

Mennonite Observer

"For I decided to know nothing among you except Jesus Christ and him crucified." 1 Cor. 2:8

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Doctor and Pastor Tour Mission Field

Saskatoon, Sask.—A Mennonite Brethren medical doctor and a pastor have left for a study tour of the Mennonite Brethren mission field in the Belgian Congo and a tour of other parts of Africa, Holland, Germany and Switzerland.

Dr. A. A. Dick of Saskatoon and Rev. George Dyck of Dalmeny left by TCA on January 15 on the first leg of their one-month tour of mission fields. Their travel expenses are being covered privately, but their travel arrangements have been made through the M. B. Board of Foreign Missions, Hillsboro, Kans.

The primary purpose of the trip is to study the needs and problems of the work in the Belgian Congo, with the medical work of particular interest to Dr. Dick. At present Dr. and Mrs. Ernie Schmidt, also of Saskatoon, are serving at Kajiji. In addition to studying the medical needs and facilities on the M. B. field Dr. Dick will visit sev-

eral other medical mission stations in the Congo and in Northern Rhodesia.

Rev. George Dyck is particularly interested in the evangelistic work and the problems of the native church on the field.

Dr. Abe Dick is a graduate of the University of Toronto medical college and has been practising medicine in Saskatoon since 1948. He and his brother, Dr. Jake Dick, have a joint practice, one of the largest in Saskatoon. In 1952 Dr. Abe Dick was stricken with paralytic polio. Although there was little hope of his recovery, he has been restored to perfect health. This is considered a miracle of God both by himself and other doctors, for it is an answer to the prayers of many.

Rev. George Dyck is a graduate of the Pacific Bible Institute at Fresno, Calif. Besides serving as pastor for the Dalmany M. B. Church he is serving part-time as instructor at the Bethany Bible Institute, Hepburn, Sask.

church to submit an offering to establish a preliminary fund for the campaign. Promotion and music committees also are at work on publicity and music plans.

All readers are urged to pray earnestly on behalf of the Fraser Valley Evangelistic Campaign of 1958.

South American Conference to Meet

Filadelfia, Fernheim, Paraguay — The Mennonite Brethren Churches of Brazil, Paraguay and Uruguay will meet here January 19-23 for their eighth district conference.

The conference will begin with three services on the festival Sunday. Foreign missions, home missions and youth work will be the subjects emphasized in these services.

The conference sermon on Monday morning will be preached by Jacob H. Franz from Coaldale, Alberta, missionary to the Paraguayan Indians. The program suggests that considerable emphasis is placed upon the devotional sessions of the conference.

The Church and Her Witness

Several ministers will discuss topics related to the general subject of the Church of Christ and Her witness in the world. These speakers include Henry C. Born, Chilliwack, B.C.; G. H. Sukkau, Yarrow, B.C.; William Schroeder, Steinbach, Manitoba; Albert Enns, Asuncion, Paraguay.

As the conference meets, it will greatly miss the presence of Cornelius Voth of Friesland, who served as moderator until his recent death in November. The assistant chairman has been Gerhard Balzer of Fernheim.

There will be reports and recommendations covering city mission work, youth work, financial contributions, Sunday School and the Bible schools. There will also be reports on the status and activities of the various congregations during the past conference interim. The last South American district conference met at Bage, Brazil early in 1956.

The last evening service of the

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conference on January 22 is to feature the mission work among the Chulupie and Lengua Indians. If possible, representatives from these Indians are to be present.

The South American Mennonite Brethren Conference includes about 15 churches and local fellowships. Their membership is nearly 2,000.

Deeper Life Services at St. Catharines

St. Catharines, Ont. — "If we in defence of our faith point to the founder of our denomination we are on the wrong track," stated Rev. C. C. Peters as he began his series of deeper life meetings in the M.B. church here on January 6.

Basing his themes on I John chapters one to three, Rev. Peters pointed out that the only true faith has Christ as its foundation. After the new birth the Christian needs to step out to give a Spirit-filled witness to those around him, thereby to win them and draw them into fellowship with Christ.

What is our attitude toward sin, and what do we do about it, Rev. Peters asked. We are not sinless, he maintained, but a Christian cleanses himself and through the grace and power of God turns from it. This purification by the grace and power of God is one of the marks of the true Christian.

At the last service Rev. Peters spoke on the signs of the second coming of Christ, based on Matth. 24. He asserted that some of the signs are those in nature, the enslavement of the working class, the rise of the Jewish nation, the rising incidence of demon possession and the apostasy of the church.

Plans For Valley Campaign Progressing

Abbotsford, B.C. — Plans for the Fraser Valley Evangelistic Tent Campaign for the summer of 1958 are well under way.

The initial meeting for the campaign was held on October 28, 1957, when Evangelist George Brunk met with representatives from the Evangelical Mennonite Brethren, Mennonite Brethren and Mennonite Conference churches of the Fraser Valley at the Bethel Bible Institute, Abbotsford, to discuss plans for the coming evangelistic Campaign. The meeting resulted in the decision to conduct services in 3 central locations: Chilliwack, Abbotsford, Vancouver. The meetings will be of three weeks duration, with one week of rest between campaigns. Tentative dates were set for June through August.

