in chapter 5:16.

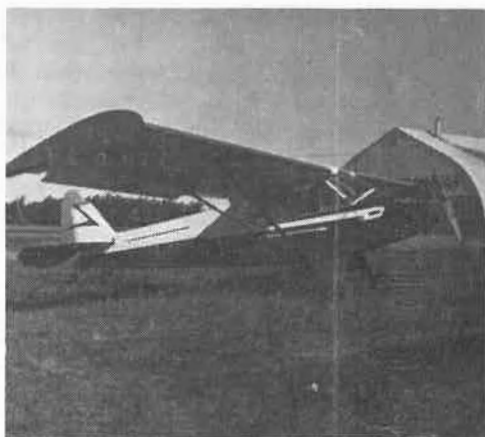
As I return to India I know that all of us on the field are constantly in need of the effectual fervent prayers of righteous men and women in the home church, the church that has sent us out as its representatives.

Can we count on you?

On The Wings Of An Eagle

Our workers at Pauingassi, Brother and Sister Henry Neufeld, have struggled against great odds in reaching the people of their area. The Neufelds have regular services in the chapel at Pauingassi and have also been visiting the settlement of Little Grand Rapids and other Indian settlements during the muskrat and winter trapping season. Their problem was always transportation. The Mission provided Brother Neufeld with a power toboggan and in summer with several boats. The boats are necessary because of rapids which cannot be crossed. Brother Neufeld, therefore, has a boat on the river and another boat on the lake, and has to walk the last one and a half miles to get his mail. During the winter months Brother Neufeld has been using a power toboggan. This machine is suitable when it works. It has been found, however, that it breaks down so often that Brother Neufeld could never really depend on it. Many a time he has been forced to drag it back home or to walk the twelve miles to Little Grand Rapids for the services and also back.

At the Conference in Steinbach the Mission Board reported that it was planning to purchase a plane for Pauingassi. The final decision for this was reached at the Boards Meeting in January, and a plane was purchased from John C. Kehler, Horndean, for \$2,850.00. Brother Neufeld used this plane during the winter months and found it very helpful. He can now have



Mission Plane.

the services at Pauingassi, fly to Little Grand Rapids for the next service and come back again for the evening to Pauingassi.

At the present time the plane is in a hangar at Horndean, Manitoba. It has not yet been equipped with pontoons for summer flying. As soon as these have been purchased and installed, it will be flown back to Pauingassi and will be used by the Neufelds.

News Item: Brother and Sister David Nickel of Taber, Alberta, have been given leave of absence for two months. Brother and Sister Dave Friesen, of Canadian Mennonite Bible College, and Winnipeg Bible Institute, will serve in the Taber Church during the Nickel's absence.

News Item: Anne Willms, who has been teaching at Cross Lake for a number of years, will marry George Warkentin of Boissevaia in July. They will reside at The Pas where she will be teaching. She and her husband will assist with the new mission work there which the Canadian Mission Board has begun in association with the Manitoba Missions Committee.

News Item: Anne Penner, missionary to India, had her farewell service in the Bergthaler Church at Plum Coulee on May 26th, and flew back to India on June 5.

New Work At Bloodvein

The Bloodvein Indian Reserve is situated just at the mouth of the Bloodvein River on the east bank of Lake Winnipeg. The Sateaux Indians and Metis trap and fish, and during the summer months usually earn some money helping the provincial government fight forest fires. Some of these people will also find employment at government projects here and there and when in need, receive assistance from the Department of Indian Affairs.

The chief of this Indian Reservation is Alfred Cook. Mr. Cook is also the chief of all Manitoba Indians for the second year now. Mr. Cook, a veteran of World War I, speaks a good English, has a broad, general knowledge and is keenly interested in the development of his reserve and the Indian people of Manitoba. Ever since our mission with Brother & Sister Unrau began to do work at Matheson Island, Mr. Cook has been watching our work and has also invited to do similar work on his reserve. He has talked to us about this, has encouraged the men of his own community to do something about this, and has petitioned the Mennonite Pioneer Mission and the Federal Government to open such a mission station there.

Mr. Cook is interested in the education of his children and sending them to residential schools in Winnipeg. It has been his desire that the Mennonite Pioneer Mission begin school work on the reserve, and that this school be built in the area which is farthest away from the present school run by the Roman Catholics.

The Mennonite Pioneer Mission has been negotiating with the Bloodvein Indians, with the officers of the Indian Department at Winnipeg and also with the officers of the Federal Department. During the past year this work suddenly became fruitful and the mission received a long term lease from the Department of Indian Affairs. This lease has been authorized by the local people and also by the officials of the Indian Department in this region. Right now there

are no legal difficulties, and the mission is moving forward with its plans to establish at Bloodvein.

This fall the mission received the services of Brother and Sister Erdman Neufeld, Didsbury, Alberta. The Neufelds have resided at Matheson Island during the past winter and have worked there and also at Bloodvein. At the present time Brother Neufeld is assisting with the construction of our residence and our chapel at the Bloodvein Reserve.

Brother John Dyck of the Rosefarm district, north of Plum Coulee, is in charge of construction work. The mission has decided to hire Indian labour where this is possible, but it is also anxious to have men from our churches volunteer to assist with the work. The first volunteers that went came from the church at Altona. Barring unforeseen difficulties, the mission station residence and chapel should be ready for occupancy by the month of September, and the missionaries, Erdman Neufelds, will then be stationed there.

The people of Bloodvein have been waiting for this for many years. Records seem to show that there have been Methodists at one time. Due to lack of workers, the Bloodvein people were baptized as Catholics through the years, and today 85 percent and more belong to the Catholic Church. Most of the parents, however, still long for a more evangelical approach and have signed a paper asking the Mennonite Pioneer Mission to do what it is now doing. We are depending on God for His blessing and for His guidance also in the days to come.

News Item: Brother John Dyck of the Coaldale Mennonite Church, and four Indians of the Blood Indian Reserve of Southern Alberta, went to visit the General Conference Mission stations in Montana. Following this, the Indians have asked the Mennonite Pioneer Mission to begin work on their reservation.

Visual Aids Create New Interest In Hwalien Church

Palmer Becker*

Sunday-school attendance has jumped from forty to one-hundred-and-eighty pupils in the past four months at the Hwalien Mennonite Church. Previously only two of the church's members could be bothered with teaching the half-interested students that did come. Now the entire church has rallied behind the growing program, and ten of the congregation have joined the teaching program. Parents report that their children wait all week for Sunday to arrive so that they can go to Sunday school.

What has happened? Probably the greatest factor in bringing about this increased interest has been the introduction of visual aids. Few of the children can read, but they are all ears when a story is told. To see the stories of the Bible visualized with a set of twelve flash cards, a set of picture slides, or a flannelgraph story makes them remember them, too. The visual-aids center at the Mennonite Christian Hospital, which supplies these materials, has been established for only a few months, but already visual aids were rented and used by evangelists and churches.

Special activities at the Hwalien Sunday school also bring increased student interest. Daily Vacation Bible School is held twice a year instead of only once as is the custom in American churches. The public schools of Taiwan have a month of winter vacation which makes this very suitable. Special seasons like Christmas and Easter are climaxed with a Sunday-school picnic which draws the attention of the church community.

Progress has also been made in the Hwalien Mennonite Church's adult program. Although it is one of the mission's smallest and youngest churches, it has already elected a church committee to help manage affairs. The committee prepared a budget for the 1961 fiscal year in which it recommended that the church accept the responsibility for the payment of all operating expenses except the pastor's salary and some special evangelism. This budget was approved at

the church's annual business meeting. It will be a challenge for the nineteen members and twenty interested attenders.

Adult Sunday schools are not held here in Taiwan. The committee realized this lack of Bible study for the adult members and approved the introduction of a Bible study course which contains twelve work books. All attenders have been urged to fill out the books which will then be corrected by the pastor. This study will be especially helpful for the six new converts who are anticipating baptism.

A prayer goes up for the Hwalien Mennonite Church that through guidance, fellowship, and Bible study these first-generation Christians may become the witnessing leaders of the Mennonite church in Taiwan.

* I-W serving in Missions Pax at Hwalien, Taiwan, Republic of China, under the Board of Missions of the General Conference Mennonite Church.

WHO WILL RESPOND?

The Mission Board of the Conference of Mennonites in Canada is responsible for the Indian work in Canada and for new churches in urban and rural areas. This work can only be done with the co-operation of all the churches and members of our Conference. Finances and workers are always needed. Only as all the members of the Conference share their material blessings, God-given talents and pray for God's blessing, can the Lord of harvest give a bountiful ingathering.

46 MISSIONARIES TO AND FROM FIELDS IN FIVE MONTHS

Forty-six General Conference Mennonite missionaries will have traveled to and from some foreign country before the end of the five-months period from April 15 to September 15 this year. Sixteen of these will come home and thirty will return to their field of service or embark on their missionary career. That doors are open for mission work is evident from the fact that these missionaries represent all the fields in which the General Conference Mennonite Church has operations.

Yet Four Months, Then Cometh The Harvest?

