

Mennonite Observer

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

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Record Crowds at Bible Conference

Winnipeg, Man.—Record attendance at the annual Bible Conference of the Elmwood M. B. church, held from December 27 to 29, amply demonstrated the popularity of the conference. This was the 27th time the "Bibelbesprechung" had been held since it was inaugurated 30 years ago.

Visitors from all of Manitoba, representing almost every Mennonite group, nearly filled the large church for the sessions during the day, while the evening meetings drew capacity crowds. That many had come great distances was proved by the fact that the lower auditorium was filled during the noon hour by families sharing their lunch.

Five Speakers

Five men of God co-operated to give the participants Bible-centered and Spirit-filled messages on "The Fruit of the Spirit" and "The Temptations of the Believer." They were the brethren A. H. Unruh, J. A. Toews, C. C. Peters, D. Ewert, and F. C. Peters.

In his first message Rev. J. A. Toews, president of the M. B. Bible College, spoke on the theme, "New Life as a Prerequisite for the Fruit of the Spirit." He emphasized that without the new birth the Spirit cannot produce fruit in the life of a person. Not the law nor good works can bring this new life—only faith in Jesus Christ. In later messages Rev. Toews spoke on peace and temperance as fruit of the Spirit.

Veteran Bible Teacher Serves

"The Works of the Flesh in Contrast to the Works of the Spirit" served as the first theme for Dr. A. H. Unruh, who has ministered at these conferences for over 20 years. The veteran Bible expositor still revealed a firm grasp on the essential principles of Holy Scripture, delivering his messages with authority. His other two messages were on longsuffering as a fruit of the Spirit and "Sowing and Harvesting in the Spirit."

Vigorously and with a flair for the popular approach, Rev. C. C. Peters delivered messages on joy, friendliness, and meekness as fruits of the spirit. Rev. Peters returned

recently after years of pioneering in the educational field among the Mennonites in South America and after helping the churches there to develop leadership from among their ranks. His dynamic and forceful preaching has lost none of its fervour through the years of hard labor for his brethren in South America.

In respect to friendliness, which is the German word used when the Authorized Version uses gentleness, Rev. Peters stated, "Friendliness is the expression of the love of God shed abroad in our hearts." That is why only the Christian can show true friendliness—in others it is but a mask covering an empty and sin-torn heart. Rev. Peters maintained that "our friendliness is a canal through which the love of God can flow into the world."

Maintain a Good Conscience

Rev. D. Ewert, registrar and instructor at the M. B. Bible College, served with messages on love, good-

ness, and faithfulness as a fruit of the Spirit. In his message on goodness he warned against acting contrary to one's conscience, for once we neglect to maintain a good conscience toward God and man apostasy sets in. He further pointed out that if we speak a "good word" that builds up another person spiritually we are transmitting a gift of grace—and at the same time we are inwardly strengthened. Naturally, good works are not the basis for our salvation, but we have been saved "to do good works."

Our study of the Bible should change our life, Rev. Ewert insisted. "If someone attends a Bible school or Bible College and is not a better farmer, laborer, office worker, or clerk for it, he has not studied the Word of God aright," he maintained.

Concerning the World

What is the "world" as used in Biblical references admonishing Christians to be separate from the world, Rev. Frank C. Peters asked in the second of his three messages. (Continued on page 4—4)

Youth Present Christmas Program

Foam Lake, Sask. — The Mennonite Brethren church here was the scene of a candlelight Christmas program presented by the Mennonite Brethren "Youth for Christ" on Sunday evening, December 22.

"Youth for Christ" was organized about three months ago and consists of 12 members, with David Kehler as president and Rita Dell as secretary.

The program opened with the singing of several carols by the group. Then followed Scripture reading and prayer. After several more songs a five-act play was presented. "Simeon the Stable Hand" showed the effect of Jesus' birth on the innkeeper's family and relatives when they discovered that the lowly couple they allowed to rest in their stable was Joseph and Mary and that the baby born there was none other than the Lord Jesus Christ.

More carol singing brought the program to a close. Rev. J. Kehler made the closing remarks, stating that the program was presented

with more than mere entertainment in mind. It brought home the change that should be evident in everyone that meets the Lord Jesus Christ as Saviour — in addition to bringing the message of Christmas.

This program was presented in the Springside Baptist church on December 29.

Carol Festival at Laird

Laird, Sask. — The annual Carol Festival was held at the Community Hall here in Sunday, December 22.

Mr. Arnold Fischer directed the mass choir of about 45 singers in the singing of well-known carols. Special songs were sung by the Mennonite Church group, the Mennonite Brethren Choir, and the Tiefengrund Male Chorus, which was directed by Mr. Abe Klassen. Rev. Nick Janz, the local M.B. Church pastor, delivered the message.

The evening's offering was divided between the Salvation Army and the Mennonite Central Committee.

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Large Winnipeg Group at Missionary Convention

Urbana, Ill. — Approximately 70 Mennonite Brethren university and college students and nurses were among the more than 3,000 that gathered at the University of Illinois, Urbana, Ill., for the triennial Inter Varsity Christian Fellowship Missionary Convention, held December 27 to 31.

Also present were Rev. J. B. Toews, deputation secretary of the M.B. Board of Foreign Missions and several members of the office staff at Hillsboro. Rev. Toews addressed the Mennonite Brethren group at a special session in which he outlined the M.B. mission program and solicited suggestions for more effective publicity among the students in universities and colleges.

The assembled students and missionaries heard messages by Dr. Billy Graham; Dr. Harold J. Ockenga, Boston pastor; Dr. Donald G. Barnhouse, editor; Dr. Masumi Toyotome, faculty member at the International Christian University, Tokyo, Japan; Dr. Kenneth Strachan, of Latin America; and Rev. Israel Garcia of Costa Rica. In small groups they discussed the messages they heard and other special topics.

Winnipeg students and nurses travelled to Urbana in four chartered Thiessen Transportation buses. The majority of them were Mennonites from the various groups in Manitoba who are now studying in Winnipeg colleges and the University of Manitoba or serving as nurses. Six of them were students at the M.B. Bible College.

EDITORIAL

Limping Christianity

It is hard to maintain a Bible study, a verbal testimony and doctrine, evangelism and balanced emphasis between life and the witness of a consecrated life, church extension and foreign missions. We must constantly be on guard against a one-sided emphasis—it leads to a limping Christianity as surely as stunted growth in one leg makes limping mandatory for humans.

Such a one-sided emphasis is becoming apparent in respect to missions. Today's church is not evaluated on the basis of its influence in the community, but on the size of its missionary budget and the number of missionaries representing it on the foreign mission field. Bible institutes give detailed statistics on the percentage of graduates now on the foreign field—but seldom mention the pastors, Sunday school workers, youth workers and witnessing church members that come from their halls. More and more schools are gearing their program to produce foreign missionaries and not workers for the church at home. Evangelistic messages are replacing Bible teaching sermons in many instances. Instead of the local church gaining stature as a missionary force in the community and a fellowship centre for growing Christians, it is becoming more and more merely a supply base for the missionary movement. We need to "hold the ropes" for the foreign missionaries, but we also need to "lengthen the stakes" at home.

Parallel with this development is a de-emphasis on the role of the average Christian. Consciously or unconsciously we have given the missionary a halo and cast him in the role of a hero (which indeed he may be!) and see the average Christian as a common laborer. The responsibility of the missionary is to evangelize, to proclaim the gospel, to build up the native church. The Christian at home must pray for him—but primarily his job is to provide the necessary cash, the automobiles, the X-ray machines, the airplanes and radios, for the missionary "out on the field." In a classless brotherhood we have created two classes: the full-time Christian worker and Mr. Average Christian.

A curious phenomenon accompanies this one-sided development. The full-time Christian worker (missionary or pastor) is expected to live sacrificially. He must travel in the day coach on the train—while we take a roomette or lower berth sleeper. He must take lunch along while travelling—while we eat in the diner, possibly on the company's expense account. Why should he need a fridge in temperatures that go to 120 and 130 degrees?—yet we "can afford" them in the temperate zone. He must be willing to be separated from his wife and family for months at a time—yet we will not leave our friends for a place where we can give a greater witness for Christ. We begrudge him a furlough every five or six years—yet we allow ourselves a lengthy trip every year, plus possibly a jaunt to Hawaii (if we can "afford it").

It is true that Christ gave to the church apostles, prophets, evangelists, pastors and teachers "for the perfecting of the saints, for the work of the ministry." We need to respect these men and uphold their ministry and their authority. But we also need to re-emphasize that Jesus has said, "Ye are my witnesses." The apostle Paul underscores the responsibility of every believer to witness—to sacrifice—to win souls for Christ. He commends the Thessalonians for their testimony—for through them the gospel had become known in all Achaia. To the Philippians he writes: "Those things, which ye have both learned, and received, and heard, and seen in me, do..."

We need a renewed emphasis on the high calling of every believer and his responsibility as a member of the body of Christ in the extension of His church and the evangelization of the world. The farmer, the construction laborer, the plumber, the research assistant, the secretary, the wholesale shipper, the clerk, and the book-keeper: yes, every believer is a child of God, a priest and king, an ambassador of God. We must all sacrifice, all witness, all serve the Lord "full-time."

DEVOTIONAL

The Sin of Egotism

"Let us have no self-conceit" (Gal. 5:26a, RSV).

Is egotism a sin? All of us are afflicted with a certain amount of self-love and self-admiration. Can anything so common be very bad?

Some theorists maintain that self-interest is the very center of life—that self-preservation is a primary biological concern; that self-development and self-expression are the very essence of personality; that what happens to the person is the chief content of history. One can hardly deny the truth of what Richter says: "Every man regards his own life as the New Year's Eve of time." And Walt Whitman was probably expressing the human spirit aright when he boasted: "I find no sweeter fat than sticks to my own bones."

Perhaps not all self-interest—that, for instance, which makes us hunt something to eat—need be called egotism. But Satan has certainly succeeded in turning legitimate self-concern into ridiculous and harmful pride. The ego, "fantailed like a peacock," struts to make an impression. Gladstone was probably right when he said that selfishness is the greatest curse of the human race. It has a way of creeping into every human relationship to corrode and spoil it.

Though we may tend to condone egotism, especially our own, God's Word clearly condemns it. Paul says the sinners of the end-times "will be lovers of self" (II Tim. 3:2, RSV). He lists selfishness in the works of the flesh (Gal. 5:20, RSV), along with sins which we may consider much worse. To the Philippians he writes, "Do nothing from selfishness or conceit" (2:3, RSV). He warns of the danger of being "puffed up with conceit" (I Tim. 3:6, RSV). "Never be conceited," he commands in his Roman letter.