A further organizational meeting on Nov. 15 resulted in the election to the executive of the following: Rev. H. H. Neufeld, Chilliwack area, chairman; Rev. P. R. Toews, Vancouver area; Rev. H. P. Wiebe, Abbotsford area.

The first Abbotsford area organizational meeting was held on De-

ember 5. Elected to serve on the executive in this area were: Rev. J. F. Redekop, president; Rev. P. J. Froese, secretary; and Reuben Dyck. The executive will keep in touch with the churches through the contact man, who is to be appointed by each local church. W. G. Wiebe, P. I. Dyck, and J. Martens were nominated to find a suitable location for the campaign. Other committee members appointed were: Abe Klassen, John Redekop and Menno Epp, promotion; A. A. Olfert, George Falk and Abe Friesen, finance; C. D. Toews, Albert Nickel and Henry Wiebe music.

Committees elected on Jan. 2 to complete the organizational structure are the following: Rev. Abram Wieler, Nick Dyck, and Ed. Enns, counselling; Rev. H. M. Epp, Dick Rempel, Rev. H. H. Nickel, prayer; I. Redekop, Abe Warkentin, Hans Bergen, ushers.

A place for the erection of the tent has been found and waits for the final approval of Rev. Brunk, who is expected in March. The finance committee has asked each

EDITORIAL

Preparing For Life

"When I graduated from a Mennonite high school and went to work I received a real shock. It took me quite a while to get over this shock and adjust to the new environment," stated a young man. He explained that despite all the training at home and in the private Mennonite high school he was not prepared for the problems he met in the environment he then entered. While we hope that this is not a general condition, it is prevalent enough to merit serious thought, for not all have recovered from the shock—despite the valedictorian's fine sentiments about the adequacy of their preparation and their courage in going out "into life."

Young people who enter the modern work-a-day world, be it in business, in education, in manufacturing or other allied fields, are exposed to much that their farmer-fathers never knew existed. In industry they are almost invariably forced to join a union—and that can mean strikes, deliberate injury to company property, bloodshed. They sometimes work with people whose aim is to do as little as possible and get as much as possible (which often includes petty theft). They find that they are thought queer and called "preacher" if they do not drink, smoke, tell dirty stories, laugh at preachers, go to the movies, and golf, fish or hunt on Sunday. They are subjected to deceptive advertising, high pressure salesmanship, pressures to take part in dishonest maneuvers such as tax evasion, inferior workmanship, blown-up contracts, unfair labor practices. The stand they take in such an environment determines their witness.

It is not enough to warn them of the "big, bad world" that they will enter "after" high school or university. It is not enough to pack a Bible in their trunk when they leave home—and hope they will read it (even if they didn't at home). Still less adequate is the warning, often given without explanation, not to enter certain fields of business. Dialogues and plays that portray the "lost son" returning to the faith after someone has quoted one verse of Scripture certainly are not realistic enough to be of much value. A general knowledge of doctrinal ethics, theological doctrine, and methods of Sunday school instruction, also is not sufficient to prepare young people for entry into today's educational, industrial and urban environment.

We train Sunday school teachers by giving them courses in Bible, psychology and methods. We give them practical experience while studying. Yet somehow we have not generally applied such methods to preparing young people for the 40 or 44-hour week at work. We expect them to make out somehow by applying what knowledge they have garnered incidentally and the general (and sometimes vague) principles we have given them. Yet the tragic fact is that many are not "making out."

School boards, the teaching staff at our schools, and parent-teacher groups (and the church) need to tackle this problem vigorously. There are no easy answers. Much prayer, thorough discussion and investigation—and some experimentation—are needed to find positive and effective courses of action. We must strike out boldly now to meet the challenge of an industrial and urban society—or face the loss of many young people.

Schools can do a great deal in this respect. High schools and Bible schools can, for example, include these problems in their courses in ethics and history—and in their assignment of essays. They can encourage and plan for round-table discussions, panel discussions and debates on the problems that might face a Christian in today's world. Students need to learn to think for themselves in seeking the solutions to these problems—for they will have to stand on their own feet when surrounded by godless workmen and office employees.

In addition, Christian businessmen, professional men, engineers, nurses, graduates of universities, and doctors, should be invited to the school to give students first-hand information. By drawing upon their own experiences these people can present the problems in their true light and then discuss their personal solutions. These talks should be followed by open question and discussion periods.

Chemistry classes make field trips to oil refineries. Music classes go to hear some great musical masterpiece. Yet when has a class ventured out to a place like a mission in the skidrow district, there to see, hear, and smell what sin does to men and women without Christ? When has a class visited a mental

DEVOTIONAL

The Climate of Consent

By Rev. R. A. Kerby

One of the strangest and most searching statements to be found in the entire range of Scripture falls with lavalike heat from the anointed lips of the prophet Ezekiel. In bringing backslidden Israel to task for her iniquity, God through this faithful prophet called solemn attention to a sin which, though of deepest dye, is often lightly passed by as if it were of small consequence. After setting forth Israel's immorality in scathing language, Ezekiel proceeded to indict God's people for giving comfort to Sodom (Ezek. 16:54).