The Cross Lake Indian reserve is one of the larger ones of Manitoba. There are more people at that reserve than all the other stations combined. At the Conference in Steinbach last year, one of the sisters of the Cross Lake work attended our sessions and was very happy to have this fellowship. It was also reported in Steinbach that we had had a baptismal service and that the Cross Lake Christians had organized into the Grace Mennonite Church. One of these converts has done very well and is assisting the work in whatever way it is possible. The other convert that was baptized has withdrawn from active participation. It has not been established whether this is of her own accord, or whether it is because of family difficulties.

The interest in our work at Cross Lake has continued. The attendance at our services in the chapel is encouraging. The Hamms are also being invited to various homes to have Bible Study or to have prayer with the people. At the same time there have also been difficulties. People are opposing the gospel and are even speaking against it. Some people have revealed that they are under conviction and would like to make a decision for Christ if this were possible without creating an offence in the family or without "losing face" in

view of what they have said before.

At our Boards meeting in January it was decided that a new foundation should be put under the Cross Lake house. When this house was built, it was placed on a surface foundation with a small wood cellar. This cellar was too deep and had water in it most of the year and was already rotting. At the present time, Brother Ben Esau of Steinbach, is helping with the construction of a basement and the house will be put on same with a new entrance added to it. This new entrance will provide more living quarter space in the house, and the basement will help much with the storage problem.

Our gospel witness at Cross Lake and at the other stations in the northern areas of Manitoba may not have been as fruitful as many of our supporters would want it to be. Indian work is slow, and we must bide our time. The seed which is sown will however, bear fruit. This fruit may not be counted only in the number of people that will be baptized by our missionaries, but also in the number of people that will dedicate themselves more fully to their Lord in other churches and missions that work in the general areas. We have already seen fruit in that area and we want to praise God for it.

God's Work In Japan

George E. Janzen

Japan's modern scientific materialism is a very powerful hindrance to any movement that preaches something as nebulous as "faith." No one has ever seen it under a microscope or in a test tube. Faith and superstition are brothers. Public schools present the Bible as an ancient myth. One reputable author states that "among youth in general, religious faith is almost entirely lacking . . . As many as 97 per cent have listed themselves as having no religious affiliation." On the other hand, he says on the same page that "as a rule, 60 or 70 per cent of the people making

up a congregation are young people." As in America, those that finally do become Christians can point, for the most part, to a conversion experience in their teens.

This leads to a further problem. Many more girls than boys are won to Jesus Christ. This is a very grave problem in a society where marriage is a social must. Many a girl's faith is on the verge of bankruptcy because Christian young men are simply not available.

Japan's young people are realizing hitherto unknown freedom in the family relationship. A young person is not certain

how he should behave in this freedom. Centuries of the authoritarian family pattern are engrained in the society. Its sudden collapse is bringing much confusion, of which young people are bearing the brunt. The immediate result is an unprecedented crime wave across the nation. Juvenile delinquency is rocketing. Many credit the rigid family for having kept order in the past. With this disappearing, and without the restraining force of Christianity, who can tell where it will end?

In spite of these difficulties, many are convinced that Japan's youth are the place at which we should focus our most con-

certed effort. If there are most suicides in the 15-24 age group, there are also the most rebirths. This is the uncommitted generation. We must give them something worthy to which they may commit their lives. Already it is evident that they are the most lucrative source of ministerial recruits. The task of winning them is hard. As one youth worker put it: "It is a matter of continuing to go after them and getting them. There is no easy way."

The fact is that some young people can be won for Christ. To find these is the reason God has sent us to Japan.

Looking At Japan THROUGH THE EYES OF ANNA DYCK

It is nice to sit by the fire here tonight. I am privileged to have a stove while so many have only their charcoal warmers. There has been an icy wind from the mountains today. This morning I made several house calls and I was so happy for my heavy overcoat. It seems so much cooler here than in Kobe, perhaps because we are much higher in the mountains here. I was in Language School in Kobe from August till Christmas. In a number of instances I have found already that it has helped. But it was so good to get home for Christmas. The fellowship in Kobe was good, but this is home.

The Church building needs benches, some partitions and stairs to the second floor plus a few other things, but we are meeting in it regularly and I just wish you could feel the joy these folks have experienced in having their own meeting place.

Christmas activities were somewhat restricted this year because the Christians were putting all their efforts into the Church building to get it finished by Christmas. Christmas Day was particularly a day of praise. Commemorating our Saviour's birth was point number one and then we were happy for the five who were baptized and gave their testimonies to henceforth follow Christ. And of course there was much thanksgiving for the new Church building.

Christmas morning was the first time the Church met in it to worship.

The Hospital visitation work was carried on by Takarabe san while I was in Kobe. It was a joy to meet with those believers again. The old gentleman, who used to be a Buddhist priest, was discharged in November and is now attending the services here regularly. Another young man was transferred to a different hospital and has asked us to visit his relatives at his home. He says they have many problems and they too need the Gospel. Another of the hospital believers was among the five who were baptized.

The Women's Group has also been busy trying to raise funds for the Church building. They have also been making cushions for the seats in the Church. Thursday afternoons they meet for Bible Study. Beginning after New Year's now I want to study the Catechism with them. Eight of the ladies are baptized Church members, however, a good number of them are not and I believe discussing the Catechism with them in a Women's group will have its benefits. Please pray for the Women's work especially.

I also want to do more visitation work. I have been away for about five months

and have realized even before this that I am not indispensable, but there are so many places where one should go — places which have never been touched with the Gospel.

The Unruhs are busy with the Missionary Children's School from Tuesday to Fri-

day and remaining time Verney puts into literature and Church work. They also need your prayers — theirs is a busy life.

Praise the Lord with us for that which has been accomplished and pray with us for the Lord's continued guidance and blessing.



Christian group in Japan.

Oakpoint, Manitoba Mission Church

The Bethel Mennonite Church has been working in the Interlake area for a number of years. Oak Point in particular was looked upon as an outstation for this church, and many of its young people have had an opportunity to serve in some capacity here. The work developed well, people were won to the Lord and it became apparent that this could not be treated any longer as an outstation, but would have to be looked after by a resident minister. The Bethel Church, therefore, decided that the work was supposed to be offered to the Mission Board of the Conference of Mennonites in Canada.

At the Council of Boards Meeting in January, the Bethel Mennonite Church offer was considered by the Board. It was shown that at Oak Point and in the sur-

rounding areas there was no evangelical work that met the needs of the people in that particular area. The Mission Board, therefore, decided to accept this work from the Bethel Mennonite Church and look for a worker suitable for the community. The Lord directed us to Brother and Sister Ken Buller from Black Creek, B.C., students at Canadian Mennonite Bible College.

The Bullers began their work at Oak Point immediately following closing exercises at the College. At the present time they are studying the situation, learning to know the people and also seeking to determine how best to reach the community to which the Lord has called them. This will be challenging and can become very fruitful.

CONFERENCE OF MENNONITES IN CANADA

MISSION BOARD REPORT

1962

LOOKING INTO OUR WORK

WORD OF LIFE, MOST PURE, MOST STRONG

Word of Life, most pure, most strong,
Lo, for Thee the nations long;
Spread, till from its dreary night
All the world awakes to light.

Lo, the rip'ning fields we see,
Mighty shall the harvest be;
But the reapers still are few,
Great the work they have to do.

Lord of harvest, let there be
Joy and strength to work for Thee,
Till the nations far and near
See Thy light, Thy law revere.

Amen.

Looking Into Our Work

This Quarterly is an appendix to the Mission Board report at the Conference. It is impossible to give a partial picture of the total work of the Mission Board in our report that is to be no more than twenty minutes. The report itself shows that our Mission Board is responsible for the work which was formerly administered by the Board of the Mennonite Pioneer Mission. This includes the stations in Manitoba in the Lake Winnipeg region, and also any work that might be acquired elsewhere in Canada among non-Mennonite people. The Mission Board is also responsible to assist in the development of city churches, and in areas where people find it hard to establish churches.

You will see that this Quarterly gives you the activities of a number of our stations among Indians and Metis, and also gives you an insight into a number of our city and rural churches. Some reports have not been received, and could therefore not be included in the work. We have a change over at Loon Straits where the Edwin Brandts have begun their furlough, and the Orville Andres of Kindersley, Saskatchewan, are taking over. After the Brandts have completed their furlough, part of which will be spent at Canadian Mennonite Bible College, they will be continuing their work in a different area. The Emil Schmidts have taken up work at Matheson Island. They come from Wolf Point, Montana, and have graduated from the Grace Bible Institute, and have also taken a linguistic course with the Northern Canada Evangelical Mission at Meadow Lake, Sask.

There has been very much activity in our rural and city churches. Generally speaking, there is a decided trend towards independence. At its January meeting, the Mission Board passed a motion which will eventually direct our support to the churches instead of to the workers of the churches. This has not yet been implemented, but already it has set the direction for future planning. A number of churches have already indicated that they would like to have the Mission Board subsidize their work, but that they in return would be fully responsible for the support of their minister. The Mission Board, and also the churches that have responded, feel that this will be an incentive to the churches to become indigenous as soon as is possible.