It is evident that selfishness, conceit, pride, and ambition are under the censure of God. These sins are hostile to spiritual well-being, and must be crucified as evil, along with all other sins. The difficulty of separating the illegitimate from the legitimate dare not keep us from a courageous effort to eliminate all sinful self-love from our lives.

Shall we attempt a few specifics? Egotism is the predominance of first-person pronouns in our thinking, speaking, and writing. It is self-interest unredeemed by an absorption with God and altruistic interests. Good sense may teach us not to boast. But, as one has said, "We would rather speak ill of ourselves than not talk of ourselves at all." And so we belittle ourselves, hoping someone will contradict us. A tape-recording of a day's talk might reveal a deal of self-love.

A tyrant is an egotist. He may be in the home, the church, or the nation. For a tyrant's own will is his law. The interests and welfare of others mean less to him as his own importance grows upon him. This delusion of greatness may increase until the psychiatrist calls it megalomania. Even he must leave in the hands of God the questions of responsibility—whether this tyrant is a selfish sinner or a sick paranoiac. But the terrible effects upon those who are crushed by the tyrant's ambition are not the less because he has been taken over by an irresistible force. Certainly we are responsible for the early developments of the selfishness which can become our utter master.

A fanatic is an egotist. His own ideas, his own way of doing, his own cult—these only are of God. The movings of his own spirit are for him without doubt the impulses of the Holy Spirit. The opinions to which he has come—these are beyond question the thoughts of God. Therefore he is utterly intolerant. No one can teach him anything; all must come to him to learn.

Paul tells us of the danger of being self-opinionated (Rom. 12:16). There is difficulty here, for there are of course some things of which we may be sure. Faith leads to knowledge. There is no call for such humility as leads to complete skepticism. But only the egotist is beyond learning. The true Christian recognizes his ignorance, and is humbled by it. He wants to know, and eagerly opens his heart to anyone who can teach him.

The opposite of egotism is not self-abasement. Paul warned the

(Continued on page 11-4)

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Our Christian Family Weekly for Mennonites of All Age-groups

LESLIE STOBBE — Editor

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Christmas Activities at Hepburn

By Lillian Wiebe

Hepburn, Sask. — "Glory to God in the highest and on earth peace, goodwill toward men," was the song the angels sang that night many years ago. This same joyous song seemed to resound in all of Hepburn throughout the entire Christmas season.

After weeks of preparation and rehearsals the celebrations finally began. The first public observance was the Public and High School Christmas concert on December 20. The children, bursting with excitement, presented a very enjoyable program of plays, acrostics, drills and songs.

The Bethany Bible Institute presented its program on Sunday afternoon, Dec. 22. Many friends and relatives of students attended this program, which consisted of a cantata and a play.

That evening the Sunday school held its annual Christmas program. The air of excitement and anticipation was keenly sensed by those who watched the children perform. They presented the true Christmas spirit very clearly in their recitations, songs, and short plays. The

pastor gave a short word of thanks, and conveyed a hearty Christmas greeting to the students and teachers. A further expression of love and appreciation was shown when the children received their bags of Christmas goodies.

Christmas morning was a joyous yet serene occasion in the church. Special songs had been prepared by the choir, and a heart-touching message by the pastor revealed to us once more the true and deep meaning of Christmas.

The Young People's Christmas Social on December 27 marked the end of the festive season's activities. Fifty-three young people gathered in the church basement for a time of fellowship. After some lively games a short devotional period was observed. Rev. W. Wiebe gave a fitting talk on "Our Needs for the Future." A hearty lunch topped off the enjoyment of the evening.

Now that Christmas with all its activities has passed, we wish everyone God's blessings for the New Year.

Lindal Mission Program

Lindal, Man. — The annual Christmas program of the Lindal Mission Church was held on Saturday evening, December 21. The church was filled as members and a large number of visitors were present.

Mr. Harry Guderian was chairman for the evening. Mr. Peter Loewen, teacher in the Lindal School led in some general carol singing and also sang with the junior members of the Sunday school. The choir, which had been organized especially for this occasion, sang five songs under the direction of Mr. Frank Friesen. On the program were also several poems and plays, among them the play, "No Room in the Inn." Mr. Frank J. Friesen delivered a short message on Luke 2:7-20.

At the close of the program there was an exchange of gifts and Christmas goodies for the children.

Missionary Film Shown

Foam Lake, Sask. — Rev. B. Milner of the Springside Baptist church presented the film, "The Unfinished Task", in the Foam Lake M.B. church on Thursday, Dec. 19.

This film portrays the call of God to a young man to go to the mission field. His father objects vigorously to the young man's decision, but he is not deterred and goes to New Guinea. After a few years of service there he becomes ill with a tropical fever. His father and mother go to see him

before his death, and he points them to verse four of John chapter nine.

The father and mother return home with the son's diary. Through reading it, the father realizes the need of giving the Gospel to these heathen lands. He is too old to go out as a missionary himself, but he gives of his money and time to travel about to the Christian churches, telling of the need for funds and missionaries and the importance of John 9:4: "I must work the works of him that sent me, while it is day: the night cometh when no man can work."

A call to dedication was given at the close of the film, and several young people responded.

Mennonite Broadcasts Unite

The Heart to Heart Program, "A women's broadcast of Christian inspiration," this month will become an official voice of Mennonite Broadcasts, Inc., of Harrisonburg, Va. This is the final step of integration which began in May, 1956, according to an announcement by Lewis Strite, Secretary of Broadcasting.

This unique broadcast for mothers and homemakers was begun by Ruth (Mrs. Grant) Stoltzfus on June 16, 1950, and since that time has continued to grow under her direction.

Ruth Stoltzfus, who will continue as speaker, says, "this step will enable me to better practice what I preach about mothers needing to



A REFRESHER COURSE was offered for the leading preachers of the Nagarkurnool and Wanaparathi fields during August and September. All but two of the ministers were accompanied by their wives. Subjects taught included Homiletics, Life of Christ, Genesis, Lessons on the Church, The Value of the Sunday School and Daily Vacation Bible School, and Personal Work.

On the picture are the group of ministers, their wives, and Rev. and Mrs. A. A. Unruh, in the back row at right. The six preachers to the left are from the Nagarkurnool field and the other five from the Wanaparathi field. Rev. and Mrs. Unruh testify that it was a wonderful privilege to teach such a fine group of students.

spend enough time with their families."

Richard Weaver, who has been serving as Heart to Heart announcer and recording engineer, was appointed director.

Today the Heart to Heart Program is released on 27 stations located in 12 states, Canada and Puerto Rico. The Puerto Rico station carries the broadcast to a large audience in the West Indies.

Other broadcasts now produced by Mennonite Broadcasts, Inc., include an English, Spanish, Navaho, Japanese, and Italian "Mennonite Hour." In the planning stage are a Russian broadcast, and a children's program. Short programs with an appeal to the unsaved are also being planned.

Springstein School Christmas Concert

Springstein, Man. — The Christmas Concert traditionally presented by nearly every school in Manitoba is a significant moment. Then the parents, children and teachers enjoy a rare time of fellowship—it is a time of good will. The content of the program reflects the atmosphere existing in the school. What the public approves and hales at the concert tells much about the community—about its life, interests, aims. It is significant also because the program largely determines the future of education in the district.

It is important whether the school district celebrates X-mas or Christmas. At the Christmas Concert the school answers the greatest of all questions: "What shall I do with Christ?" If the concert is a conglomeration of worldly nonsense, the school and largely the community answers in

the negative. If you are a Christian in a worldly community it is your duty to make yourself heard. Make certain that the school knows what you as a Christian desire and want and expect and demand. Let us put Christ back into Christmas!

It was a heartening and joyful experience to hear and see the Christmas program presented on Saturday, December 21, by the Springstein School. The principal, Mr. H. D. Wiebe, opened the program with a Scripture reading and prayer, and Rev. W. Enns, pastor of the Mennonite Church here, ended the program, also with Scripture and prayer. Christ was the center of all the activities. The plays, poems, and songs, all brought in beautiful German, were well-chosen and beautifully presented. The costumes and decorations particularly were appropriate and very beautiful. The whole evening moved along smoothly and orderly. The students as a whole lived the program. The large audience was very appreciative. The atmosphere during the evening was one of reverence and thankfulness. The future of education in the Springstein School is promising indeed.

Mr. and Mrs. Henry D. Wiebe, members of the South End M.B. Church, are the present teachers. Mrs. Wiebe is instructing grades 1-6 and Mr. Wiebe grades 7-11.

Both the M.B. Church and the Mennonite Church here had their Christmas Concerts on Christmas Eve, December 24. It has truly been a week of great blessings!

Man is free to rebel against God, but he is not free to escape the consequences.

* * *

The way to know God's will for tomorrow is to do God's will for today.

Speaking in Tongues Today

By the Rev. K. L. Miles, Th.D.

In the First Epistle to the Corinthians, chapter 14, Paul discusses the two gifts that seemed to cause the most rivalry among the Corinthian Christians. Prophecy, the first, carries with it the thought of forthtelling spiritual truth and has nothing to do with future events. Speaking in tongues, the second gift, has to do with ecstatic and spontaneous expressions of joy and praise springing up in the heart. This was probably something intermediate between speaking and singing. The meaning was felt by the emotional nature rather than understood by the intellect.

The superiority of prophecy over tongues constitutes the marrow of the teaching of 1 Corinthians 14. Follow the verses with your open Bible. Verses 1 and 2 enjoin the Christian to pursue prophecy, the proclamation of spiritual truth, rather than engaging in the tongues activity because prophecy is far superior. In fact, tongues is the last and least of the gifts (see 1 Cor. 12:29-30).

Verses 4, 12 and 16 teach that tongues is to be regarded with severe watchfulness since the practice of so speaking tends toward self and self-gratification. The apostle always insists that the value of a gift is contingent upon what it does for the edification of the corporate church, not the individual Christian.

The tongues gift operates in an area of definiteness, moreover (see 1 Cor. 14:6-8). One comes to feel increasingly that God is not involved in that which is blurred and uncertain. Note the pointedness of His Word; see with what definiteness He deals with His people. Surely these are days when there needs to be "a distinction in the sounds" (v. 7). "Words easy to be understood" (v. 9) are sorely needed in this twentieth century of cults and confusion.