Is it not strange that "the God of all comfort" would condemn His people for comforting others? The answer to this riddle is to be found in the vast gulf which yawns between that godly comfort which can arise only out of heartfelt obedience to God and that spurious comfort which sinners take to themselves upon seeing the professed people of God descend to their own level.

Jerusalem had been living at such a low level that polluted Sodom was making the entirely false inference that inasmuch as she was doing no worse than the Chosen People, she must not be so bad after all. Israel stands clearly guilty of the somber sin of producing that slack moral atmosphere which can be justly termed as the climate of consent. "Jerusalem had, so to speak, kept Sodom and Samaria in countenance."

God has designed that His Church should, in the Spirit of Christ, exercise the difficult and sometimes dangerous ministry of rebuke. This task of rebuking is not, as some would have it, antagonistic but rather contributory to the Church's holy mission of redemption. God has strictly forbidden His Church to have any fellowship with the unfruitful works of darkness.

Many will agree at this point who apparently do not read the injunction as it further commands, "but rather reprove them." It is easy to excuse disobedience to this command under the guise of wisdom, love, humility and tenderness. Too often this quartet of graces is misappropriated to gloss over what, upon close examination proves to be moral timidity or worldly policy. There is always danger of succumbing to the worldly maxim, "If you

want to get along you will have to go along." This worldly world is always eager to lay hold of some crumb of comfort and will be sure to interpret the Church's silence as consent. It is alarming beyond degree to see how the noxious plants of sin flourish in the warm climate of consent.

It is of the greatest importance that every Christian, both lay and ministerial, take close inventory to determine what sort of moral atmosphere results from his entrance into any given moral situation. Oftentimes consent to evil is not given in so many words but is communicated by a subtle affinity of spirit with the evildoer. When the word consent is broken down into its component parts we find that it means "to feel the same." This definition reveals with terrible clarity the reason for the fatal neglect of rebuking.

A great English preacher of a century ago, speaking on this subject, said, "The best and kindest turn which a good man could render to a bad man would be to be by precept and example a constant gnawing discomfort, to keep his conscience always uneasy, to give him not an hour of rest, to keep him ever anxious, unhappy, fearful, till he had turned him into the right and safe path. It was sin and shame for God's professed people to live in such a way as encouraged those who never professed to be God's people to persevere in their sin and thoughtlessness; and very fitly might Jerusalem be threatened with shame and confusion 'in that it was a comfort' to Sodom."

While the Christian should never be "stiff and starchy" and thus rebel sinners, neither should he, by an atmosphere of spurious charity, undue familiarity and uninhibited hilarity, give countenance to those who are on that broad road which leads to destruction. Can anyone imagine Charles G. Finney indulging in that cheap brand of buffoonery which today passes for "fellowship"? It is related that his presence in a large factory produced such conviction that the machines had to be stopped so that weeping people could seek the Lord.

An early Wesleyan preacher, traveling in a coach towards London, was forced to listen to the

(Continued on page 10-3)

hospital and a penitentiary? Or when did a group visit the business of a prominent Christian? Such trips certainly should be part of the education of all young people.

Can we find solutions to the modern world's problems? Or are the times changing so fast that we cannot keep up—and God cannot either? Certainly God isn't taken by surprise and without the solution to all new problems that arise—neither should we, if we have His Holy Spirit leading us into all truth.

Evangelism at Basel

Basel, Switzerland. — In spite of a bout with the flu before Christmas, which forced the cancellation of several engagements, Rev. H. H. Janzen and his wife celebrated a pleasant but busy Christmas.

On Christmas Day Rev. Janzen delivered the message in a Mennonite church here. Then on December 28 he left for Valdoie, France, where the French Mennonites have a children's home and an old folks' home. Here the ministers of the French Mennonite Church had gathered for a conference. After speaking there, Rev. Janzen traveled to Luxembourg, where he conducted a Bible conference in the only Mennonite church in that country.

For New Year's Day, Rev. Janzen was back in Basel, where he conducted a service in one of the Mennonite churches. In previous years there had been no service there, but at Rev. Janzen's suggestion they called the people together this year. To the elder's surprise, the church was filled—some even came from non-Mennonite churches.

From January 2 to 10 Rev. Janzen conducted services in the other Mennonite church in Basel. For the first time in history the church announced its special meetings in the local paper—the result was a church filled to capacity.

Pay Tribute to Mennonite Influence

A Russian Baptist has paid tribute to the Mennonite evangelical influence in the beginning of the evangelical movements in Russia in the final last year's issue of "The Brotherly Messenger".

In an article in the Mennonite Weekly Review, Dr. Cornelius Krahn reports that this particular issue of the paper contained a historical review of the 90 years of growth of the evangelical Christian and Baptist movement. It was written by A. V. Karev, who was a member of the Baptist delegation to America some time ago. The first two chapters of this article are devoted to the beginning of the evangelical revival in the Mennonite colonies of the Ukraine and a report on how this spread to the Russian population, resulting in the Evangelical Christian and the Baptist movements.