This Quarterly has not been published for some time. Whether it will be published in the future, will depend on what the Conference will do regarding an English publication of its own. Our Conference is lagging in its promotional program, and our total work has suffered. Prayer and financial support is directly related to the amount of promotion work being done. The Mission Board urges you, therefore, as you page through this Quarterly, to remember the work which God has entrusted to our Conference. As we pray, as we give, and as we work, we build ourselves, and above all, the Church of Jesus Christ.

CONFERENCE OF MENNONITES IN CANADA
(MENNONITE PIONEER MISSION)

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The Menno Ediger Family.

WATERS MENNONITE CHURCH

Copper Cliff, Ontario

Menno J. Ediger, Pastor

The Mennonite work here in waters Township was begun in 1946-47 as an extension work from Markstay, Ontario, where mission workers from Southern Ontario had been sent to do Christian work since there was no evangelical Protestant work or church serving the community. The first efforts were in the form of Sunday School, Summer Bible School, Bible Classes conducted in the public schools and services conducted out in the open, by lakes and camps, with the aid of an amplifying system. The workers were supported partially by the Old Mennonite Church. Later workers found employment with the International Nickel Company and assisted in the church work as time permitted.

It is not too difficult to get a hearing from the children; it is another thing to reach the adults and young people. It has been the experience of those working here that a very large percentage of those coming to Sunday and Bible Schools during their childhood, drop out when the teens are reached. Not all, thank God—there have been those who have been good soil, in whom the seed has grown and is bearing fruit.

We are constantly trying to bring the church and all that it stands for to bear upon the life of the community's people. In this we are handicapped in two ways: first, in a seeming lack of personnel for certain types of work, i.e. music especially, and clubs for children; secondly, we feel that our present building is not adequate or appealing. These needs in the physical, or human area, are however secondary to a need which we feel for a renewal from God, in a more fuller commitment to Him on the

part of all of us. "Apart from me you can do nothing!", says our Lord and Saviour. We do have a small core of able and dedicated workers, for which we are very thankful.

Special evangelistic meetings have been conducted annually since 1958. Various brethren have served us in our communion services which we have twice yearly.

From 1948-55 the work here was done by outside workers. Then in 1955-56 our present church basement was constructed and Rev. Henry P. Schroeder served the group as minister for one year. In October, 1957, the Menno J. Ediger family was installed as pastor. On June 7, 1959, the congregation was organized with twenty charter members, ten by baptism and ten by transfer of letter. Six more members have been added, to make a total membership of 26. In July, 1960, our church was received into membership of the Canadian Conference, and in November of that same year into the Ontario Conference. For 1962 we are looking forward to building the superstructure of our church, and trust that the Lord will continue to bless our spiritual, as well as the physical growth.



Mission House at 156 Cumberland Avenue.

MENNONITE CHURCH

Hamilton, Ontario

Gerhard Peters, Pastor

The first worship service in Hamilton was conducted in a home on December 21, 1952, with seven persons present. Next Sunday eleven came.



Rev. and Mrs. Gerhard Peters.

In January, 1953, a Hall on Cannon Street W. was rented for \$10.00 a Sunday morning. Rev. J. J. Wichert paid the rent on this for the first few Sundays, and after this the group has been self-supporting. This hall was used until August, 1954.

The property on 156 Cumberland Avenue was purchased with funds collected from various individuals, committees and Boards. The minister lives on second floor, and the main floor is being used for services. The Ontario Conference assumed ownership of the Hamilton property in 1959.

On December 2, 1956, we organized as a Fellowship with twelve members. There have been many transient members, 67 have come and gone. Presently our membership is nineteen. Sunday School attendance has been very good. At one time up to 21 non-Mennonites were taking part. But when some of the group insisted on the German language in Sunday school, all of these non-Mennonite children gradually withdrew. Four Sunday School superintendents have served us during these ten years.

For the first three years the German language was used chiefly in the worship services. Then for four years we had both an English and a German message every

Sunday morning. During the last three years the English has been used, with German where needed.

Two baptismal services have been conducted by Rev. J. J. Wichert during this time. The first one was in May, 1957 with two candidates, and the second one in June, 1961, with three candidates. Communion services have been held once a year.

Sunday School and worship services are conducted every Sunday morning. Sunday evening services have not been too successful. Mid-week prayer meetings in fall, winter, and spring have been very well attended.



Regular worship setting in the auditorium of the Alta Vista Public School.

OTTAWA MENNONITE FELLOWSHIP

Ottawa, Ontario

William Dick, Pastor

Motto: "Behold, I have set before you an open door." (Rev. 3:8)

The year 1961 began with regular services being held in the basement of the Eldon Krause's home, with six families and a few single persons participating. Twice a month, visiting ministers from the United Mennonite Churches of Ontario as well as a few students from our Seminary in Elkhart, conducted the worship. On the other Sundays, an Adult Bible Study took the place of the sermon.

On January 15, 1961, the final negotiations were completed in the purchase of the two-acre church site on Kilborn Avenue, located in an underdeveloped area of South-East



The Bill Dick Family.

Ottawa. From February to April, renovations of the interior of the house on the Kilborn Avenue Church site, by the men of the Fellowship took place. Some 1200 man-hours of voluntary labour and \$1,000.00 in building materials were donated by the Fellowship. On May 1, the Willy Dycks from Saskatoon moved in on a rental agreement.

Rev. and Mrs. Bill Dick (formerly of Toronto) were installed as pastoral couple on September 3, 1961. Rev. J. Wichert officiated and Rev. Peter Klassen presented the message on this occasion.

Our first Sunday morning worship service was conducted at the Alta Vista Public School on September 24th. In October we celebrated a Harvest Thanksgiving Festival with Rev. J. C. Neufeld, Leamington, as guest speaker. A brief service of Thanksgiving and Dedication at the church site on Kilborn Avenue was also held.

At present over 50 souls are participating in our Fellowship. Of the adults, there are 16 of the General Conference background, 5 of Mennonite Brethren background, 2 Dutch Mennonites and 7 of other Christian denominations.

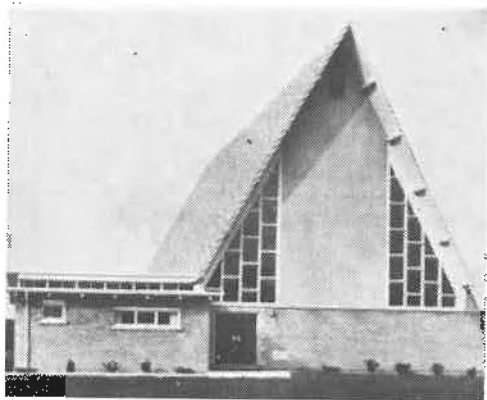
GRACE MENNONITE CHURCH

St. Catharines, Ontario

Henry Fransen, Pastor

To meet the growing need for an English language General Conference Mennonite church in the St. Catharines area, the Con-

ference of United Mennonite churches of Ontario passed a resolution in 1955, recommending that the Canadian Conference establish such a project here.



Grace Mennonite Church, St. Catharines.



Rev. Henry Fransen.

On January 1, 1956, the first worship service was held in a local community centre. Between thirty and forty adults attended these meetings regularly. In July, 1956, Henry Fransen was called to serve as pastor of this group. A constitution was adopted on January 15, 1957, and the Grace Mennonite Church was officially organized with 56 members.

It soon became evident that a church building was an immediate necessity. A contemporary styled church building, 90'x40' was erected. The first service in the new church was held on March 2, 1958. Since the building on the inside was not immediately completed, dedication services were not

held until October 9, 1960.

With God's blessing, the church has steadily grown. The Sunday School now has an enrollment of 248. The present church membership stands at 171. Approximately 180 children attended the D.V.B.S. last summer, more than a third of these coming from non-Mennonite homes.

The church has a Women's Missionary Society, Mennonite Men's Organization, Young People's Society, and Boys' and Girls' Leagues.

The church expects to be self-supporting in the near future.



The Erdman Neufeld Family.



Bloodvein Mennonite Mission Station.

BLOODVEIN INDIAN RESERVE

The work at Bloodvein was begun this last year and has experienced God's blessing.

GRACE MENNONITE CHURCH

Brandon, Manitoba

Henry Isaac, Pastor

Today we stand at the close of our term of service here in Brandon. We are reminded of Paul's words, "Faithful is he that calleth

you, who also will do it." As we look back over the five years which we spent here we can truly say that what Paul stated there in 1 Thessalonians 5:24 is true. We have again and again experienced how the Lord who promised to bless faithful service has done just that.



Grace Mennonite Church, Brandon.



The Henry Isaac Family.

We look back to the first service in the First Lutheran Church with a few families and 15 children in Sunday School. Then there were the two years in Elks Hall with all the distracting factors, but still the blessings of God were showered upon us. The experience of erecting the church building in 1959 will be one not to be forgotten. Now as we de-

part, we leave a Sunday School of eleven classes (enrollment around 100), a church membership of 23 full and one associate members, an increasing congregation, and the fifth Summer Bible School (in planning) with an expected enrollment of approximately 130. The spiritual progress of the people cannot be measured as the above statistics, but it is our belief that what God says in His Word is true, "My Word shall not return unto me void, but it shall accomplish that which I please."

Now we are looking forward to further preparation for the work of the ministry. We are happy that Brother and Sister Peter Unger of Calgary will continue the work here. Our prayers for this church and for the total work of missions shall continue. May we all redeem the time in living and witnessing for our Lord.