God is a rational being and the total tenor of Scripture indicates that He would have us use the rational nature with which He has endowed His creatures. Is this not the teaching of verses 14 and 15? God does not set aside the mental processes, but works through our disciplined wits for His glory. In church life, feeling will not suffice. "I will pray... with the understanding... I will sing... with the understanding" (v. 15). It has been observed that among "tongues people" there is too frequently a certain instability, which, in many instances, has led to serious circumstances. Such is bound to be so when the stress is on the emotions. In striking contradistinction to modern Pentecostals, Paul apparently reserved tongues for his private devotions. This is clearly the import of verses 18 and 19. "In

the church I had rather speak five words with my understanding."

Putting great stock in such sensational gifts as tongues is a clear mark of immaturity, if verses 20 and 38 mean anything. With specific reference to this noisy practice of mouthing gibberish, the apostle sadly says, "But if any man be ignorant, let him be ignorant" (v. 38). Dr. W. Graham Scroggie, in his eminently useful booklet, "Speaking With Tongues: What Saith the Scriptures" (out of print), does well to observe:

Speaking with tongues is no mark of advanced spirituality for, of the Church at Corinth, where so much of that was done, the apostle wrote—"I, brethren, could not speak unto you as unto spiritual but as unto carnal, as unto babes in Christ" (1 Cor. 3:1), from which we see that speaking with tongues is compatible with a particularly low spiritual life.

We are to be childlike, not childish. Repeatedly the Christian is enjoined to "grow up into him in all things" (Eph. 4:15). Indeed, Paul shows in 1 Corinthians 12:8-11 that many Spirit-filled Christians do not speak in tongues.

The writer frequently has been present in meetings when 1 Corinthians 14:27 and 28 were flagrantly ignored. If tongues must be employed in a service, the inspired penman warns that two, not more than three, may speak; and that should be successively not simultaneously. More than that, unless there is an interpreter, the speaker is completely out of order. What wisdom is here in evidence! Unless the matter were so regulated, chaos would ensue. Yet how many violations one has witnessed!

The God of design and careful order speaks again in verses 33 and 40 of 1 Corinthians 14. Note the insistence to the effect that nothing may be permitted to introduce disorder. The sweetest, most effective soul-winners this writer has known have craved quietness, not noise, when they were most conscious of the divine nearness.

Women must never speak in tongues in the church. In this context, verse 34 becomes most meaningful. "Let your women keep silence in the churches: for it is not permitted unto them to speak." Certainly, this verse is not in opposition to 1 Corinthians 11:5, where it is implied the women may speak aloud in public assembly if certain conditions are met. Women are capable of uncontrolled outbursts of emotional excitement, which gives teeth to such a prohibition. There is a clear violation of the divine order noticeable in tongues circles where women are frequently in the forefront.

"Let them, if they must" seems to be the conclusion of the entire

chapter (see v. 39). Tongues may be tolerated. Love is much more important, and I find that those who worry us about speaking in tongues are frequently lacking in this tender quality. "Though I speak with the tongues of men and of angels and have not charity (love), I am become as sounding brass, or a tinkling cymbal" (1 Cor. 13:1). One has often asked, "What precise good does speaking in tongues accomplish?" On the other hand, one does not have to look far to see much confusion and heart-break that have followed in its wake.

Sir Robert Anderson in his trenchant work, "Spirit Manifestations and the Gift of Tongues" (Loizeux Bros.) makes a wise differentiation when he says:

And the "theology" of this "gift of tongues" movement displays ignorance and perversion of Scripture. As already noticed, it subordinates the great facts and truths of the Christian revelation to the subjective experiences of the Christian life. But, more than this, in its teaching about the Holy Spirit, it subordinates what was primary and essential in Pentecost to what was incidental and altogether secondary. The supreme fact was the fulfilment of "the promise of the Father"; and this was abiding, whereas the "rushing mighty wind," the "cloven tongues," and the distributed "gifts," were but outward manifestations of His presence; and these were transient.

The Corinthians were obviously more interested in gifts than grace. They were focusing on the blessing rather than the blessing. In their pre-Christian lives they went to excesses in heathen worship. The Greek soothsayers expressed themselves in wild frenzies. The Corinthians thought, therefore, that the more they were deprived of reason and self-consciousness the more they were truly under the control of the Holy Spirit (see Cor. 12:2). The desire for the wild and the mysterious has continued through the centuries, as the late Dr. Keith Brooks pointed out in "Serious Spiritual Perils" (American Prophetic League, Inc.)

Such manifestations are not peculiar to Christianity. Trance conditions and tongues manifestations accompanied the false religious movements of the Middle Ages. They were manifested in 16th century witchcraft. Spiritualism produces the same phenomena and mediums practice the same psychological methods to produce them. Writing in foreign languages never learned by the medium is very common. Tongues manifestations played a big part in the early history of Mormonism. Trance conditions and babbling are common in heathen religions.

What is the reason for this? It is because many are eager for the so-called "supernatural," and attribute to God anything of mysterious nature. They want a cataclysmic religion, with physical sensations. The ordinary way of spiritual development is too tame. This gives them a special distinction. They are more highly favored of God than their fellows, even than the soul-winners most honored of God. They are in the "inner circle." The great missionaries, preachers, evangelists, and soul-winners down through the church age do not boast of such experiences.

Recently the writer was told that he was "failing his flock" by not talking in tongues. Do the Scriptures agree with that contention? No! (see 1 Cor. 12:29, 30). Here are rhetorical questions that imply a negative answer. All do not speak with tongues. It is not true that everyone should talk in tongues, and it is utterly without foundation in Holy Writ to say that speaking in tongues is the evidence of the fullness of the Holy Spirit. On the contrary, note the many mentions in the New Testament of those who were filled with the Holy Spirit but who are not said to have spoken in tongues—Acts 4:31; Luke 1:15, 41, 67; Acts 6:3, 5; Acts 7:55; Acts 8:14-17; Acts 9:17; and the like. One feels increasingly that the real sign of the filling of the Holy Spirit is not talking in tongues but rather controlling the one we have.

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Record Crowds at Bible Conference

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sages on the temptations that come to a believer. During these messages he dealt with the temptations from Satan, from self, and from the world. In his definition of the world Rev. Peters said, "The world is the moral condition of all human relations which are anti-God, where God is not at the centre." This manifests itself in the lust of the flesh, the lust of the eyes and the pride of life. As Christians we must guard against making ourselves the centre of our life—against filling our mind with images of a sinful nature gained through reading and feasting our eyes on forbidden objects—and against becoming proud in our own conceit.

Special music at the evening services was provided by the augmented choir of the Elmwood M. B. Church, while other groups served during the day.

The secret of an unsatisfied life lies in an unsundered will.

Do not build detours around the will of God.

New Medical Buildings at Matende

By A. J. Esau

"Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying: Hitherto hath the Lord helped us" (I Samuel 7:12).

On October 26 the missionaries together with the native church at Matende in the Belgian Congo were privileged to set up another milestone. It was an occasion of praise and thanksgiving to the Lord for the stage of development reached in the medical phase and an acknowledgement of answered prayers in supplying much-needed medical buildings at Matende. Besides the local staff, church, school and medical patients, there were present missionaries from our other Mennonite Brethren stations. Also present were many people from the surrounding villages who, following the invitation, had come to witness and share the blessings of the dedication of the new medical buildings.

Three buildings were dedicated to the Lord for His service. The main building is a dispensary-maternity unit. It stands finished as a result of the Lord's blessings and the generous donation of the memorial fund of Rev. and Mrs. H. C. Flaming, made available through their children at Paxton, Neb. Then two other new buildings—medical wards—were also dedicated. The erection of these wards, too, was an answer to prayer for a great need and was financed under the Lord's guidance through the Dallas church. Dallas is the home church of Sister Elsie Fischer, who has been in charge and labored sacrificially in the medical phase at Matende for the past three and one-half years. Also the Southern District Women's Missionary Service has had a substantial share in the financing of these buildings.

The primary school and the students of the teacher-training school served with special numbers in songs of praise for the Lord's goodness. The Matende medical history from its beginnings in a small grass hut up to these newly-finished and furnished medical buildings was briefly related. We were privileged to have nurses from our other stations present with us at the dedication, who had had a share in the medical work at different times since its beginnings. They gave words of testimony concerning the Lord's blessings. Souls had found the Lord through the years as a result of the medical work.

Two head chiefs from the area had also followed the invitation for this occasion. One of them gave a word of appreciation for the far-reaching physical help the medical work had given to the Matende area and its surroundings. Then Brother J. B. Kliever, the legal

representative of the mission, served with the dedicatory message based on Mark 1:32-34. Following the message Brother Ivan Elrich and the leading native nurse, Brother Bartholomai, led in the prayer of dedication.

We on the Matende station are thankful to our gracious Lord and the sacrificial donors at home for their prayers. These urgently-needed buildings, for which we were hoping and praying, have been made possible. Now the medical work and the delivery of so many native babies can be done in comfortable, practical rooms. In the past the maternity wards have been grass huts which the wind frequently blew over. The native patient wards have also been grass huts which in case of fire burned down three or four at a time.

May the Lord continue to bless even more in the future, not only for the reclaiming of the physical health of people, but for the claiming of souls for the Lord. We desire that not only babies be well born physically, but that precious souls and mothers be born again into the kingdom of heaven. Will you pray with us to this end?

(Ed. Note: During a recent one-year period, there were 77,110 consultations and an average of 257 persons at the Matende dispensary per day. The number of inpatients totalled 82 per day.)

Bible Classes in Brazil

Sao Paulo, Brazil. — A variety of services are being held by the Peter Sawatskys in their work of spreading the Gospel in this city. They write in their Christmas prayer letter:

"Here in Sao Paulo we are seeking to fulfill the responsibility of being ambassadors for Christ and of beseeching men on His behalf to be reconciled to God (II Cor. 5:20). Sunday evening services continue, with a fair number attending, except on rainy days. The Saturday night Bible study in our home has been rather weakly attended.