The article further points out that a second source of the movement was in the former capital of Russia, St. Petersburg, where such English evangelists as Lord Radstock, who found access to the ruling class a hundred years ago, and F. W. Baedeker did evangelistic work.

In the same issue the president of the All-Union of Evangelical Christian Baptist churches of Rus-

sia, J. Zhidkov, relates the steps which led to the union of the Protestant groups in Soviet Russia. The Baptists, the Evangelical Christians, and the Pentecostal group joined during the last years of World War II in order to form the All-Union.

Usher in New Year With Prayer

Yarrow, B.C. — One hundred young people in the Mennonite Brethren church here welcomed the New Year in a prayer service.

The New Year's Eve program was opened by Mr. John Isaac, while Mr. Irvin Klassen led an enthusiastic song service. Games in the form of Bible quizzes led by Mr. Rudy Boschman, provided some entertainment for the group.

The message was presented by Rev. Peter Neufeldt, who pointed out the responsibilities that Christians have in this new year and the great importance of fulfilling these responsibilities.

After several hymns many young people gave their testimonies, relating what God had done for them, what He had taught them personally during the past year, and what their aim was for the coming year.

"I am thankful that I may enter the New Year praying and not drinking," said one student.

Prayer followed the testimony meeting. The year 1957 was left and 1958 entered—praying.

Our Readers Say

Big News Letter From Home

When we say we look forward to getting the *Mennonite Observer*, we mean it. It is hardly a question of which article we read first, for very few remain unread. It is like a big news letter from home, with the spiritual aspect not forgotten. Our last copy came off your press on November 29, and we received it January 4, but that makes little difference, since we would hardly attend any future events listed "On the Horizon." Yes, our regular mail arrives a month or so after it has been written.

We wish you and your staff a blessed 1958, for we know the work you are doing is of the Lord. The printed page in our day is one of the best ways of spreading the Gospel and encouraging Christians in their daily lives.

In His glad Service,

Norman and Mary Fehr
Blanchiesseuse, Trinidad,
British West Indies.

* * *

Worthwhile Periodical

Greetings in the Name of our Lord Jesus Christ.

Thank you for your efforts to make the *Mennonite Observer* a really worthwhile periodical. Truly its observations have proven to be interesting, informative, and eye-

Church Extension in Colombia



These young men from the M.B. Church in Istmina, Colombia, are seen in the village Santa Barbara. The one on the right with the guitar is the minister in the Istmina M.B. Church and often visits this village. He has not completed his Bible school training, but he is convinced that it is the Lord's will that he stay with the church this year, since they have no other minister. He has a real burden for the work and is a consecrated worker for the Lord. Please pray for him.

By Doris Harder

Santa Barbara is one of the small villages located near the border of the Choco, Colombia, S.A. Thirteen hours of travel are needed to reach this village on the banks of the Iro river, a tributary of the large San Juanes river, from Istmina. In this area can be found gold, platinum, oranges, lemons, bananas, and various other valuable materials. But this district contains something of even greater value—seeking souls.

Two Christian young men have been visiting this area approximately once a month during the last four months. At their first visit about 100 people attended the service—and all responded to the invitation. At the present time these young brethren are instructing the people in the Word of God through Scripture memorization, Bible reading, preaching, slides of Bible stories, distribution of tracts, and singing.

Another aid in reaching these people is the free distribution of samples of atrebin, a medicine. These samples had been sent to the clinic for free distribution, for ma-

catching, as well as bearing a note of edification. Many have been the blessings from receiving and reading the *Mennonite Observer*.

May you be abundantly blessed in the manifold efforts to put Christian literature at the reader's disposal.

Enclosed find a money order to renew the paper.

Yours in His Service,

Henry Klein,
Richmond, B.C.

alaria is general in this district. Small infants and older folk are falling prey to this disease. If counter-measures are not taken soon after the onslaught of the disease, malaria robs these people of their energy in a short while. This reminds us of sin. If an antidote is not used soon, the people will die while still in the grip of sin.

Equipped with the antidote for sin and for malaria, three young people and I visited this village. Since we arrived at 7 p.m. we thought it would be too late to have a service. But when we saw between 100 and 125 people waiting for our arrival we quickly changed into dry clothes, set up the flannelgraph, took our Bible, song book and guitar, and gave them a message from the Word of God. The lessons are a series in which we use the wordless book to bring the plan of salvation.

The room was over-crowded. The men sat on chairs and benches, the ladies sat on boxes or on the floor with the children and the young people. Many stood in and around the entrance to see and hear the message.

The next morning we had a service with those who were interested in the Word of God and with those who had come for medical help. We could not treat all those who had come for medical help—there were too many.

At the last service two young men accepted Christ as their personal Saviour. How thankful we are to God that we have this privilege of pointing these people to the one who is "the Way, the Truth and the Life."

This work is growing as we cling to the promises of God. Many are being freed from the bonds of sin.

Mennonite Brethren Mission Notes

"Graduate" from Curitiba Home

From Curitiba, Brazil, Sister Peter Huebert writes that their next-door neighbors, who for a long time were indifferent and cold toward the Gospel, were recently converted. Seven boys, who reached the age which permits them to leave the home for children, have now gone to make their own way in the world. They need much prayer so as not to be misled by the pitfalls of the world. One of the older boys, who went on his own about a year ago, returns to the M. B. Mission Home occasionally and gives a clear testimony of his Christian life. All the children of the home as well as the workers are in great need of our intercession.