Mr. and Mrs. Henry Warkentin, Rev. and Mrs. Otto Hamm and believers of the Cross Lake Church.

CROSS LAKE TRAPLINE

Otto Hamm

We have been back on our trapline for almost four months now. You might also refer to it as our fishing grounds. I had an unusual opportunity to witness to an ardent Roman Catholic a few weeks ago. We met on one of the many crossroads on the reserve and the first question is usually, "Tante itoohtheyiin?" (Where are you going?) He was curious about the baggage I was carrying. I told him that I was on my trapline which on that particular day took

me to a rather distant home. He sensed that the conversation might turn to spiritual things and asked me why I did not go out on the lake fishing like he did. Once more he had asked the wrong question. I told him quite frankly that I was fishing and he was one of the fish, quoting to him, "Follow me, and I will make you fishers of men." He understood this and brought our conversation to an end by going about his business. However, when next month's supply of Cree Witnesses comes in, he will also be on my trapline.

Since we have come back there has been a constant dickering between the demands of the spiritual and the material. On the trapline a trapper must take off time to repair his cabins, put up a supply of fuel and grub at each place, stretchers and other necessary equipment. He not only sets traps and skins animals, but must go out on the lake and set a net to supply his dogs with food. In our work, when one turns to the material, conscience points to the spiritual needs round about. However, it is difficult to concentrate on spiritual things when so much labour on the station is pressing for attention, e.g., only one of our four thirty-two volt plants at present is in running condition, and that one has run many hours past the inspection deadline.

Our active church family now consists of Mrs. McKay, our teacher and his wife, and Margaret and I. We are continuing to have contact with Mary S., but she has not yet come into active fellowship with us. At our last church meeting we reviewed our total work and came to the conclusion that we must press the literature program. The Cree Witness into every home will take about 185 subscriptions, and the Young Ambassador to be continued with two subscriptions added, makes a total of 28.

Final plans were drawn up to open a Book Room in the Mission Home basement. The room is ready for the paint, still needs a door, and shelves and cupboards to display Bibles, hymnbooks, Christian literature and other articles.

We presented our plan for a reshuffling of our Sunday Schedule and this was readily accepted. This entailed a change in our Sunday School in the chapel from Sunday 2:00 p.m. to Sunday 10:00 a.m. We lost one pupil due to this change, but he has already come back again. This leaves the

afternoon free to relax, listen to the "Abundant Life" and "Billy Graham" over CFAM when we can get it, visit or read.

The Christians and some other interested people are again working at Bible Correspondence courses this winter. The course written by Mr. G. Christian Weiss on "the Bible & World Missions" is well liked, and some even follow it on their radios. We have enrolled 16 with each of them paying one dollar for the lessons.

Please continue to pray for our people. We believe there could be a considerable advance of the work here if one key person would make a final break with the old.



Grace Mennonite Church, Manigotogan.

GRACE MENNONITE CHURCH

Manigotogan, Manitoba

J. M. Unrau, Missionary

"Think not that I am come to send peace on earth. I came not to send peace, but a sword." (Matt. 10:34) "Religion thrives on opposition." These verses speak of the enemies of the Gospel of Christ which can and will be out of ones own blood relations. The spiritual battle is on, and no one is more aware of it than we.

The past year has had progress, defeats, as well as victories. Attendance at all services has been about 15% higher than the previous year. We feel that the Christians here are witnessing to their new found faith wherever possible. Our aims have been to teach the basic doctrines of the Scriptures, the Christian family, love and non-resistance.

Grace Mennonite Church is conducting two Sunday Schools, using the Faith and Life material. In our adult discussion group we have completed Outlines of Bible History



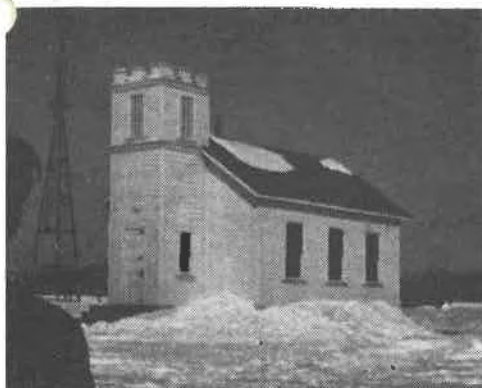
The J. M. Unrau Family.

by Bourroughs. Our small library is being made much use of. From the Sunday School, ladies group, and church offerings, our donations for the past year were approximately \$230.00.

The "world" offers much to these people here, and only those who seek and have the true life find their way to the Christian Church. We have access to a number of homes and it is a joy to visit, read and discuss the Scriptures with them. We have come to the point that unless the parents take an active part and interest in the Gospel, much that we do with the children does not have lasting results.

Our work also includes visitation and services on the Hole River Indian Reserve. These people also come to some of our services at Manigotogan. There the old Chief is back, who for some thirty years helped to rule the reserve, and they have more quarrels now than anyone wishes for. This new old Chief is setting the right pace, but it will be tough going for a while. In the meantime we have the opportunity to witness to them of the Prince of Peace in their homes. And the building of our church is not at hand.

Very often we have been rather discouraged with some of the apparent decisions for Christ. We need to pray much for the Indians of our northland. May it please God to use them in building the Church of Christ here.



Rented Church at Oak Point.



The Ken Buller Family.

MISSION STATION

Oak Point, Manitoba

Ken Buller, Mission Board Worker

The missionary outreach at Oak Point, one of our most recent ventures in Manitoba, is unique in that it is a direct effort to work among the non-Mennonite white people, and also for the fact that our primary efforts were directed toward reaching the adult population of this area with the Gospel of Christ.

To trace this work to its beginning we must go back about six years when a Christian school teacher at Radway, a school

district seven miles east of Oak Point, asked the Bethel Mennonite Church of Winnipeg to conduct services in the school. This was done; a service was held every second Sunday. The response was encouraging in some ways, but also discouraging, since with this arrangement not too much could be expected by way of results.

Since June, 1961, when the work here became our responsibility, the Gospel has been preached every Sunday morning in the little white church at Oak Point. The response by way of attendance has been very encouraging, although we hope that the people in town will find greater interest for that which is eternal.

A number of people from Radway have come to a faith in Christ, others show great interest in studying the Bible, with the result that the homes are hardly large enough for Bible Study meetings.

During the course of the past year we have started both a children's club and a catechism class, which we feel have met a real need here. Now we are looking to God for guidance and sufficient teachers to start a Sunday school.

Pray with us that God will strengthen the "household of faith" and bring many to a saving knowledge of the love of God.



Mission Chapel, Pauingassi.

MISSION STATION

Pauingassi, Man.

Henry Neufeld, Missionary

As we begin our first furlough this month, we look forward with both great anticipation and mixed feelings wondering what this

year will bring for us. Our prayer is that it might be a time of refreshing and prove to be a blessing to all concerned.

Looking back to the fall of 1955 when we first went to Pauingassi, we praise the Lord for His goodness and great love. Outwardly speaking this settlement today is not the same as it was seven years ago. In general, the living standard has improved a great deal. There is a new interest to work and make improvements. A school has been established and the children are receiving the necessary school training. But above all, the Gospel witness has been going forth all this time both to the old and to the young. In the beginning it was with the aid of an interpreter, but the last few years it has been much easier since we have picked up enough of the language to converse with them.



The Henry Neufeld Family.

The attendance at meetings varies; some never come. However, there is a certain group that shows a great deal of interest and we feel the Lord is dealing with them. However, as yet no one has come through to victory. This has created moments of discouragement and yet it is no reason for defeat, for the harvest shall come in due time. Let us therefore go forward with a new zeal to the task that He has given to us.

How It Was I Started To Fly

Henry Neufeld

It was a regular March day back in 1954 when the quietness of nature about us was suddenly interrupted by the drone of a



Henry Neufeld, pilot of the plane.

motor. As sudden as it appeared, so it also vanished into the distance. Since this occurred during the heavy snow squall, the possibility of a plane was excluded and the next possible choice taken: it must be a bombardier, which is used extensively in the north. Having forgotten the motor we returned to our work, which was presently interrupted by a heavy knock at the door. Answering the knock, we met two familiar faces. G-g-good day. But no, it could not be; we were almost 400 air miles north of Winnipeg in the bush; almost 2 years had passed by without an outside visitor; where did they come from? These were some of the thoughts that flashed through our minds that moment. Yes, there stood Rev. J. W. Schmidt from Altona, the chairman of the Mennonite Pioneer Mission Board at that time, and Rev. Jake Unrau, missionary from Matheson Island. They had landed during that snow squall with Mr. John C. Kehler of Horndean, in his small aircraft.

Though Mr. Kehler has visited us every year since then, as well as a number of others, this first visit will never be forgotten. This small plane presented a new possibility and a real challenge. Due to the vast areas of bush, rocks and water in the north, this seemed to be the real answer to the prob-

em of travel. Later when these dear friends left we stood on that snow covered shoreline and watched that plane till it vanished in the distance at the size of a mosquito. What had seemed like a dream was suddenly over. But in its place came a brief prayer, "Lord, I would like to fly some day, that is if you would like me to do so."