Last month we started a Wednesday night Bible study in the home of a family where several members had made a profession of faith. They had been influenced by Jehovah's Witnesses, but now seem to be progressing in the Christian faith. Pray for the son and one daughter who are somewhat indifferent. We have had up to 12 people at these mid-week meetings and pray that the interest may continue. Pray also for a young man Avelino who bought a New Testament and is attending these studies, that he may be con-



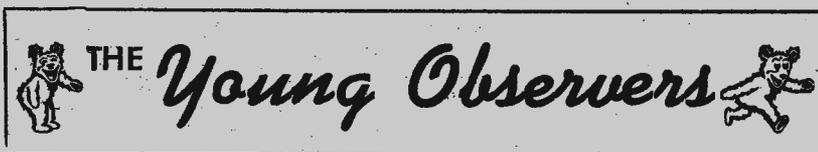
These scenes are from the Matende M.B. mission station in the Belgian Congo. In the top picture is seen one of the new medical wards at Matende while it was nearing completion. A second one is under construction at the right. In the centre picture Miss Katherine Wiens of Coaldale, Alta., gives her testimony at the dedication service for the new medical facilities. Miss Mary Toews, at right, is interpreting for her. Seated at the right are Mrs. A. J. Esau and Rev. and Mrs. John B. Kliever. The bottom picture shows a crowd of natives in front of the new dispensary during the dedication service, with the old dispensary building in the background.

verted. We began these services with studies on How to Become a Christian and How to Live the Christian Life. We are now studying John's gospel and the interest seems to be good.

"The Saturday children's meetings are continuing with some variations. Two bright girls, twins of about ten years of age, were not allowed to attend here after their first communion in the Roman Catholic Church. They thoroughly enjoyed the meetings and are disappointed that they cannot return. The Sunday school has increased in attendance and the home where it is held is often crowded. Pray that we may be guided in the matter of securing a more suitable and permanent residence and place of meeting.

"Some of you have read of my

trip to Sertaozinho to help the Musselmans with the first evangelistic services there. Recently I was invited to accompany Harry Bollback, a Word of Life missionary, for a second series of evangelistic meetings there. We started a systematic visitation of every home and left a gospel, a tract and an invitation. The hall was filled to capacity for the first meeting on a Wednesday. At the close of the service quite a number responded to the invitation. So many came out for the Friday night service that the meeting was held outside in front of the hall. The local priest in his radio broadcast became very abusive in his denunciations. Pray that the new converts may be confirmed in the faith and that the work may continue to grow."



Let's Visit a Minute

Dear Boys and Girls,

A new year has begun, and we must make up our minds whom we are going to serve and worship this year. All of us know that we should worship God—but we don't all worship Him in a way that is pleasing to Him. Sometimes we like something else so much that it does not let us worship God the way we should.

San and Kim, a little Chinese brother and sister, said their prayers to an ugly wooden idol in their home. They always had been told that the god was very powerful and would hurt them if they made it angry.

Missionaries came, and San and Kim began to go to Sunday school.

"Gods of wood and stone are useless things," said their Christian teacher. "They cannot hear or see or feel. Then how can they help you when you pray to them?"

"I shall find out if what the teacher says about the gods is true," said San to Kim one day.

The little girl was afraid that something dreadful would happen to her brother. She warned him to be careful not to make the god angry.

"I'm not afraid," replied San bravely. "Nothing will happen; you'll see!"

San found a piece of sharp iron and jabbed it into the idol. It did not wince; its dull eyes still stared straight ahead.

"Teacher is right!" exclaimed San. "Our god doesn't know or feel anything. I won't worship him any more."

And so the heathen boy learned to love and serve God. He found him near and ready to help in time of need. You, too, will find God always ready to help you if you worship Him.

Aunt Selma.

Joy Shop

Judy, John, and Jean were going to have company. Judy is seven. She goes to school. John is six. He will go to school next year. Jean is going on four. She will stay home with Mother a little while longer.

Judy, John, and Jean were as happy as could be because they were going to have company. So Judy and Jean put everything away in their room, dusted all the furniture, making everything shine. John picked up all his clothes and his toys and put everything exactly where it belonged. He wasn't much of a hand at dusting, but he was good at putting away his own belongings. Judy promised to put on the finishing touches for him.

The very first thing they knew, Mommy opened the door and peeped inside. "How nice everything looks!" she said, smiling at Judy and Jean.

"Do you see anything else that needs to be done?" Judy asked.

"Look at my dolls, Mommy," Jean coaxed, tugging at her mother's hand.

"Your family looks as if it is all dressed up for company!" Mommy said.

"It is! Comp'ny's coming, Mommy!" Jean cried happily.

"Let's go see if John's room is ready for company." Judy said,

when Mommy decided the girl's room was all ready.

Jean ran ahead and threw open the door to her brother's room. She exclaimed, "Comp'ny's coming, John!"

"I know it, I guess," John replied. "And Mommy, I've got everything all put away."

"Yes, you have. I am very proud of all three of you," Mommy told them, as she straightened the bedspread a little bit and looked about. "It is almost time for our company to arrive, too. How about faces and hands? Comb your hair, John."

The children hurried away to make themselves ready for company while Mommy started back downstairs. And the first thing they knew the doorbell rang.

"It's the company!" Judy exclaimed, running to the head of the stairs.

"It's the comp'ny!" squealed Jean, excitedly.

The three children almost tumbled down the steps, but they were careful about it so as not to fall down and be all bumped and bruised when company came in. Mommy opened the door wide. And there was the company!

"Gran'dear!" squealed Judy, hugging her grandmother.

"Gran'dear!" squealed Jean, trying to hug her at the same time.

John waited a little, while his sisters kissed their grandmother. Then he said, "Hello, Gran'dear!" and Mommy said, "Mother! We're all so happy to see you!"

And so the company proved to be Mommy's very own dear mother. The children called her Gran'dear because they thought she was a very dear grandmother.

Gran'dear had a hard time getting her breath for a minute. There were so many arms about her. But at last she sat down and drew a good, deep breath.

"Gran'dear, we cleaned our rooms up for you," Judy told her, proudly. "And we hope you will like your room."

"Gran'dear, I put away all my things all by myself," John told her.

"Gran'dear, come, see all my dolls!" Jean coaxed, reaching out a hand for her.

When she had rested, Gran'dear went with the children into their rooms. She went to John's room first.

"I don't see a thing out of place," she said, when she had admired his room.

Then she went to the girls' room. "I dressed my dolls all up for you, Gran'dear!" Jean said, turning to her doll corner.

"How sweet and lovely they look! There are all sorts of dolls. I see a Chinese doll, a Japanese doll, an Indian doll, a Mexican, a Negro, and what's this one?" she asked, picking up a beautiful doll.

"That's Joyce! She's a 'Merican doll!" Jean explained.

"Sometimes we play that we are missionaries to all the children in the whole world. We ask Jesus to bless all the children," Judy told her grandmother.

"Perhaps you will be a missionary some day, Judy," Gran'dear said.

"I'd like to be one, if Jesus wants me," Judy told her.

"Let's go see your room, Gran'dear," John coaxed.

He ran ahead. Jean held one of Gran'dear's hands. Judy held the other. John opened her door, saying, "Come in, Gran'dear."

"We helped get your room ready," Judy said.

"We helped," little Jean repeated.

"Oh, this is a lovely room! Those frilly white curtains are like frames for the pictures which I shall be seeing from my windows. And those lilacs on the dresser make the whole room smell so fragrant. I know I am going to enjoy this comfortable rocking chair. And who is to sit in these little chairs, I'd like to know?" she asked, smiling at her grandchildren and pointing to three smaller chairs.

"We are, Gran'dear!" exclaimed John before his sisters could tell.

"We're going to sit in them while

you tell us stories, Gran'dear," Judy explained.

"Gran'dear, we're going to sit in these chairs," Jean added.

She always had to have her say along with her brother and sister.

"Well, now! Isn't that just fine? Do you know that this will be the very best spot in all the house for a bedtime story every single night? Will you like that?"

The three clapped their hands happily.

"We'll like that, Gran'dear!" Judy said.

"Could you tell us one maybe tonight, Gran'dear?" John asked.

"We'll do something, but now here's another thing. I always like to name my house, or my room, wherever I'm living. So we shall have to name this room. Put on your thinking caps. Let's see which one will be able to think of the best name for this lovely room. It will have to be an extra nice name because this is an extra pleasant room," Gran'dear added.

"Let's go see Gran'dear," Judy said, leading the way the next evening when they were all ready.

Jean raced ahead. Throwing open the door, she called, "here we is, Gran'dear!"

"Why, I have company," Gran'dear said. "Come right in. Won't you please have chairs? How bright and cheerful you three look!"

Jean brought the smallest chair just as close to Gran'dear's big chair as she could. John set his chair in front of Gran'dear. Judy took her chair to the opposite side from Jean's.

"The first thing to be done is to name this pleasant room. Who has thought of a name? Let's begin with you, Judy," Gran'dear suggested.

Judy smiled and shook her head. "My thinking cap must not have been very good. All I could think of was Daddy's shop. Maybe this is your storytelling shop, Gran'dear."

"That is an excellent idea. My room is a shop! A shop is usually a place where something is done. You have told me that I am to be a story-teller. That will bring me much joy, and also joy to each of you, I hope," Gran'dear said, as she gave Judy a loving little pat.

"Oh, I know, Gran'dear! If we make joy in your shop, then it's a Joy Shop!" Judy exclaimed.

Then Gran'dear reached over and gave Judy a regular bear hug.

"A Joy Shop! Judy, you have hit the nail right on the head. That is the best name anyone could possibly think of, so let me get a red pencil and a piece of paper. We'll make a poster and fasten it on the door with scotch tape. Then everyone who passes, will see that this is a Joy Shop!" Gran'dear just about jumped up. She went to her writing desk for a red pencil and a piece of paper.

(Continued on page 8-4)

FROM HERE TO THE PINNACLES

By Elizabeth Schroeter

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(41st Installment)

Bakhchisarai was one of the highlights of the trip. It was the former residence of ancient Tatar khans and princes. It lay in a little valley, surrounded by yellow-white limestone cliffs that had been quarried to supply the rock for the major part of the Crimean buildings. For almost four hundred years the Crimea Tatars used that place as the capital of their khannate. The city of about fifteen thousand people, practically all Tatars, and a handful of Germans, Greeks and Armenians, was in every respect thoroughly Oriental. Within a few minutes Liesbeth had counted thirty-five mosques, one Jewish synagogue and one lonely Christian church. The business district had numerous saddlery shops and shops displaying Oriental handicrafts. On a hillside Liesbeth spotted many Tatar buildings nestled one above another, most of them quite ancient.

"Tatars can't afford to erect new homes too often," Vater quipped. "They have to sacrifice a fat sheep every time a building is put up." The Tatar houses were constructed of lumber, mud and clay and had no windows facing the streets. Those were noisy with children, dogs, goats and loud music, and the dirt was slightly nauseating to the Mennonites from the Molotschna.