M.B. Delegate at Africa Conference

Brother John B. Kliever represented our Belgian Congo mission at a meeting of the International Missionary Association held December 28 to January 8 at Accra in Ghana (formerly Gold Coast). A vital issue at this meeting of special concern to evangelical missions was the question of the International Missionary Association's affiliation with the World Council of Churches. Our representative together with other representatives from the Congo protested this association because of its violation of the evangelical position of their missions.

Administrative Committee Meets

The Congo field administrative committee plans to meet at Kajiji January 15 to 18. The seven brethren of the committee will give themselves to a review of our mission program in the Congo, make evaluations and formulate recommendations for the consideration of the Board of Foreign Missions.

Indigenous Believers

From Colombia Brother and Sister Ebner J. Friesen write: "It was our joy to serve communion to a group of believers who live in Jiguales, a village four or five miles from La Cumbre. Since their main means of transportation is foot or horseback, they get to LaCumbre only once a month. This evening some 50 people gathered from near and far. A number had walked as much as one and one-half hours or more over rugged mountain paths after a day of hard work, returning to their home again around midnight. I was wondering whether we in America would do this to hear the Word? There are 12 baptized members at this place now. Seven more are taking classes for baptism. They have started a Christian day school and are planning to build a classroom and also a church soon. They are raising enough money to support a pastor

and to pay the teachers. This truly is an indigenous church. What an inspiration these dear people are to our hearts!"

Family Evangelism

Sister Ruth Wiens writes from Japan that during these months special efforts have been made by the Ishibashi Church toward family evangelism. "Although we have contact with many other homes, we have 25 homes on our list now which we have entered and upon which we want to put special efforts, entering each home at least once every two months. It has been a special blessing to have entire families gather in a circle and to give to them the Way of Life. We wish we could go to each home more often but are doing as much as our time will allow. Definite interests are being manifested in various homes and we claim each home as a victory for Him. Will you remember to water this seed with your prayers?"

Program a Witness

A special Christmas program by the Bible school students at Nuevo Ideal, Mexico, was enjoyed by the Nuevo Ideal Mexican Mennonite Brethren Church as well as by other persons. A program of biblical content is a great witness to the people in that area.

Spend Christmas at "Home"

Brother and Sister George Faul and family spent their Christmas school vacation at Matende, which is their home station when not engaged in teaching at Nyanga. Nyanga is the location of a teacher-training school in the Belgian Congo jointly operated by the Congo Inland Mission and our Mennonite Brethren Mission.

Field Council to Meet

Our India missionaries look forward to the meeting of the field missionary council to be held at Mahbubnagar January 31 to February 3 or 4. This will be the 85th session of the council. The theme to be emphasized in the business and devotional sessions will be "The Good, and acceptable, and perfect Will of God," Romans 12:2. Missionaries come together for fellowship, inspiration, prayer and regulating the various phases of the mission program.

Brother and Sister John A. Wiebe at Mahbubnagar, India, had the privilege of having their children, Herbert and Ruth Friesen and son Stanley, with them for Christmas. Dr. and Mrs. Friesen were enroute to Indonesia for service under MCC. The Friesens arrived by train in Secunderabad on December 21.

From Paraguay Brother J. H. Franz writes that Sister Franz is beginning to recover from her surgery.

Experiences of a Sunday School Teacher

It was Saturday night and I was preparing the Sunday school lesson. What a good lesson for our girls, I thought. It's just what they need! Jesus' miracle on the sea, in the sea, and in Peter's heart were the three sub-headings and I felt the whole lesson material lent itself so well to emphasizing the importance of accepting Christ. I prayed that the Spirit might guide my thoughts as I prepared the lesson.

I could just envision the class before me, all the eager and interested faces turned up to me, hanging onto my every word. I would come to the part where Peter says, "Depart from me; for I am a sinful man, O Lord", and in the remaining minutes of the class I would come to a grand climax. All our hearts would be so warmed by Jesus' love to us that when I would give the invitation for those who wished to accept Christ to raise their hands, all hands would immediately go up. I prayed for God's further guidance in dealing with each individual. I felt that no one could possibly remain indifferent to Christ's call.

Now that the lesson is over, I look back and sadly shake my head. Things did not turn out as I had

planned, hoped and prayed. There never was that grand climax. All faces were not continually turned up to me, eagerly listening. Some eyes roved about the room and had to be recalled occasionally.

Where did the fault lie—with me? With the class? If only those disturbances had not happened. Two girls brought their younger brother and sisters with them, and oh, what a difference that makes to the whole class. And then toward the end of the lesson two of the youngsters had to leave the room, first one, then the other, chaperoned by one of the older girls. I felt saddened by the thought that nothing ever turns out as well as we hope. There is no perfection here on earth, for everything is marred by sin.