Our two years of service as teachers here at Moose Lake came to an end, and we felt led to teach at Little Grand Rapids, a more isolated place than Moose Lake. This isolation, plus the repeated visits by friends with private planes did not help me forget my prayer about flying. After one year in this school the Lord called us to Pauingassi, just ten miles north of Little Grand Rapids, a place even more isolated since it is separated from Little Grand by rapids.

Though trying to do our best with the type of transportation made available, my thoughts did not entirely eliminate the original prayer uttered on flying. From 1954 to 1960 the possibility of learning to fly seemed to come and go as the tide of the sea. Time and again the Lord seemed to close the door, and finally we thought it best to forget the whole affair. Flying could not be meant for us. Then as the tide of the Sea returned at its own set time, the opportunity to fly was suddenly opened. Once more I prayed, "Lord, if it is your will that I fly, I am willing to begin." It was with mixed feelings that I took my first lesson, then my first solo and finally the test flight. In Sept., 1960, my Private Pilots License arrived, and as I held the same in my hand I could not help but exclaim, "Praise the Lord."

On Jan. 29, 1961, we were just visiting at one of the Indian homes when the late afternoon calm was again filled with the drone of a motor. Children outside playing shouted, "small plane," but then at the end of the same breath came the words, "small planes." Yes, the prayers of many were answered in that the Mission plane arrived at Pauingassi. Aircraft CF-KOV, a Piper J-3 (2 seater plane) in a bright red and white colour was what we had waited for so long. Pilots, Mr. John C. Kehler and Mr. Jake Gerbrant, accompanied by Mr. Pote Braun were the welcome visitors that delivered the plane.

The next two months were certainly filled with new experiences. We not only found the plane to be a great blessing, but also

found it completely revolutionized our thinking in what used to be isolated Pauingassi. Traveling time on a trip to Little Grand for Sunday Service, mail or visiting was cut down from 2½ hours to 25 minutes. Though no charter work was done, I very often took someone with me or brought back a load of groceries for the local people. A number of times when sick cases came up, I was able to fly the patients to the Nursing Station at Little Grand, or get the needed medicines.



Aircraft CF-KOV, a Piper J-3.

Visiting families out on their traplines was something that we had often dreamed of, and now it was a great joy to do just that. Also visiting other Mission Stations proved to be a special blessing. What a joy to share with brethren and sisters in the Lord, experiences encountered in the work He has called us to do. Though Christ is our all in all, Christian fellowship is something we humans need.

This in brief, are some of the things we were able to use the plane for. We like it very much and pray that in the future it might be used even more than in the past, all to His honour and glory.

At present we are not able to use it, since pontoons used to land on the water have not been purchased as yet. These pontoons are very expensive, but we trust that the Lord might soon be able to supply the same through His own children.

Finally I might say that bush flying certainly cannot be compared to flying from the Winnipeg Airport where I received my training. There we were told exactly where and when to take off and land under the

best conditions. Here in the bush, however, each decision must be made by myself. At times difficult situations have been met, but in all the Lord has undertaken in a special way. Pray with us that He might grant wisdom and strength and protection as we continue to serve Him with the aid of a plane which He has given to us through you, His servants in our churches at home.

*The Herry Neufelds are on furlough this year. They will use part of their furlough time to study at the Seminary at Elkhart, Indiana. The David Friesens, from the Bethel Mennonite Church in Winnipeg, are relieving them.

Untold Blessings Received by Teacher at Pauingassie

Edna Dalke

The past two years have been the most important ones of my life. They have given me an insight into the work and life on a mission field, but more than that — they have given me a desire to witness to people whenever I can do so without first overcoming a language barrier. Here my witness had to be a silent one, and may the Lord have blessed it.

Discouragements were many. If, when the children would stay away from school, I would be dejected, this would reflect in my pupils and make the work that much harder. And yet, accomplishments have been made. The children were willing to learn and conscientiously finished their assignments. Praise usually brought forth the best results.

Religious instruction was very hard due to their limited knowledge of English. However, I began each day with Bible reading and the singing of a few hymns or choruses. If they looked at me blankly or did not listen at all I could not blame them — they could not understand. But once they knew the songs, they would request them over and over again. By my habits and standards of right and wrong I hope to have supported the work of the Neufelds, and trust the children will have learned something.

The Christmas program was the highlight of the year. For the first time the children sang and recited to an audience. No wonder the parents and I were proud of them.

Wednesday afternoon we had a craft period, and in spring we had a small exhibition of their work. Since each mother showed a special delight in her child's work, I was reassured that my efforts had not been in vain.

Visits to the school were very welcome. Friends and relatives of the Neufelds usually came to see us at work. Others were the inspector, officials from the Selkirk Indian office and the nurses from Little Grand Rapids. The pupils and I always looked forward to company, even though at first it was disturbing.

Weekends were always the longest. Since I could not fellowship with friends, nor speak to these people, I could spend more time communing with my heavenly Father, thus receiving spiritual refreshments and blessings untold. I know I have received more than I have been able to give.

SARGENT AVENUE MENNONITEN GEMEINDE Winnipeg

Jacob Rempel, Gemeinde Schreiber

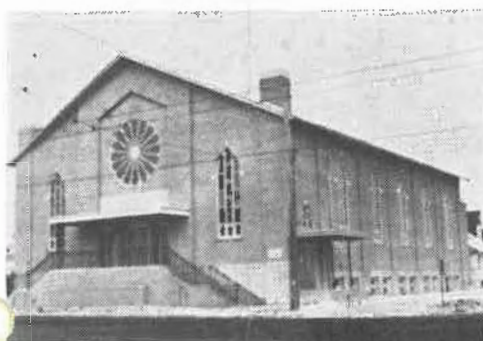
Diese Gemeinde wurde im Jahre 1949 von dem Missionskomitee der Kanadischen Konferenz organisiert. Pred. Jacob Toews wurde als Arbeiter angestellt. Diese Gemeinde war für solche Personen gedacht, die von den bestehenden Gemeinden nicht erfasst werden konnten.

Die ersten Gottesdienste wurden in der Kirche der Bethel Menn. Gemeinde abgehalten; dann fanden sie für eine Zeitlang im Bibel College, 515 Wellington Crescent, statt.

Am 29. Juni, 1950, beschloss die Gruppe von 43 Personen sich als Winnipeg Menn. Missionsgemeinde zu organisieren. In diesem Jahre noch wurde die Gemeinde in die Konferenz aufgenommen. 1955 änderte die Gemeinde ihren Namen und wurde die Sargent Avenue Mennoniten Gemeinde.

Der Gemeindeleiter wurde anfänglich ganz, dann zum Teil von der Konferenz bezahlt. Seit 1956 erhalten wir keine Unterstützung mehr.

Im September, 1951, kaufte die Gemeinde mit Hilfe des Missionskomitees die Kirche an 560 Sargent Ave. zum Preise von \$13,500.



Alte und neue Kirchen der Sargent Avenue Mennoniten Gemeinde, Winnipeg.



Pred. und Frau G. Lohrenz.

—Die Konferenz gab hierzu \$5,500.

1959 erbauten wir unsere gegenwärtige neue Kirche. Sie hat 800 Sitzplätze und entspricht in allen Beziehungen den Bedürfnissen unserer Zeit. Die Kirche sammt Baustelle kostet uns \$173,720. Als die Kirche gebaut wurde hatte die Gemeinde 259 Mitglieder, heute hat sie 436 Glieder. Etwa 60% derselben sind Einwanderer. Wir brauchen

die deutsche Sprache. Unser Gottesdienst hat durchschnittlich 550 Besucher, von diesen sind etwa 200 Gäste. In der Stadt gibt es sehr viele Leute die zu keiner Gemeinde gehören, die die bestehenden Kirchen besuchen und auch ihre Kinder dort zur Sonntagschule schicken. Von den 265 Schülern der S.S. sind 85 Kinder solcher Eltern die nicht zur Gemeinde gehören. Hier sieht die Gemeinde für sich eine grosse Missionsaufgabe.

Um den an uns herantretenden Forderungen gerecht zu werden, müssen wir in sehr naher Zukunft einen grossen Nebenbau (Educational Building) aufführen. So wie die Lage hier in der Stadt ist, wird das der Gemeinde nicht weniger wie noch mal \$100,000. kosten; eine schwere Last für eine Gemeinde deren Glieder nicht irdische Reichtümer besitzen.

Seit 1959 ist Gerhard Lohrenz Leitender und Ältester der Gemeinde. Ihm zur Seite stehen vier Prediger und vier Diakone.



Sterling Avenue Mennonite Church, St. Vital.

STERLING AVE. MENNONITE CHURCH St. Vital, Man.

H. T. Klassen, Pastor

Even though there were various efforts before this, a continuous work of some type in St. Vital dates back to 1947. C.M.B.C. students and especially Missionary candidates deserve much credit for gathering the people, first in various homes, and then in the Community Club. In 1953 under Frank Epp's leadership the "basement church" was built. The group was known as the St. Vital Mennonite Mission." From 1954-59 Rev. Henry Funk was the pastor. Further growth was evident. In 1956 the church building



Rev. and Mrs. H. T. Klassen.

proper was erected. On Nov. 23, 1958 the group organized as the "Sterling Avenue Mennonite Church" with 18 full and 14 associate members. H. T. Klassen became the new pastor on Jan. 25, 1959. An extension to the church building was erected in 1960.