The palace gardens in the middle of the town were solemn and serene. A peaceful ripple of water from the Tchuryuk, a tributary of the Katcha River, could be heard as it hurried over the rocks and sprayed the trees and shrubs on its shores.

There, in the center of the Crimea Tatarland, the famous Khan Sarai castle still lay in its original Oriental setting. A large portion of the castle had been the former harem of hundreds of khans' wives. Many of them were buried in the tombs of the khan burial grounds. The citadel in all of its phases seemed to Liesbeth so fascinating that it generated mixed emotions which stunned her. She could only gaze, speechless. The Fountain of Tears, the tombs of the khans and the empty council chamber and halls were still and deserted. The elaborate mosque at one corner of the place was reminiscent of the cathedral in Kiev. Both were different in architecture, yet served their special purposes. They were beautiful and almost overwhelming in their vastness and their manifold provisions.

The countryside along both sides of the Yalta road was uniquely pretty. The Tatar inhabitants, with their native costumes, quaint houses and strange ways of life added much to the uniqueness of the southern Crimea. The unfamiliar fig, orange and pomegranate trees and the vineyards between the hills looked foreign and interesting.

Yalta was the prettiest spot of all. As in Eupatoria, the two girls did not tarry at the beach when they discovered that there, too, nude swimming was in progress. They enjoyed the blue waters of the sea from a distance. When at Livadia nearby they tried to walk along the roadway in front of the czar's summer palace, they were shooed away. They reasoned that the unrest in the country must have had something to do with it, or perhaps the royal family was already occupying the palace. The girls did, however, get to see it. In one place they saw a grove of giant American redwoods that had been planted there the year Vater was born.

Once more the three were riding along the Crimean roads. They crossed the Salghir River, which they had negotiated before and entered Simferopol, the provincial capital of Tavrida. Simferopol was nestled in the foothills of the southern highland region. Like most Crimean cities, Simferopol offered a strange appearance to the Molotschnaites. With few exceptions, the buildings were of two-foot blocks of a soft yellowish rock of sand and shells from nearby hills. The countryside around Simferopol was fertile. Compared to Eupatoria, it was a new city, having been built since the Russians conquered the peninsula.

They walked to the Lazarewskaya Street, where at B. M. Makyarin's, a few years before, Johann had studied bookkeeping, and to the provincial buildings, occupied by the governor and the officials of the province of Tavrida. Then the three agreed to separate and to follow their own interests. At dinnertime they would gather at the inn where they were staying.

Liesbeth knew what she wanted to see. Twice she had crossed the Salghir River that runs into Simferopol from the extreme northeast of the peninsula, cutting it diagonally into two more or less equal parts. The river itself and the bridge across it had attracted her attention. She wanted to walk on that span, look down into the

blue water and walk through the parks filled with flowers near the bridge.

After a long walk, when she had almost reached her destination, she noticed a girl thirteen or fourteen years of age promenading about a hundred yards ahead of her. "She must be a sightseer like I am," Liesbeth reasoned. Before she had time to do much thinking about the girl, she suddenly rushed toward the railing of the bridge and climbed on top of it. Then she stopped. She turned around, and Liesbeth noticed a most horrifying expression on the young face. "She must be demented!" Liesbeth thought, and immediately ran toward her as fast as she could. She grabbed the girl's dress and tried to pull her down.

The girl resisted. Liesbeth persisted and succeeded. The girl became angry. "Leave me alone!" she demanded. "This is my own business! If I want to take a swim in that river, you've got nothing to do with it." She tried to pull away.

Liesbeth held on and finally got her off the bridge.

"What am I to you?" the girl asked. "What difference does it make to you? If I don't jump in the river today, I'll do it tomorrow. Who are you, anyway?"

Tightly gripping one of the thin, bony hands with one hand, the other arm around the slender waist, Liesbeth said with tears in her eyes and in a choked voice, "I am a stranger here. I am from the Molotschna. I am not very strong, I am very poor and somewhat sickly. If you should see the old mare that brought me, Vater and my older sister here, you would see what I mean. You are a Jewess. I am a Mennonite. My folks have been persecuted for many centuries: Your people have been oppressed for an even longer time. You, too, may be poor and maybe you, too, are sickly; but these are no reasons why we should take our lives. There are better times ahead. Furthermore, we have no right to take our own lives." While talking, Liesbeth had gradually drawn away from the river, toward a parklike bit of landscape below. There were few passers-by and they paid little attention to the two girls.

"Let's sit down here," Liesbeth suggested, when they reached a lush, green lawn.

"I am all right now; you can take your hands off me," the Jewess said. "I won't run away."

Liesbeth complied. The girl with an ough! of disgust and Liesbeth with a phew! of exhaustion plunked down in the grass.

Liesbeth introduced herself, and the young girl told her that her name was Reba. "How old are you?" she asked Liesbeth.

"In about two months I'll be eleven. I look much younger than I am. How old are you?"

Reba said she would be thirteen the next day. Then she added, "You are unusually strong for your age."

"It must be because I have been working like a man since I was five years old. Everybody at my house works hard. We have to, if we want to keep soul and body together."

"My father is a tailor," Reba, still quite tense, told Liesbeth. "Since I am going to be thirteen tomorrow, my father insists that, beginning with tomorrow, I must help him in his business. I have had three years of schooling, and I would like to continue my education. Only educated Jews have any chance at all in Russia." After a sigh or two, she continued, "That was not the only reason, though." She whispered, "The Black Shirts are in town!" Again her face took on the expression of despair.

Liesbeth was puzzled. "Who are the Black Shirts, as you call them?" she asked.

"That's a long story, but I'll explain it to you," Reba said. "The Black Shirts are the czar's patriots. They do his bidding for him. You knew that the Russians were beaten badly in the Japanese War, didn't you?"

Liesbeth wrinkled her forehead; her eyes widened. Then she said, "I heard something about it but I couldn't quite understand it."

"The Russians lost it," Reba said emphatically. "Since it ended, there have been several uprisings. The czar and his stooges in St. Petersburg are afraid that one of these days they may be losing their heads. To divert attention, they have for the past year been staging pogroms against the Jews. The Black Shirts, in those pogroms, do the dirty work for the czar and his cohorts."

When Reba noticed that Liesbeth was still puzzled, she said, "I'll explain to you what I mean by that. I'll give you an example. Over at Bialystock, not very far from your Molotschna, there was a Russian church procession. The Black Shirts threw a bomb into that parade. It killed several persons, and they blamed the butchering on the Jews. Immediately the Russian people, incited by the Black Shirts, stormed Jewish homes and shops all over the city. They murdered many persons and destroyed much property. In that way, the Jews are made the scapegoat for the shortcomings of the czar and others in power. And now the Black Shirts are in Simferopol!" she said in a frightened tone. "Last night, all night long, we walked around the darkest streets we could find. We didn't want to be at home when the Black Shirts came to our house. The least bit of noise frightened us. They didn't appear last night, but they may come tonight."

(To be continued)

Mennonite Brethren Mission Notes

Linz Church Nearing Completion

Work on the new church building at Linz, Austria, is going ahead. Rev. A. J. Neufeld reported on December 10 that most of the plastering would be completed by Christmas if the good weather continued. It was expected that the floor would be laid shortly after Christmas, so that dedication services for the new church could be held at the end of January or early in February. Rev. Neufeld expressed thankfulness for the financial support received in the erection of the worship centre.

Many Letters Received at HCJB

More than 300 letters were received by the German department of radio station HCJB, the "Voice of the Andes", Quito, Ecuador, in response to an attempt to ascertain how many were listening to the broadcasts. These letters came from 29 countries, including Afghanistan and South Africa. Countries behind the Iron Curtain included: Poland, Czechoslovakia, Siberia, Hungary and Yugoslavia. Rev. Hugo Jantz writes: "More satisfying than the amount of letters received was the spiritual hunger revealed in the letters. This spiritual hunger was particularly noticeable in the letters from Germany. Pray that the Lord will give us a large harvest of souls during the coming year. The Lord is giving us many new listeners these days."

Attend Literature Conference

Several missionaries attended the Evangelical Literature Overseas conference at Lincoln, Nebr., December 12. Among those present were Henry Derksen (Afrika M.B. missionary), Harry Friesen (Japan M.B. missionary), Marion Kliever (Hillsboro mission office), and Mrs. A. A. Janzen (former Africa missionary now serving at the Hillsboro office). Evangelical Literature Overseas is an organization that seeks to awaken new interest in mission publications, coordinate publication efforts, and provide technical assistance in the production of Christian literature for mission fields. This was the sixth conference of ELO, which is affiliated with the Evangelical Foreign Missions Association, of which the M. B. Board of Foreign Missions is a member, and the Interdenominational Foreign Missions Association.

Missionary to Slavic People Dies

Rev. Charles Grikman, missionary to the Slavic people in Europe, passed away on November 25 in Brussels, Belgium, after an illness of several months. Rev. Grikman was the founder and director of an evangelical mission to the Slavic people in Belgium and Western

Europe, and his passing is a serious blow to the work among Slavic refugees and settlers, especially the Russian people. He has helped many refugees immigrate into Canada and the United States. During the past year he ministered with Rev. H. H. Janzen in a course for Slavic Christian workers that he had organized.

Dismantle Army Barracks in Japan

Missionaries and Christians in Japan have completed dismantling barracks in the army camp at Koshien which had been made available to them by American welfare organizations for this purpose. The lumber reclaimed has been piled up and covered with a roof until the time when it will be used for the construction of churches. The missionaries, the Japanese M.B. church members and the M.B. Board of Foreign Missions are now waiting upon the Lord for his guidance in the construction of buildings for the churches in the Osaka area.

Participate in Inter Varsity Conference

Several members of the M.B. Board of Foreign Missions staff and students at Tabor College attended the fifth International Missionary Convention of the Inter Varsity

Mennonite Brethren Board of Welfare

—The Board of General Welfare plans to meet in Hillsboro January 30, 31 and February 1 to plan the program and carrying out of the assignment given to it by the brotherhood at the conference last fall. The prayers of the churches are invited for these Board's sessions so an effective program of Christian witnessing through relief and service can be planned.

—El Ombu Mennonite Brethren Church members in Uruguay are seeking to purchase 400 acres of good farm land near their present settlement. This information was communicated by Brother Tobias Foth, leader of the El Ombu church. More land is needed for the economic welfare of our people, particularly so our church members can remain in the same general vicinity. The alternative is for them to go distances to purchase land which scatters the believers in many areas. At present they need this proximity for the sake of fellowship and establishment of the church. The group is looking to the North American brotherhood for aid to effect this purchase.