Was the whole Sunday school lesson a failure? Far from it! Fifteen girls were present and all of them received something for their souls. We know God's Word shall not return void—Isa. 55:11. I like to think that several shared Judy McEwan's thought when she said at the close of the lesson, "How is it possible that there are people on earth who do not believe in the Lord Jesus when the Bible teaches about Him so plainly." —M. J.

Bring Christmas Message to Indians

By Elfrieda Dueck

Newton Siding, Man.—For over a year the young people of the Mennonite Brethren Church here have been serving at the Long Plain Indian Reserve on Sunday afternoons. We have received many blessings at these meetings, but sometimes we have also come home with heavy hearts.

This was not the case on December 20, however, for this was the Sunday on which we had our Christmas program. It proved to be a great blessing to all of us.

This meeting was held in the home of one of the Indians living on the reserve. Although the house seemed to be quite large, it was almost too small after all the people had arrived. They came from far and near, arriving by car, horse and wagon, or on foot. We were happy to see our Indian friends again, for we had not seen them for a while. It was a great blessing to bring these people the true message of Christmas. A number of adults were present, although the audience consisted mainly of children.

The program was begun with a number of carols. Everyone joined in heartily, young and old, Indian and white. The Christmas story according to Luke chapter two was read by a member of the group. Since there were so many children present the Christmas story was presented in story form for the children. Rev. J. Nikkel delivered a short message on the joy, blessing and peace of Christmas.

After the message some gifts were distributed among the children. It was a joy to see those faces light up in gratitude for the gifts they had received. The service was closed with prayer. With many wishes for a blessed Christmas, the group broke up and everyone returned to his home.

We also turned our faces homeward. We had been richly blessed and also encouraged to continue our work. Although the future seems dim at times we want to continue to pray for these people who are still in darkness, that they might be brought to Christ.

Future Subscribers

Gwen Dolores is the new daughter in the home of Mr. and Mrs. John Siemens, Medstead, Sask. She was born on January 5, 1958.

There is a difference in having to say something and having something to say.

Bethany Bible Institute

Trains Indigenous Leadership for India

By P. V. Balzers

(This report is of special significance to Canadian young people, since they support the Bible school with \$1,500 annually through the Canadian M.B. Youth Committee.—Ed.)

In the great commission our Lord Jesus Christ said: "Go ye therefore, and teach all nations... teaching them to observe all things whatsoever I have commanded you..." (Matthew 28:19-20). That is the purpose of the Bethany Bible Institute here at Shamshabad, India. We believe the brotherhood is keenly interested in this institution, so we invite you to come visit with us for a few moments.

By the kind hand of God upon us and the helping hands of God's children in Canada and the United States, it was possible to erect an appropriate building last year for the classwork of the school. This building was dedicated to the Lord and to the teaching of His Word on July 6 of the past year. We are now (December 18) at the end of six months of work after that date.

Students From Eight Fields

From the eight fields of our mission came 71 students; one came from a neighboring Baptist field. Twenty-five of these students are in the elementary course. This arrangement is made principally for the wives of the men students. Many are illiterate. To be of greater help to their preacher husbands, they should at least be able to read and know the Bible stories. So in this class they are taught the three R's, Bible stories of Old and New Testaments, and singing of Gospel songs.

The regular institute course runs for three years. To this course are admitted students who have passed third form (eighth grade) or its equivalent.

This year the institute admitted 21 students into its first-year class of the regular course. They are studying the following subjects: Elementary Bible Doctrine, Pentateuch, Child Study, Church History, Teaching the Teacher (a Sunday school course) and Harmony of the Gospels.

Fifteen were enrolled in the second-year class. They are studying Prayer Life, Church History, Acts and Pauline Epistles, Theology, Old Testament Historical Books and Personal Work. In the third-year class there are 11 students. They are being instructed in New Testament Epistles, Prophets, False Cults, Christian Ministry, Theology and Homiletics.

Ten Teachers at School

Ten teachers are at work seeking to teach these students. So that you may bring them before

the throne of grace by name, let us mention them by name: the principal, Rev. P. V. Balzer; Mrs. Balzer; Mr. and Mrs. K. E. Paul; Rev. V. L. Benjamin, pastor of the Shamshabad Church; Mr. P. S. Premiah; Mr. and Mrs. N. P. James, a graduate of the Ramapatnam Baptist Seminary; Mrs. R. Lucama and Mrs. Shanthama. Besides these there is K. Manakayama, who cares for the cradle children and teaches the kindergarten class of the children of the students.

We all enjoy the teaching of the Bible, but the administrative work in the school is rather difficult. The moral ideals of some of the students are so punctured. Lying, stealing and deceiving do not seem to trouble their consciences seriously. Here must come "precept upon precept, precept upon precept, line upon line, line upon line, here a little and there a little." Our aim is that they shall all be brought into a saving knowledge of the blood of the Lord Jesus Christ, and then grow in grace so that they may become the leaders of the Telugu churches in their areas.

New Venture in Vocational Training

All the staff and the whole student body covet the prayers of all who are interested in this phase of the building of the kingdom of God. We are also thankful to God for supplying all our needs and to the youth of Canada and the United States for helping so generously. Frequently a prayer is sent up to God for rich blessings upon all those who help.