The growth of the group has never been spectacular, but it has been steady. The present membership stands at 42, with several more families ready to join. The average attendance in S.S. at present is 120, at the morning service about 100. The congregation worships in the English language. Outreach among people of non-Mennonite background has thus far only been partially successful. The first convert of Catholic background was baptized in June. A good number of community children are being reached through the Sunday School, the mid-week activities and the Summer Bible School. The field is ripe unto harvest. Rev. H. T. Klassen terminated his work as pastor at the end of June, and will divide his time between the work of the Board of Education and Hospital chaplaincy. Negotiations regarding a new pastor are not completed at the time of this writing.

MISSION STATION

The Pas, Manitoba

Jim Suderman, Church Board Chairman

In the spring of 1961 The Pas was investigated for mission work. All the people of

Mennonite background were contacted and a meeting was held, where it was decided to start a permanent work. The Lord led Br. David Braun, Didsbury, Alta., to accept the call as worker here, and he with his wife and two daughters arrived at the end of April, 1961.

Regular services commenced on May 4, in the basement of Mr. and Mrs. D. C. Froese home. In August they received a transfer, and services were held in the living room of the Braun's home until March, 1962, when the Presbyterian Church became available for rent. Three months the group worshipped here, when a Presbyterian minister was again assigned to the church. Thus our group is back in the living room of the Braun's residence. We trust the Lord will provide the means to build or buy a more suitable place to worship soon.

Regular mission activities are: Sunday School, worship service and Sunday evening services, Bible study and prayer meeting on Wednesdays, group singing at the Clearwater Lake Hospital on Thursdays, and a Pioneer Girls' Club on Fridays. All services are conducted in the English language, with an attendance of about 16 including children. A special highlight was a week-end of evangelistic services with Rev. George Neufeld of Altona, when attendance was up to 75.



The David Braun Family.

Another challenge was met when Mr. Braun opened the church doors on Friday evenings after 9:00 to conduct a rescue mission. Drug addiction is very high in this area, and thus we met a real need. This of

course had to be discontinued when the Presbyterian church was closed to us.

Our members are active in Youth for Christ activities, and most of the group participate in the Community Choir, sponsored by the local Ministerial Association. This Association of Anglican, United, Apostolic and Mennonite groups was started after Mr. Braun arrived here.

The group which actively supports the Mennonite Mission is comprised of eight or nine families and some mature single persons, including Mennonites, non-Mennonites with Mennonite upbringing and people of other religious backgrounds.

To carry on the witness of our church, a building fund has been started. Plans are to buy a house suitable for worship services and living quarters for the mission worker. Later, a chapel is to be built. The challenges here are very great.

May God give us faith, strength and courage to meet the needs of the souls in this area; and to be good husbandmen in His vineyard, that the harvest may be truly bountiful.

MENNONITE MISSION

Martenville, Saskatchewan

Edwin Giesbrecht, Mission Board Worker

In 1956 a Sunday School work was begun in the Rose Leaf School, ten miles north of Saskatoon, by Rev. and Mrs. P. G. Sawatsky. After this a weekly Bible Study for adults was begun in a home, and D.V.B.S. work was accepted with enthusiasm. The Mayfair Mennonite Church of Saskatoon faithfully sent out workers for the weekly services.

Then about a year ago, Rev. Sawatsky heard an old school which could be had for moving. Four acres of land were donated here by Mr. Dave Martens; a basement was built immediately, the school moved on, and soon the basement was ready for services. The Mayfair Church, Saskatoon, was still in charge, and Rev. H. H. Penner had the first message.

Everyone felt the need for a full time worker, and several ministers examined the work. In August, 1961, the Ed Giesbrechts of Waldheim, Saskatchewan, were installed here.

The old school was completely renovated by local voluntary labour. Much of the work was done during the cold winter months, but the enthusiasm did not die. On January 14, 1962, we moved up and had our first service in the auditorium. A new reverence was felt in our hearts, giving God all the praise. A piano, which gives the added touch of worshipful praise, was also purchased by the group.

Sunday School and worship services are conducted regularly. Present Sunday School attendance is 66 in seven classes. We thank God for the consecrated teachers who have a burden for the souls of the little ones. A small Sunday School library was also started recently.

Approximately 100 adults and children attend the worship services. Growing enthusiasm is greatly felt and the need for church attendance is being realized by those who never thought it necessary.

The regular Wednesday "Family Nites" are also a great asset in our church life. This is a time when we discuss certain community problems, and also have a Scripture discussion in which many take part. I believe the greatest blessings are experienced on these nights. During the discussion period by the adults, the children gather downstairs for Children's Hour, consisting of flannelgraph and Bible stories.

On Friday nights we have orchestra practice. The people love music and are very anxious to join the group with their instruments. The ladies have also organized a Missionary Society which meets every three weeks.

It is a joy to help this group in their problems and to observe their spiritual growth. It is our prayer and desire to do this faithfully as unto the Lord.

MENNONITE CHURCH

Meadow Lake, Sask.

Peter B. Friesen, Elder

The church work at Barnes Crossing was started in the spring of 1929. Our church services, Christian Endeavors, and mid-week prayer meetings were held in the homes of different families, until in 1931 we could construct a log building for such purposes.

After a few years we had two outstations, one at Daisy Meadow and the other at Compass. Services were held in homes at first, but now there is a church at both of these places as well. Rev. Cornelius Funk is in charge of the Daisy Meadow group, and Rev. Jacob Esau in charge of the Compass group.

As our community became overcrowded, some families moved to the Northern Pine area, where Sunday School was soon started. After a while Mr. Jacob J. Dyck was ordained as their minister, and he is still in charge of that work. Their first church was demolished by fire after some years, but another building is almost completed by now.

More and more people moved into the town of Meadow Lake, and we erected another church building in town. This was dedicated in summer of 1957. Rev. David P. Friesen is in charge of the work here. This church has the highest membership and also shows the highest average attendance.

Many church and mission workers have gone out from our groups. Miss Dorothy Andres went to India in 1951 as a missionary nurse. Alvin T. Friesen went to Formosa in 1957 as a missionary doctor. Peter Funk is serving the church at Park Valley, and Bob Rogers is the minister at Fort St. John. The Orville Andres have left for Matheson Island recently.

Even though we cannot boast large numbers in our churches, we know that the work of the Lord is going on. We pray that through our efforts the kingdom of the Lord here on earth will also be built.

MENNONITE CHURCH

North Battleford, Saskatchewan

Irvin Schmidt, Pastor

The North Battleford Mennonite Church first began as a Mission in August, 1951, when several young Mennonites came to this city to work in the Saskatchewan Mental Hospital. They felt the need to join together for fellowship. Rev. and Mrs. G. G. Epp from Eigenheim were invited to help in organizing a Mission.

This group decided to meet each Sunday in the Council Chambers, the Mission Board supplying and financing speakers. After



Mennonite Church, North Battleford.



The Irvin Schmidt Family.

the Council Chambers were demolished, a room in the Public Library was used for the Sunday services. Prayer meetings were held in homes.

During this time a 50-foot corner lot was purchased, full basement dug and a building moved on to it. This is the home of the Church at present.

In spring of 1955 Rev. and Mrs. Peter Retzlaff from Rosemary, Alberta, accepted the call to serve as full time mission workers. They served until August, 1958, when Rev. and Mrs. Irvin Schmidt from Waldheim, Sask., replaced them.

At the December, 1958, annual meeting a constitution was accepted, and on January 18, 1959, the long awaited day arrived when members could be accepted into this church. Rev. G. G. Epp was our guest at this time and received members and associate members into the church.

Since that time our membership has been growing gradually. Our main work seems to be to provide a church home, away from home for the many young people that come to work or train as nurses in the Mental Hospital here. Each year a Summer Service Unit is organized for young people who are willing to do voluntary service in the Mental Hospital.

Our present membership is 21 members and four associate members. Our regular Sunday morning attendance ranges from 50 to 75. Evening services are also very well attended. We have Sunday School for all ages. A mid-week service, junior choir and young people's are weekly functions. Monthly meetings of the Women's Mission Circle and the Men's Brotherhood are being held.



New uncompleted church at left with part of old church at right.

MISSION STATION

Park Valley, Saskatchewan

Peter Funk, Pastor.

On May 24, 1958, we were installed at the Mennonite Church at Park Valley. The work was very unorganized, hence the first summer we worked as best we could, doing as much Christian work as possible.

In the fall, at the first annual meeting, we organized a church board. We also made plans to try and build a new church. The building that was used was made of logs and was rotten, and very cold after twenty years of service to the people. We had a building fund offering every third



The Peter Funk Family.

Sunday, plus the fifth Sunday when it occurred in the same month. Moneys were coming in well, so to stimulate growth and greater interest, we had the basement dug and the concrete bricks and cement hauled. But we got no work done until the summer of 1960 when we made the basement and put up the building, so that in November we moved into the new church. This summer we are finishing the building and hope to dedicate it in the fall.