—Brother and Sister A. J. Dick of the Kitchener Church are on furlough from their assignment in Sao Paulo, Brazil, under MCC. Brother Dick may be visiting some of

the churches to report the work done to help our brethren in Brazil.

—Brother and Sister Hans Kasdorf are actively at work in the service of the Mennonite Brethren Church at Blumenau, Brazil. Writes Brother Kasdorf: "The first Sunday we had a blessed day of fellowship and communion with the believers of this church. What impressed me most was the spirit of prayer intercession and thanksgiving throughout the afternoon service." Enroute to Blumenau, the Kasdorfs stopped at Bage where they were welcomed by his father and family. "In spite of rainy weather and almost impossible roads we were able to have fellowship and speak of God's eternal Word. It humbled us to see the Bage church during all five meetings filled to capacity."

Make Extensive Evangelistic Tour

An extensive evangelistic and Bible teaching tour was recently undertaken by the missionaries on the Kajiji, Belgian Congo, mission station of the M.B. Board of Foreign Missions. This tour lasted 28 days and was made into a territory where there are as yet no roads for automobiles. Such a trip is a big venture in itself, for everything that will be needed during such an extensive tour must be carried. Thirty-three persons made decisions for Christ at the services held during the course of the tour, while in several villages candidates for baptism received instruction. In one village where the gospel had never yet been heard there were seven conversions. Most of the natives listened gladly to the message of salvation.

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The Bible Today

A young lad from the Chokwe tribe in the Congo region of Africa asked his missionary for a New Testament. "I am sorry," said the missionary, "the books will not come until the day after tomorrow." The boy inquired, sadly, "What am I read tomorrow?"

This is the challenge that comes to all Bible Societies and their supporters today. In the Congo region alone six new complete Bibles are under way to be added to the

12 Bibles now in circulation. Another four are being prepared for Angola.

In 1958 some 70,000 Bibles, 140,000 New Testaments and many more Gospel portions will be needed in the Congo. The British and Foreign Bible Society looks to its Canadian auxiliaries to meet the needs and to take advantage of the opportunities in Africa as elsewhere.

Joy Shop

(Continued from page 6-4)

"Come over here and help me," she said, as she sat down at the desk.

Jean was the first one at her side, John next, then Judy. They watched Gran'dear print big letters, THE JOY SHOP. When it was finished they all went to the door. Gran'dear fastened the post-er to the door so that it was just about level with Judy's eyes. Then they all stepped back and looked at it.

"It's pretty," John said.

"Pretty!" Jean repeated.

* * *

This is but the first part of a delightful story for pre-school children and those in grade one or two who can already read. The book JOY SHOP, by Brenda Cannon, relates how Gran'dear teaches the children Bible verses, little songs about Jesus, and tell them stories about Jesus. You can have this book for \$1.00 from:

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

Early Will I Seek Thee

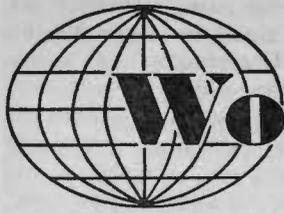
By Eugenia Price. 185 pp.

This is a book that has grown out of the experience of a converted atheist. She knows how empty fame and money can be; she knows where and how to find real joy. From her own experience—her struggles and victories on the way to peace—she offers a step-by-step guide for all those looking for a new, happy, complete life. She writes:

"My very heart and my brain—even my hands on the keys of this typewriter long to describe the Saviour to you. But I know I cannot. There is something I can, however. I can call you into a close, complete moment with me as I share with you the ways in which He has become my everything."

Price \$2.50

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



Round-Up of World-Wide

RELIGIOUS NEWS REPORTS

American Spending Pattern Fails to Support Church

The current period of spiritual revival, professedly seen by many religious leaders, does not, apparently, extend to the average American family's giving to church and church-sponsored activities.

Last year (1956) Americans spent three times as much on alcoholic beverages as they contributed to churches, religious agencies and welfare organizations, according to recent Department of Commerce figures. More than ten billion dollars were spent for liquor as compared to nearly four billion for religious and welfare activities. Going even further, figures show that Americans spent some five billions on tobacco; three billions for doctor bills; two billions for books, magazines and newspapers; and one billion for medical care and hospitalization insurance.

Meanwhile, Southern Baptist churches are being asked to give at least two per cent more of their total church budgets for world missions through the Cooperative Program.

The program encourages the churches to step up their percentage of Cooperative Program gifts through the annual budgets. For instance, a church giving 10 per cent of its total budget to missions through the Cooperative Program has been asked to increase the amount to at least 12 per cent of its total budget next year.

Southern Baptist stewardship and mission leaders point out that such increases in the 30,800 churches affiliated with the SBC would mean that millions of dollars more would be available for Christian education, home and foreign missions, and benevolent work.

Southern Baptist Churches Using New Newspaper Ads

A second series of advertisements for newspapers on Baptist beliefs has been produced by the office of the Southern Baptist Executive Committee in Nashville. It will be available to churches, associations and other Baptist organizations wishing to place the advertisements in local daily and weekly newspapers. There are 13 advertisements in the series. The second series is written on topics of current religious interest — "What is in the Bible for me?", "Why do I feel guilty?", "Why am I afraid?", "Who runs the church?", "Is life worth living?", "Why do I do wrong?", "Is it possible for me to know God?"

The first series of newspaper advertisements on Baptist beliefs has already appeared in about 150

daily and weekly newspapers. About 270 sets were purchased, so it is expected that the series will be appearing in more newspapers. Advertisements are paid for by the church, association, or other groups placing them in newspapers.

Albert McClellan, director of publications for the Executive Committee, said that three more series of 13 advertisements each will be produced in 1958. The Executive Committee has set a goal of advertisements appearing in at least 500 newspapers during 1958.

Protestant Mission Leaders Meet in Ghana

Two hundred Protestant leaders from 35 countries gathered in the new African nation of Ghana for a 12-day conference last December to discuss current developments in the work of Christian missions. The occasion was the Assembly of the International Missionary Council, held at the University College of Ghana. Dr. John A. Mackay, chairman of the Council and president of Princeton Theological Seminary, spoke at the opening service. On Sunday afternoon 15,000 persons attended a rally in the municipal stadium at Accra, Ghana's capital. Clergymen from Cuba, Germany and Korea addressed the rally. During the 12 days the delegates discussed such matters as co-operation between churches, the place and function of the missionary, his relationship to non-Christian religions and future plans in the light of changing conditions.

Arctic Missionaries Get Emergency Supplies by Air.

Six Roman Catholic missionaries in the Arctic were about to run out of supplies when airplanes belonging to the Hudson's Bay Company began arriving. The priests, situated on the northwest tip of Hudson Bay, had run short of food, coal, gasoline, kerosene and other vital supplies. They ought to have received them by ship last October, but ice blocked the way and the vessel could not reach them. Thanks to the air lift, they will be able to survive the bitter cold and continue their missionary work throughout the winter.

CANADASCOPE

Canada Receiving U.S. Immigrants

The Canadian government's campaign to encourage more immigrants to this country from the United States is showing some results.

The Canadian department of immigration has reported that a total of 8,089 persons migrated to Canada from the United States in the first nine months of this year. There are indications that during the 12 months of this year the total number migrating to Canada from across the border will total close to 12,000. This will be the highest total since 1946 when U.S. immigrants totalled 11,474. The 1956 total was 9,777.

Irresistible Call to Sea

Christian George Hanna, the man without a country, surrendered himself to immigration authorities in Vancouver and asked them to help him find work at sea.

Exactly one year from the day he was discovered by reporters aboard the Norwegian freighter Gudveig, a locked-up stowaway without any citizenship papers and with every prospect of being rejected by all countries as a citizen, he asked authorities to find him a ship—"any ship."

The West May Appeal Freight Boost

A 3.6 per cent increase in freight rates has caused consternation among rail customers. There are signs that an appeal will be made

to the federal cabinet.

The appeal by the western provinces was suggested soon after the board of transport commissioners announced approval of the increase. The railways, too, were unhappy, for they had asked for a 10 per cent increase.

Eleven Die in Two Fires

Eleven Indian children were burned to death in two separate fires in British Columbia last week. Six perished when a house on the Musqueam Reserve in South Vancouver was destroyed by flames. Five children died in the other blaze on Vancouver Island.

In the first instance no one was at home with the children, while in the other case an exploding oil lamp set the house on fire while the father was out fishing.

Fire Strikes Mining Town

A million-dollar fire gutted the business district of Springhill, Nova Scotia, where in November, 1956, 39 miners died in a mine explosion.

Ten businesses and six homes were burned as flames brought disaster to the coal mining town for the second time in two years. Nine families were left homeless, but there were no known injuries.



Serious But Not Seriously

By Edwin Raymond Anderson

The upward surge in religion, so marked of late, has unfortunately not caused too many to surge forward to a realistic relationship with the Redeemer.

A symposium recently concluded at the University of Notre Dame summed up this present problem by the arresting sentence, "the typical American has developed a remarkable capacity for being serious about religion without taking religion seriously." That is not mere play-on-words, and it does not require a learned round to come forth with such crushing conclusion. The next-door neighbor may be the most telling example of a pseudo-seriousness which is the most tragic joke in the universe.

Men are taking everything quite seriously, and the levity of a day not too far gone, has largely passed from the scene. There is greater concern for events and implications. Satellites on the ground in the form of nations, and satellites in space in the shape of sinister globes, have swept the smile from many a face. A religionist is not required to remind of today's gath-

ering storm for tomorrow's dreadful darkness.

But that former levity and carelessness has been dumped upon the eternal soul! Serious about religion as a mere mental matter, but a suddenly vanished seriousness when the probings of the Almighty would come to personal grips with a soul which all too soon shall leave the body cold behind and take up the residence, where? Well, where else, when heaven is treated as hum-drum, and the junction of Calvary but a crude joke?

The Lord Jesus Christ surely scans the soul with utmost seriousness; there is nothing light about the precious flow which spurted from the riven body. Alas however, that He receives such insulting return from the many who couldn't care less, where the heart-core of personal interest is at stake! Yet it shall all be taken into account in that moment indicated in the Word as, ". . . after this, the judgement" (Hebrews 9:27). Far better to be smitten with spiritual seriousness in the land and hope of the here-and-now (II Corinthians 6:2) giving heed to the prime point of, "repentance toward God and faith toward our Lord Jesus Christ" (Acts 20: 21). This is the reason for due spiritual seriousness!