Besides the regular Bible classes, a course in tailoring has also been arranged. Students must have a means of livelihood when they go back to their own villages, where their small congregations cannot fully support them. This is the first year of this experiment. We hope it will be a helpful training for future livelihood as they serve the Lord. Almost all are poor and without house or land. Please remember also this phase of the work in your prayers.

Unique Hobby For Kansas Boy

It took 2,000 hours of work, but Wayne Harms of Whitewater, Kansas, was determined to do a good job. When he finished his hobby project he was able to give the Grace Hill Mennonite Church an exact replica of the original church, built in 1881 and razed in 1954.

Inspired by his pastor, Wayne began making the scale model in 1953 by taking measurements and drawing everything to scale. He



BETTER EDUCATIONAL FACILITIES provide better training opportunities on the mission field. These pictures show an old and a new school. In the bottom picture is a school building on the Mennonite Brethren mission station at Panzi in the Belgian Congo. It houses four classes. The school program at Panzi goes up to grade five. In the top picture is seen one of the two better and more permanent school buildings that have been under construction at Panzi. Both are four-room schools, with the construction program made possible through contributions from the mission constituency in the amount of \$350 per classroom. The building operation was supervised by the missionaries. Cement blocks were made at the scene.

Pray that the students at Panzi and elsewhere in the Congo may also learn the ways of the Lord as they study in these schools. (Pictures have been submitted by Brother Henry Brucks, missionary at Panzi.)

made it exact in its minutest detail on a scale of one-fourth inch to one foot. When he made the model he even included miniature song books in the back of the pews, the window shade pull cords, and the shoe scraper outside. He overlaid the side-wall, the floor and the roof with balsa wood and made the furniture of balsa wood.

Other materials used include pie plates, from which he cut the rims to use for gutters; a necklace chain for holding the miniature chandeliers, and pin heads for the door knobs. Each of the twelve windows has forty pieces in it. The most difficult task for Wayne was to carve out and assemble the pews and to make the outside of the church look like the original stone, the Mennonite Review reports.

The old Grace Hill church was built in 1881 and stood for 73 years. It was considered the oldest Mennonite church in use west of the Mississippi River at the time of its razing. It was used continuously until Sunday, August 1,

1954, when the new church was dedicated.

Wayne presented the scale model to the congregation on Thanksgiving Day, November 22, 1956.

Twelve Groups Participate in Carolling

Yarrow, B.C. — The young people of the Mennonite Brethren Church here learned the true meaning of Christmas when they went carolling on Christmas Eve.

Eighty enthusiastic young people gathered in the church for a short carol practice, led by Irvin Klassen. After prayer those present divided into twelve carol-singing groups.

These groups covered all of Yarrow and the neighboring districts, singing and distributing gifts.

With all the commercial aspects of Christmas emphasized so strongly, carolling brought the true meaning of the birth of Christ to each singer.



THE Young Observers



Let's Visit a Minute

Dear Boys and Girls,

A kind deed is often easily done, yet so often we just don't bother. How often we'd rather play than help others. Often mother has worked hard all day preparing food for us and washing and mending our clothes, yet when she asks us to do something to help her we say, "I don't like to do that. May I go and play?"

You'll soon find out, however, that doing kind deeds not only makes other people happy—it makes us happy, too. That's the lesson two little boys I read about learned.

Jerry and Johnny were neighbors. On this particular occasion they were on their way to a hill to try out their new sled. They were really looking forward to sliding down the hill as fast as the new sled would take them. Suddenly they noticed a poor washer-woman taking home a washing.

"There's old Betsey," said Jerry. "Won't she have a tug, though, with that basket! Let's give her a snowball on her back."

"Let's give that big basket a ride," said Johnny. "Mother says she is real good."

The boys caught up with Betsey and took turns pulling her basket on the sled. She reached the house ahead of the boys.

"I don't know what good mothers ye belong to," said Betsey, "but it's blessed boys ye are to save an achin' from a poor woman's back. My blessing goes with ye, and the best of good fun in your play."

"Thank you," said the boys; and then they hurried home to dinner, happy because they had done a kind deed.

Yes, all of us need to learn that we can not only have fun in playing—we can be really happy when we help others. Jesus himself said that He had not come into this world to be served—He wanted to serve others. In that He found His greatest joy.

Aunt Selma.

The Color Doesn't Matter

At the close of a long Southern day the sun was setting in a bank of beautiful, vari-colored clouds. The deep crimson was reflected on the quiet water below. Surely no heart could remain hard and cruel in the midst of such a scene of beauty. All nature seemed to turn one's thoughts toward God, and to leave the sweet echo ringing in the heart, "Do unto others as you would have others do unto you."

Carrie and her brother Frank stood together watching the changing colors and talking of their marvelous beauty, when a dusky figure came dancing toward them.

"Let's ask Violet to play," said Carrie.

"Not I," said Frank scornfully. "Father does not want us to play with slaves."

"He doesn't care," said Carrie, "for only the other day he patted Violet's head and called her 'Bright Eyes.'"

Laughingly little Violet skipped up to her small mistress, thinking they would play some pleasant game together. But she was stopped suddenly as Frank called out in a haughty voice, "You're a dirty little nigger, and if you don't stay

in the quarters, I will get Father to have you whipped."