On May 23, 1959, we were ordained to the ministry.

Six people have received catechism instruction and have followed the Lord in baptism in these four years. We are happy for an organized Sunday School work which also has a teacher training program. This year we are working on a church constitution. The ladies have formed a Ladies Aid which is very active in mission work. Tuesdays we have Bible Study and Prayer meetings, and on Thursday is choir practice. Sunday evening services are held every second Sunday.

PEESANE FELLOWSHIP

Peesane, Saskatchewan

C. C. Boschman, Minister

An invitation came to me in August, 1955, from the group at Peesane to come and preach the Gospel to them, for they had no services of their own. The Jehovah Witnesses and Pentecostals in the mean-



The C. C. Boschman Family.

time were trying to contact their children.

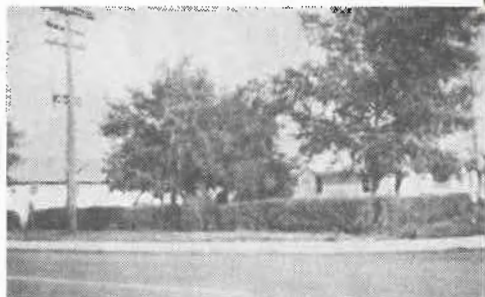
One Sunday that same month my wife and I drove down to get acquainted. A meeting was arranged for in a couple of weeks. Since then we have visited them once a month whenever possible, teaching Sunday School and preaching the Word. The gatherings were never very big, averaging between fifteen and twenty, but those that came had a real desire to hear the Gospel.

A number of our first adherents have moved away, so that now there are only four families attending regularly. Our preaching is mostly in the low German language, except when there are visitors or an English neighbor, when I preach in English. Whenever possible, we take a missionary or an evangelist with us. Both Paul and Martha have served there.

Since about three years ago, Brother and Sister B. J. Andres have been helping us with the work, so that this group has been served every other Sunday.

Have we seen any results? The Lord has blessed our work, even if not with great numbers. Christians have grown in knowledge and understanding. At least five school children over twelve years have given testimonies that they are saved. We know they are weak and need much prayer. Please pray with us for the young Christians, and especially for those under conviction who do not yet yield.

Our meetings are always held in one home in winter, and in summer at the different homes. A fellowship meal is always partaken of after the service.



North Hill Mennonite Church, Calgary.



The P. A. Unger Family.

NORTH HILL MENNONITE CHURCH Calgary, Alberta

P. A. Unger, Pastor

On January 5, 1956, the first "business meeting" of those planning to attend the new mission group in Calgary was held in the residence of Mr. H. Tiessen in north-west Calgary. Arrangements were made for Sunday services and Sunday School. Approximately 35 people appeared for the first service held on the following Sunday, January 8.

In February arrangements were made to use the lower auditorium in the Balmoral School, where Sunday morning worship services were held to the end of June. Evening and mid-week services were held in the Tiessen home, however. Since no public gatherings were permitted in the school during the summer holidays, we moved back to Tiessens for all our services. There we remained until the end of February, 1958.

A Community and a Legion Hall were further used for our services, with mid-week services in the pastor's home. Through

all these years of moving from one locality to another, the number of those attending decreased somewhat and the enthusiasm of those remaining wore a bit thin. And on occasions one could hear the question, "I wonder if we should continue with the work?" However, the Lord gave us patience and perseverance.

In 1957 a lot was purchased for a future church structure. When in 1959 the group decided to proceed with the building program, an opportunity presented itself to purchase an old Anglican Church. This we accepted as a clear and definite leading of God, and the vacant lot was given as a down payment. The balance of \$14,000.00 was loaned from the Canadian Board of Missions.

The move into our own church building had a most rewarding effect. Attendance gradually increased after our services started in the church on October 4, 1959. Even though this structure was quite old, we were able to have more Sunday School rooms. Moreover, all our services could be held in the one building.

On November 5, 1961, the group was finally organized as a regular congregation. On that day also we had our first baptismal service.

Now that we are well in the seventh year of existence, we find that attendance, which usually slumped during the summer holidays, is continuing to hold its own. One of our major problems is the choir—we have no one after six and a half years of efforts to establish one. But with God's help, perseverance here too, will triumph.

Though the group is hardly established, and the church building has not yet been paid for, plans for expansion of church facilities should be considered within the very near future. With a view to the future—the Lord giving us continued time of grace and growth—it would seem wise to plan any expansion and possible future congregations together with other Mennonite churches existing in the city. It is hoped that the church leaders will be conscious of the fact that the church which has been entrusted to them, is the Lord's church first and foremost, and being aware of this, will plan and work closely and harmoniously in expanding the Mennonite Church in the city of Calgary.



First Mennonite Church, Edmonton.



The Arthur Dick Family.

FIRST MENNONITE CHURCH Edmonton, Alberta

Arthur D. Dick, Pastor

The First Mennonite Church in Edmonton was formally organized in April, 1959. Meetings were first held in the fall of 1949 at the home of Dr. and Mrs. John Unrau. These were informal gatherings involving students and other persons of Mennonite background.

As the group became larger it was necessary to find a larger meeting place. The Provincial Missions Committee was asked to provide funds to bring in ministers for Sunday services. In 1954 the group, with the assistance of the Home Mission Board of Canada, purchased an older church building. The congregation has made extensive renovations and improvements on the structure since that time.

Rev. George Franz served as pastor of the group for approximately one and a half years; and in 1958 Arthur D. Dick came as pastor.

The present membership of the church is 59, and the attendance at Sunday services is approximately 100.



Mennonite Church, Taber.



The David Nickel Family.

MENNONITE CHURCH

Taber, Alberta

David Nickel, Pastor

"... forasmuch as ye know that your labour is not in vain in the Lord" 1 Corinthians 15:58 (b). This is also our testimony in regards to the work here in Taber. It has not been in vain. All honor to the Lord for this.

In the late forties and early fifties a group of people from Sommerfelder and Altkolonier background moved from Saskatchewan to southern Alberta to find employment in the sugar beet fields. On request of a group living in the Taber-Barnwell area,

the Coaldale Mennonite Church served them with Sunday school and morning worship services, and with D.V.B.S. in summer. But it was found this did not meet the full need of the people. A mission worker should live in their midst.

Upon request from the Alberta Mission Board, the David Nickels moved to Barnwell in December, 1951, to serve this group with the Word of God. At that time there were about six families who attended the services.

In the fall of 1952 the renovating of a badly needed church was begun. An abandoned church building was donated, and the work done voluntarily by the local people. Finances were supplied by the Mission Boards. Thus the Lord gave us a place of worship which was dedicated to His service in August, 1953.

On March 27, 1956, we held our first baptismal service at which ten persons received baptism.

Presently we have 37 persons who have been baptized and have become members of our Mission group. Two persons have joined by transfer of letter. One has withdrawn membership from our group.

The church, which at first seemed so large, has now become filled, and we often feel that it is too small. Sunday school attendance is about eighty, and from 20 to 130 attend our morning worship services.

A Ladies' Aid was organized several years ago, and the ladies are very effective in their work. The Young People's Organization is active at various projects.

Our church work and activities include the following: Sunday school for both children and adults, Sunday morning worship services, Sunday evening services, Catechism classes which are instructed about six months of the year, mid-week Bible study and prayer meetings, mid-week classes for children during the school year, Friday evening Young People's meetings, choir practice, and Jugendverein. All functions are conducted in the English language, except the Sunday morning worship service which is in German.

At present we are working towards organizing as a church. We trust the Lord will guide us in this also. He has blessed and guided in bringing the Gospel to others. People have found their Saviour. We thank Him for all that He has done.



First Sunday School, 1954.



Mennonite Church, Burns Lake.

FIRST MENNONITE CHURCH

Burns Lake, B.C.

Ed Goerzen, Relief Worker

Burns Lake is situated approximately 150 miles north of Prince George. Its main industry is the production of lumber. Hence the familiar smokestacks of saw and planing mills can be seen everywhere.

Even though Anglican, United, Pentecostal and three Mennonite churches exist in this community, there is even today a continued demand for a strong evangelical church. When the Conference first began work here, there was no Mennonite church in Burns Lake, but hundreds of Mennonites in the district. Primarily they were of Sommerfelder and Altkolonier background. The spiritual nurture being given and received here was at a very low ebb.

Rev. N. N. Friesen, Aldergrove, had become aware of the plight of these northern people, found they were hungry for

and receptive to the Word of God. In 1954 Elmer Dick from Chilliwack declared himself willing to work in this area, especially in the Sunday school field. The first Sunday school, with an enrollment of 20 children, was conducted in private homes. Also in 1954 a willing group of children participated in Vacation Bible School.

With the ordination of Brother Dick to the ministry in 1955, a regular church program got underway. Gradually more new families joined the small nucleus. That year a small church was also built. The next year this building had to be enlarged due to the constant increase in attendance. Through evangelistic meetings and personal contact with people in their homes, souls were added to the church.

In May, 1959, the church was officially organized with 33 persons joining as members. Since that time the number has grown to the present count of 48 souls.