Weddings

Epp—Wall

Miss Adelaide Wall, daughter of Mr. and Mrs. Jacob Wall of Matsqui, B.C., and George Epp, son of Mrs. Gertrude Epp of Yarrow, B.C., were married on the afternoon of December 20 in the Matsqui M.B. church. Rev. J. A. Harder of Yarrow officiated.

Many guests had arrived for this pre-Christmas wedding. Both the groom and the bride are members of the teaching staff in the Chilliwack district.

* * *

Eitzen — Wiens

Miss Nettie Wiens, daughter of Mr. and Mrs. Peter Wiens of Clearbrook, B.C., and Ed Eitzen, son of Mr. and Mrs. John Eitzen of Bingham Lake, Minn., were married on December 17 in the East Aldergrove Mennonite Brethren church. Rev. Herman Voth officiated. Rev. George Konrad delivered the German message.

The couple met in Denver, Colorado, where the bride was serving with the MCC during the past year.

Visitors at the wedding included the sister and brother-in-law of the groom, Mr. and Mrs. Gene Foth of Bingham Lake, Minn.; Mr. and Mrs. Abe Eitzen, Mr. and Mrs. Jake Dick, and Mr. and Mrs. Eldon Balzer of Blaine, Wash.; Mrs. Marie Balzer of Fresno, Calif., and Mrs. Eldon Rempel of Blaine, Wash.



"Sharing America's Abundance"

America has an abundant food supply and therefore has the opportunity to share with the less-fortunate people of the world.

This was emphasized by U.S. Secretary of Agriculture Ezra Taft Benson in an address under the slogan "Sharing America's Abundance" at the National Conference on Food Donations in Washington, D.C.

The conference was attended by representatives of American voluntary relief agencies. Representing MCC were Robert W. Miller and J. Stanley Yake of the relief office.

"We in this favored land can be especially thankful for the abundance that a kind Providence has given us; never before has a people been so blessed," reminded Secretary Benson. "(therefore) Never before has a people had so great an

opportunity to share with its neighbors."

The U.S. government makes available surplus foods to voluntary agencies to distribute in needy areas. The Secretary pointed out that during the last five years donations from America's surplus have aided more than 75 million persons in the U.S. and in nearly 100 other nations.

Agencies participating in the foreign distribution program operate under agreements with the Commodity Credit Corporation of the U.S. Department of Agriculture. These agreements specify, among other things, that commodities will not be sold or exchanged and will be distributed to needy persons without regard to race, creed or color.

The government provides for reprocessing and packaging of commodities into suitable containers; pays U.S. inland freight charges; and reimburses agencies for ocean transportation costs to most countries.

Inquiries have been received asking what each dollar given to MCC can do toward surplus food distribution. At the present time a contribution of \$1 provides 300 pounds of food for the needy. At this rate \$200 provides for approximately a rail carload of food.

The surplus commodities generally are dairy and grain products. Specifically the items are dry beans, butter and butter oil, cheese, corn and cornmeal, cottonseed oil, nonfat dry milk, rice, shortening, wheat and wheat flour.

In some areas these foods are the saving link to starvation. In many areas the people have only a meager or inadequate diet and welcome this assistance. The ministry of love can naturally and effectively be expressed in the distribution of these foods.

Educational Materials Increase

Prospects are favorable for a substantial sales increase during the coming year for Christian educational materials produced by Agape Verlag (publishing firm) in Basel, Switzerland.

Distribution of the bi-lingual pupil's lesson manuals and teacher's manuals during the past year increased about 65 per cent from 3,777 in 1956 to 6,028 in 1957.

The greatest numbers went to Canada and Germany, while others were used in Belgium, France and Switzerland. Small quantities were used in Argentina, Austria, the Congo, Luxemburg, Morocco, Paraguay and the United States.

The lessons — some of which are supplied by the Mennonite Publishing House at Scottsdale, Pa., which jointly sponsors the project — are written or translated, edited and printed in French and German. A survey of Italian literature needs has begun.

German field work kept one person busy during the past summer and results were good, reports show, as this representative was not able to fill all needs for leadership in schools and camps. It is hoped a second field worker can be added in 1958.

During the past year the staff of six persons produced 8,600 manuals, translated two complete courses and wrote one course. The manager is Kenneth Hiebert (Mountain Lake, Minn.).

Religious education is not as prominent in the program of the church in Europe as in America. Consequently materials are not as plentiful.

Trainees to Assemble

"Love Widens the Circle" will be the theme of the mid-year conference for the 27 international vocational trainees now in the United States scheduled for January 17-19 at Zion Mennonite Church of Archhold, O.

The theme is taken from John 15:12 — "This is my commandment, that you love one another as I have loved you."

Speakers will include Dr. Paul Bender of Goshen College, former

MCC representative in the Netherlands, and Dr. John Miller, director of the MCC service unit at Evanston, Ill.

The conference will serve as a reunion and fellowship, a spiritual retreat and a time of evaluation of experiences. A counselor's conference is also planned at the same time. Following the conference the trainees will go to their new homes and places of work for their final six months in America.

William T. Snyder and Miss Doreen Harms, director of the trainee program, are in charge of the conference. The host pastor is the Rev. P. L. Frey.

Goshen Students Aid Arab Orphans

Students at Goshen (Ind.) College during the holidays earned money to contribute to the care of homeless Arab boys in the MCC orphanage at Hebron, Jordan.

The project was sponsored by the Peace Society and the Young People's Christian Association of the college. The idea resulted from the assertion in a society-sponsored oratorical contest that any effective program for peace must include the material needs of the world.

Water, Next Summer And You

"Cold Waters To A Thirsty Soul"

A nightmarish summer of drought.

There were brown hues on the landscape instead of the usual panorama of greens. Big ugly cracks marred the soil, a colorless gray which shifted carelessly in the dry wind.

Parched. No water. Rain, when will it come?

A violet-black formation of clouds began to mushroom on the northwestern horizon, which in a few hours enveloped the visible world.

Lightning seared like fiery swords. Elephant-like thunder crashed and rocked the earth. Then the sound... the symphonic sound of rain! Happiness, prosperity and beauty were returning in every raindrop!

* * *

More than ten million persons in the United States and Canada are suffering from some form of mental disorder. They are parched inwardly from unfortunate circumstances or from the lack of understanding, assurance, love.

Such sufferers are not a "minority group." It is estimated by the National Association for Mental Health that every tenth person has the chance of being hospitalized for a severe mental illness during his lifetime.

When you think about it, very few of us have much prospect of avoiding some kind of mental ill-

ness. Maybe we should help however we can and while we can?

Here is where you come in: non-professional workers are needed.

Professional skill is not a requisite. You merely join one of the MCC summer service units to become a psychiatric aide.

The definition of a psychiatric aide: help patients to live as normally as possible to speed their recovery. This may include just being friendly; feeding them; seeing that they get sufficient sleep; providing clothing; keeping their rooms neat; working along side ward nurses.

Here are MCC summer service opportunities in mental health:

- Hospital for Mental Diseases, Brandon Man.
- Fergus Falls State Hospital, Minn.
- Hastings State Hospital, Minn.
- Ontario Mental Hospital, London, Ont.
- School for Mental Defectives, Portage la Prairie, Man.

Like the long-parched soil that readily absorbs the refreshing summer rain, so patients in mental hospitals will welcome your Christian efforts "as cold waters to a thirsty soul."

MCC also sponsors other projects in migrant, medical, children's and community work. Write now for more information:

MCC Summer Service, 10 Union St. East, Waterloo, Ontario.

COLLEGES

Tabor College

Laboratories Dedicated

The remodeled and newly-equipped chemistry and biology laboratories at Tabor were formally dedicated during chapel exercises December 19.

Speaking at the dedication, Dean S. L. Loewen, chairman of the biology department, stressed the importance of adequately-trained scientists in our day. He said, "We recognize the important role of science in our technical society, but here at Tabor we will continue to educate the whole man. We must continue to insist that our technicians be Christian in their motivation and socially-responsible in their actions, good stewards of the earth which God has commanded us to subdue."

William J. Johnson, head of the chemistry department, echoed the need for Christian leadership and expression in the scientific fields. He pointed out that the modern desks, equipment, and utilities in the new laboratories make them second to none in quality. Two seniors, Bruce Flaming and Dwight Klassen, expressed the appreciation of the student body for the improvements. The dedicatory prayer was spoken by Rev. Waldo Hiebert, pastor of the Hillsboro Mennonite Brethren Church.

The improvements in the two departments include four spacious laboratories, three faculty offices, and five auxiliary rooms for chemical and biological storage, preparation, and exacting experimentation.

BIBLE INSTITUTES

Pacific Bible Institute, Fresno, Calif.

Christmas Children's Rally

Mexican children, Armenian children, Indian and Negro children, white children — almost two hundred of them, attended the Christmas Rally at PBI on December 13. The hall, decorated with a lighted Christmas tree, and the full auditorium buzzed with excitement as they wriggled impatiently, waiting for the program and their Christmas treats. Some of the children came from the Jewels classes taught by PBI students; others came from three of our mission churches in outlying areas of Fresno.

The children saw a film, "The Call of the Navajo," which portrayed the life of a young Indian boy who was led to Christ and then dedicated himself for Christian service. They sang carols. They listened to Christmas music. One or two of the classes had worked

out numbers of their own to present.

After the closing prayer, they received paper sacks filled with pop-corn balls, oranges, peanuts candy. Then students loaded them into cars and took them to their homes in all sections of Fresno. We hope that the Christian message they received will take root and grow in their hearts.

Students Go Caroling

Caroling in Fresno city does not fit the traditions: there is no snow, no freezing wind or rain, no stomping of feet to keep them from being frost-bitten. But it's fun anyway — so the students thought when twenty-five of them went out caroling the night of December 14. They went around to the homes of the teachers, who conveniently live in widely separated areas of Fresno. This excursion had been preceded by a lively Christmas party at the home of Dave Van Oosten, a student at the Institute.

Registration on January 27

All new students wishing to register for the second semester should be present at Pacific Bible Institute on January 27, the day of registration. Students now in school will begin pre-registration immediately after the Christmas holidays. The new semester will begin January 28.

Calculating

By Vada Stutzman

This afternoon while scrubbing floors on my knees I received a jolt. I thought of something I had never thought of before. It is worth passing on, because this is something you can help me out on. Yes, all of you, especially parents.