Work has begun on a new church which we plan to complete in fall. We fully realize that even as God has guided and blessed this work of faith thus far, even so does the whole structure depend upon His further blessing. We re-echo the words of Jacob at Pniel, "I will not let thee go except thou bless me." Trusting that He WILL bless, we continue to build unto His glory.

CHILLIWACK MISSION CHURCH

Chilliwack, B.C.

William Unger, Church Board Member

Somehow the name sounds redundant. Any church that is not a "mission" church has no justification for its existence. But to be a "mission" church is a tremendous challenge, even to the extent of becoming discouraging at times.

Three years ago a small group of interested members of several nearby Mennonite churches surveyed the situation in Chilliwack and saw a need. Scores of people of Mennonite background were finding their way into various non-Mennonite churches. Why? Many reasons as well as excuses could be offered.

When, three years ago our small group assembled for prayer and deliberation in a private home, we decided that there was a need for an English speaking Mennonite



Mission Church, Chilliwack.

church in Chilliwack, one that would welcome anyone, even if he spoke no German and had no Mennonite heritage. We would proclaim only fundamental Christian principles, we would proselytize no Christian churches, and our services would not be bilingual. Thus we ventured forth with faith in the Lord and with the blessings of the Canadian Conference.

The original subscribers to this new venture were asked only one question: "Do you feel that there is a need for an English speaking Mennonite church in Chilliwack?" The response was gratifying.

Some fifty people attended our regular Sunday worship services, conducted by invited guest ministers from various valley centres. One of these, Mr. Albert Nickel of Peardonville, accepted the invitation to become our pastor on one condition: that he be allowed to present Christ and His teachings without restrictions.

The following summer we gave up our rented building and purchased the former Municipal Hall. Renovations were immediately made and we moved into the basement of our new "home."

On Sunday, October 15, 1961, the Chilliwack Mission Church was formally organized, and the Rev. N. N. Friesen received into its membership seventeen persons upon their confession of faith. A constitution approved by the Canadian Conference was adopted, and the church became a legal entity as well as a fellowship of believers. Attendance by now had risen to about eighty or ninety. Our present Sunday school

enrollment is sixty-four. On January 1, 1962, we were able to move into the completed upper sanctuary of our chapel.

Perhaps one of the deepest and most significant engravements has been left on the hearts of our own members and regular adherents. Christ has fellowshipped with us in one baptism, in five new spiritual rebirths, in scores of personal testimonies, in the Lord's Supper held three or four times a year.

"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance" (Luke 15:7).



Olivet Mennonite Church, Clearbrook.

OLIVET MENNONITE CHURCH Clearbrook, B.C.

Henry D. Penner, Pastor

Greetings with Hebrews 12:2 (a), "Looking unto Jesus the author and finisher of our faith."

The church has now a history of two and a half years of service with almost two years as an organized church. Aside from the birthpains which seem to accompany the coming of many new churches, we must speak of the goodness of God's grace and mercy in everything. The underlying need, to supply a worship in the English language for our families, especially the younger ones who do not practice the German, and to create a more feasible point of outreach to our non-Mennonite neighbors, is finding a partial answer. We do not claim to have the ultimate in spiritual life or missionary zeal, but together with many others strive to grow toward that perfection in Christ



The Henry Penner Family.

Jesus our Lord and Saviour.

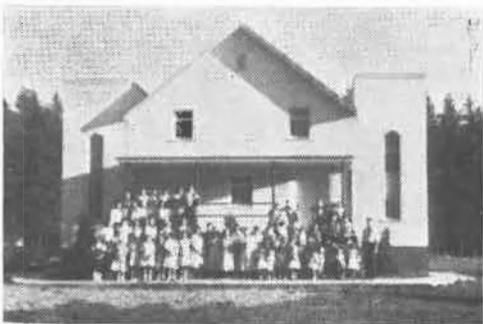
With thankful hearts we have experienced the Lord's blessing. The small hall in which we had our first services was soon too small, and we transferred to the auditorium of the M.B. Bible Institute. Here our church grew, was organized, and planned for its own house of worship, the basement of which we were able to occupy in May, 1961.

MENNONITE CHURCH

Peardonville, B.C.

J. J. Klassen, Pastor

The Peardonville Mennonite Church was organized in 1959. Membership at present is 45. In 1961 the congregation was accepted into the B.C. Conference and also into The



Mennonite Church, Peardonville.

Conference of Mennonites in Canada. Application for membership in the General Conference in 1962 has also been made.

The church has been blessed in many

ways. Four baptismal services have been conducted for eighteen young people. On two other occasions reception of members have taken place.



Rev. and Mrs. J. J. Klassen.

We have experienced joy as well as sadness throughout these years. Seventy-seven children were dedicated to the Lord, nine couples were united in holy matrimony, two silver- and one golden wedding were celebrated, and three funerals have taken place.

In addition to the Sunday school and worship services on Sunday there are evangelistic meetings, Christian endeavour programs, youth fellowship meetings, Sunday school teachers and church council meetings every month. The Sunday school enrollment is 73.

There are also three sewing circles which contribute much to the growth of the Church. Bible study and prayer meetings are held every Wednesday evening. A choir sings regularly.

Once a year there are evangelistic meetings and Bible Conferences for a period of three to five days, with guest speakers from other churches.

On January 7, 1962, Br. Philip Schroeder was ordained as deacon.

FIRST UNITED MENNONITE CHURCH

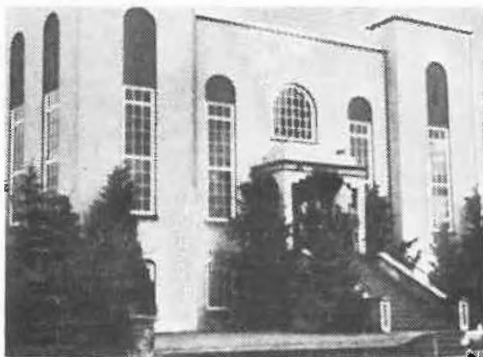
Vancouver, B.C.

H. Goerz, Minister

Ever since the middle thirties, Mennonites from the prairies and settlements in B.C. came to Vancouver. But there was no Mennonite minister, nor was there a

place to worship to serve their spiritual needs.

Then in November, 1935, the General Conference Mission Board sent Bishop J. H. Janzen of Waterloo, Ontario, to Vancouver. A house was rented where Sunday services were held and Sunday school taught. Rev. Janzen served thus for two years and then returned to Waterloo. His son-in-law, Rev. J. B. Wiens, took over where he left off.



First United Mennonite Church, Vancouver.

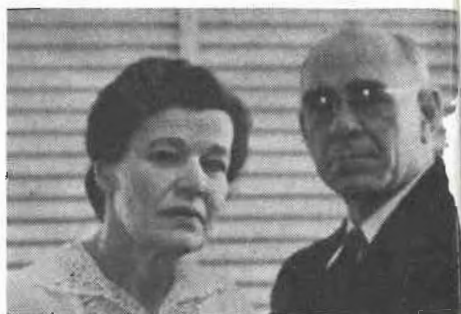
In November, 1937, Rev. Baumgartner of the Mission Board came to Vancouver and bought a church with parsonage on St. George Street. Now a church could be organized; on December 27, 1937, eleven members officially formed the church. Within three months the membership reached 48.

This was a mission church, supported by the Home Mission Board of the General Conference. Sunday morning and evening services were conducted regularly, there was a Sunday school and also a choir.

In 1942 Rev. J. B. Wiens was elected pastor by the congregation, and ordained by his father-in-law, Bishop J. H. Janzen of Waterloo.

The parsonage was turned into a girls' home for Mennonite girls from the Fraser Valley settlements who worked in the city.

Growth in the church was very slow; the membership remained almost static for ten years. Then—a miracle seemed to happen. For several years since 1947 a steady stream of Mennonite immigrants from Europe came to Canada, and many of them settled in Vancouver. Here they found a spiritual home, something they had missed so very much in Russia. The church now grew very rapidly, and soon the building was too small.



Rev. and Mrs. J. B. Wiens.

Through God's grace help came in due time. In 1954 the old church was sold, and with the help of the Mission Board a church with seating capacity of 550 seats was bought on Fraser Street and 52nd Avenue. Membership now stood at 345. The stream of immigrants from Europe had almost stopped, but instead a great movement of our brethren from Paraguay set in. Most of them joined churches and thus another great period of growth began.

Our present membership is 550, and once more the church building is becoming too small, especially for the Sunday school classes. We have thus recently bought a large neighbouring house and renovated it for Sunday school purposes. Our enrollment is more than 300.

At present the church has one elder, Rev. J. B. Wiens, four ministers, five deacons, 27 Sunday school teachers for 20 classes, a choir, a youth organization, four women's associations, as well as a boys' and girls' club.

Sunday morning and evening services are conducted regularly in the German language. We have a mid-week Bible study hour. Our church, together with the Vancouver Mission Church, built a Sunday school house on Lulu Island as a mission project.

One November 4, 1962, we intend to celebrate our 25th anniversary. We have much cause to be thankful: from small beginnings our church has grown to be the largest General Conference Church in British Columbia.

If we think of all the blessings we have received from the Lord, our hearts are filled with praise and we cannot but exclaim with the Psalmist: "Bless the Lord, O my soul, and forget not all his benefits."