I had better start back farther. There I was, scrubbing each red and white square, my mind years back and a thousand miles away. Thinking back I remembered my praying mother. She's gone now. When I see her again we'll have more in common than we did then. I wondered whether she prayed about the time now present with us, whether she looked into the future to the problems we would face as our children grew older. I wondered and yet I knew. Of course she did!

You know how your mind goes when you are working. Next I was thinking about this family God gave us. Some of them my mother never knew.

Problems came to my mind—some ordinary and some not so ordinary. I thought of what prayer had meant to us as a family.

You know how it is when young couples start out, first with one child, then with two. Life becomes serious. We teach them the way we know is right. We try to live consistent with our teaching, and

we claim God's promises. As years go on, maybe the problems get bigger, and we lean a little harder on God.

So my mind kept running. I realized anew how young we are to have the responsibility of so many teen-agers. How often in our inexperience we made mistakes! How often we were too busy!

And then I thought of how often God took over. Sometimes things have to get pretty rough before we're ready to turn the problem over to Him. We often worry first, and may try talking and scolding. When we come to the place where we see we can't do any more, we finally let God take over and then it works out.

All this was going through my mind. I wondered when we'd grow up enough to let Him take the reins first. Next my mind went back a few years again to some of the problems we faced when first we adopted children. The question that loomed biggest this afternoon was, "What if one doesn't turn out right?"

That is really what often holds people back and keeps them from adopting children. "What if they don't turn out right?" I was thinking, "Would we ever be sorry for taking any of our children? Could anything they ever did make us feel we had made a mistake in bringing them into our home?"

And then came the jolt! An awful thought! If we had turned them down, who would pray them through all their problems? How could they hope to come out on top? Surely all children have a right to praying parents. Life is hard. There is so much sin that without someone to pray you've hardly a chance. It's rugged even when you've been taught how to live—what's right and wrong. If the problems are tough now, what would it be like if we had never given them a home? Where would they be now? Who would pray for them?

And then I thought of all the youngsters the world over, those who have no praying parents. That's why I thought of you, all you Christian parents. Yes, it's a project. Prayer! Praying for underprivileged children and young people! Pray earnestly for their souls, and for their future happiness.

Then along with your praying, give them understanding. Don't be too critical. Be concerned for them, as though they were yours. That's what they need. Pray often and much. Let God take over, but keep on praying. He can do more through their thinking and the Holy Spirit's working than we can by preaching and bossing. And as I continued calculating, I thanked God for the many friends of our family. I realized anew our responsibility. Many are watching our "project" to see if it works out. So I wanted to share with you this

burden, this need of praying parents.

We want you to see why we will never regret taking any of our children. Even should there be what some consider failure, and even in times of discouragement, God is on the throne and His promises will never fail. The time of reaping is not yet, and our children, as long as God gives us breath, will have a right to our prayers. The results are in God's hands.

If there is any hesitancy on your part in adopting children, any questions in your mind as to the outcome, may God open your eyes to the right of every child to praying parents.

And may God bless all of you in this project of adding unfortunate children to your prayer list. Become foster prayer parents, not only for a few weeks or months, or even years, but as long as God gives you breath.

(Ray Stutzmans have seven legally adopted children, two born to them, and at present three neighborhood children who have been with them almost three years.—Ed.) —Gospel Herald.

Future Subscribers

Born to Mr. and Mrs. J. G. Spenst of Chilliwack, B.C., on December 24, 1957, a daughter, Kathleen Mary, a sister for Carol.

* * *

Born to Mr. and Mrs. Henry Speiser (nee Eliza Nickel) of Laird, Sask., a daughter named Lois, a sister for Rudy.

* * *

Born to Mr. and Mrs. Arnold Stobbe, Borden, Sask., a son, Daniel Arnold, on December 17.

The Sin of Egotism

(Continued from page 2-4)

Colossians of the futility of that. Humility need not deny facts. Paul was not egotistic when he asserted his apostleship. Billy Graham cannot help knowing that God has given him an extraordinary gift of speech. Beverly Shea knows he has a good voice. These men walk the thin line between this knowledge and boastful assertion or selfish exploitation.

Many of us are in little danger of becoming drunkards or thieves or adulterers or blasphemers. These sins of passion are properly classified as the things a decent person does not do. But we may be in imminent danger of self-conceit, of pride in what we are and do, of ambition for place and power. The sin of egotism may be nearer to us than we realize, for "self-love makes the eyes dim."

By Editor Paul Erb
in the Gospel Herald.

Busy Week Follows Lusemvu Dedication

By Nettie Berg

"MAMA, isn't it with our work here as it was when the disciples went fishing? They had fished all night and caught nothing. But when Jesus commanded them and gave them His blessing, they caught much fish. Yesterday we have given the work with the sick people over to the Lord. If He now gives us His blessing, this work should run well, shouldn't it?"

These were the words of Leo, one of our nurses, the day after the dedication of our new dispensary. Oh that it might be so, was the prayer of my heart as I readily agreed to this way of reasoning.

One week has passed since that day. It has been a busy week in which there have been approximately 600 consultations. That means that many an African has passed through the gate of the dispensary, been diagnosed, received a spoonful of medicine or a bandage for his ulcer. (By the way, the two barrels full of bandages sent by loving ladies' hands at home certainly fill a need.)

Let me now introduce you to two of these Congolese who have entered our doors. There is the old man whom we call Tata Pierre. He lies on his mat in the sun, trying to warm up his rheumatic joints in a vain attempt to ease the constant pain. He is precious to us because he is one of the few village Christians who have turned to the Lord and been baptized in their old age. Is there a service anywhere, Tata Pierre is sure to be

there, and he will pray, too, if only given an opportunity. We love to have him around, if only we could do more for his painful joints.

In one of the huts lies Mbungu, a frail little mother; just skin and bones are all that a long-standing amebic dysentery has left of her. There have been days when we thought Mbungu would not see the sun rise tomorrow. But we have prayed much, and it seems as though this trouble was sent for a purpose, because she has learned to know the Great Physician while here.

However, not all are as responsive as Mbungu was. Many go back to the village just as they have come. They need to be reprimanded for using heathen medicine or for waiting too long with coming for help. Many would not attend the daily service if it were not for a compelling law. Will you pray for a compelling law. Will you pray for us here, that we might know how to deal with sick people as Jesus did, and for them that they might see their need of a Savior? Will you pray hard, pray daily and keep on praying?

To all those who have given so liberally that this work could be started, we once more extend a hearty "thank you." God will reward you for loving this people in darkness.

East German Theology Student Jailed

An East German court in Leipzig sentenced two theological students to 18 and 30 months in prison, respectively for anti-state agitation. They were Andreas Jentsch and Wolfgang Wohlbe.

The students also were accused of collaborating with the Rev. Siegfried Schmutzler, who was sentenced to five years' hard labor by the same court last November on charges of counter-revolutionary activities. The clergyman was chaplain to Evangelical students at Leipzig University.

Meanwhile, an increasing number of Christians have been fleeing from East Germany in recent months because of persecution for their religious beliefs. In a broadcast over the West Berlin radio station Mayor Willy Brandt of Berlin associated this flow of refugees with East German actions against the churches. One pastor died as a result of extensive questioning and others have been badly frightened because of the tenor of the queries to which they had been subjected.

I Hardly Know Daddy

By Gladys Kennel

She wasn't exactly talking to me. She was just a little seven-year-old talking her heart out. A little girl with tousled hair and a ruffled flannel nightgown sitting on her bed thinking—and talking. Talking of her beloved daddy. "He won't be at home this evening either, will he?" Without waiting for an answer she sighed in resignation, "No, I guess he won't. I don't see much of him in the morning either. Sometimes, not at all. You know, you know, I hardly know my daddy. Hardly not at all!"

She just sat staring. Then with wisdom far exceeding her few years, she said, "I guess Daddy might get tired sometimes. Maybe it wouldn't be much fun to have to go away so many times. But I wish, I wish, Daddy could be at home a tiny bit more. I'd like to know my daddy. Sure I would. It's not much fun to hardly know your daddy."

She stopped. But how she tugged my heart! Say, Daddy—yes, you fine, wonderful, busy, Christian daddy. Could there be a little boy or girl in your house that is lonesome for you? Now, is there? Won't you do something about it? 'Cause it really isn't much fun to hardly know your daddy. Really! Truly!
—Gospel Herald.

On the Horizon

January 16 to 18 — The boards of the Canadian Conference of Mennonites will meet in Winnipeg for their annual sessions.

February 10 to 23—The annual two-week Ministers' Course will be given at the M.B. Bible College, 77 Kelvin St., Winnipeg. Write for further information concerning courses offered.

FOR SALE

Sound 6-room house with two sun porches. 27 years old. Hardwood floors and trim. Hot water. Heated by stoker furnace. Landscaped front and back. Garage. Located at 680 Ashburn St., Winnipeg, 1½ blocks north of Portage Ave.

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Fine Gifts for Little Ones

The Little Boy Who Lost His Name

By Theresa Worman

This is the story of a little boy who refused to say grace and lost his name. How he found it after he was scooped up by a giant shovel will teach little ones to be thankful to God. 20¢

The Little Girl Who Found a Bird

By Theresa Worman

This is the story of a little girl who was ill and who received six parcels from her Sunday school class. Each one contained a lovely surprise for Sherry 20¢

Little Lost Lamb

By Gladys Mary Talbot

Children will enjoy having this story read to them by their parents. Those finishing Grade One should be able to read it themselves. Large illustrations on each page of this 8½ x 11 book 35¢

Remember Thy Creator

By Mildred Dooley Cathcart

Each page of this 8½ x 11 book contains a black and white picture, an incident in the life of a child, and a Bible verse. The full colour cover adds to the attractiveness of this book. 35¢

In God's House

This booklet for children features large pages with coloured pictures on each page. Simple lessons help the child to become conscious of God's care and our responsibility to Him. 25¢

God's Love

The children learn to appreciate God's love for them through the lessons in this booklet. Each page has a large coloured picture, a Bible verse, and an application from an incident in the Bible. 25¢

God's Family

A child's appreciation of God and His care will grow through seeing the beautiful coloured pictures and reading the little stories in this booklet 25¢

God Is Good

Children reading this booklet will learn that God gave us day and night, He gave us Spring and Summer, He gave us eyes and nose, mouth and ears.... Why did He give them to us? The author gives a variety of reasons in this full-coloured booklet. 25¢

The CHRISTIAN PRESS, Ltd.
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