"But please, Massa Frank"—Violet began, but the proud lad had turned and walked away.

"Never mind," said Carrie, "let us talk together and have a nice time."

"I's sorry I's black," said Violet sadly, "but I's clean. I scrubs very hard, but the black won't come off."

"It doesn't matter what color we are on the outside," said Carrie, "if only our hearts are white and pure."

"I loves you, Miss Carrie, and I wants to be your slave in Canaan, that old Sambo sings about."

"Oh, there will be no slaves in heaven, Violet. Every one will be perfectly free. If our hearts are white, we can go to heaven."

"I wants to go," said Violet. "How can I get a white heart, Miss Carrie?"

"It can be washed in the blood of Jesus," said Carrie. "Let us pray to God to give you a pure heart." So the two little girls—one the daughter of a rich plantation owner, and the other a slave—knelt down together in the glow of the setting sun and prayed that Violet's

heart might be washed as white as snow. How happy Violet felt as she rose from her knees! She looked at her black arms, saying happily to herself, "Jesus will make my soul white."

"Wicked thoughts and evil deeds make people's hearts black," said Carrie. "If we live for Jesus and say and do what He bids us, we can keep our hearts pure."

"Carrie," called a rough voice, "go home at once!"

Violet knew Master Frank's voice, and a look of fear came into her little black face. Quickly she rolled over the fence and ran to her cabin.

The next day the overseer of the slaves received word that Violet was to go to work with the other children. The overseer said she was too small to carry bricks, but if the master said so, she would have to do it. At first Violet thought it great fun to carry bricks up the ladder, but as the day wore on, her head began to reel and her whole body ached with weariness. Once she fell, but though bruised and nearly exhausted, she kept on with her work. Sometimes evil thoughts would come to her mind about Frank, but then she would remember about her white soul and quickly begin to think of Jesus.

Evening came at last, and the little slave girl trudged wearily

home. Carrie ran to meet her, saying, "Why, Father didn't mean for you to work, little Violet! It was all Frank's fault."

While Carrie was speaking, Violet looked over and saw Frank sleeping under a tree nearby. Pointing to her young master, the little slave girl trembled from head to foot. Carrie said soothingly, "It is all right, little Violet; he will not hurt you."

But Violet still pointed, and when she could find her voice she cried frantically, "Oh, look, Miss Carrie!" And there the children saw the glittering eyes and brilliant crest of a deadly poisonous snake, ready to spring upon the sleeping boy. Carrie shrieked, and the little slave girl, forgetful of her aching limbs and of Frank's cruel words to her, sprang forward and threw herself upon him.

"Massa Frank!" she called in a loud voice—but could say no more. For at that instant the snake sprang upon her, and very rapidly the poison did its terrible work.

"Please, Jesus, give Violet a white soul," she murmured in the midst of her pain. Then came a quick convulsion, and she was dead.

Frank's proud heart was deeply touched when he realized that the forgiving little girl had died for him. Carrie said softly, "Poor little Violet!" And the angels welcomed the white-souled little child to her beautiful heavenly home.

He Sold Himself

It never pays in the long run to be dishonest. Whether it is at school or at home it will only bring us trouble if we cheat others. Sometimes we are caught unexpectedly, as was the boy in the following story.

One day a boy went to sell a wagonload of corn to a doctor. The man who weighed it was near-sighted; so he did not notice when the boy stepped onto the scales, to make the corn weigh more.

The doctor, watching from his office window, was much surprised to see that Jack Gile, the squire's son, would cheat. He left his office and sauntered over to the corn-crib where Jack was shoveling in the corn. With his last shovelful, Jack jumped into the crib to pick up the imperfect ears of corn. Quickly the doctor closed the door of the crib and locked it.

"Oh, Doctor," called the boy, "you have locked me in."

The doctor was walking away, but he turned around, saying, "Well, isn't that right? I bought you."

"Bought me?" cried Jack. "I am sure I do not know what you mean."

"Yes—how much do you weigh?" "Ninety-two pounds," the boy replied.

"Well, that is a little over a bushel and a half of corn," said the doctor, "and is worth about one dollar and twenty-five cents. A cheap boy, to be sure. I'll settle with your father."

"I didn't mean to sell myself," said Jack, ready to cry. "This is the first time I ever did it, Doctor, and I'm so sorry I cheated."

"If I let you go, will you promise you will never be dishonest again?" asked the doctor.

"Yes," said Jack earnestly; and the doctor let him out of the corn-crib, a sadder and a wiser boy.

Yes, children sometimes think that no one knows about it when they are dishonest. But only too often they are found out—much to their sorrow.

A mother had left her little boy and girl alone in a room together. There was a plate of cakes on the table, and the little boy was about to take one, when his sister stopped him, saying seriously, "Thou shalt not steal."

"Mother did not count the cakes," he said.

"But God did," replied his sister solemnly.

And so it is. Even when no one else would notice it, God does. He can see us wherever we are. As the Bible says, "Be sure your sin will find you out."

FROM HERE TO THE PINNACLES

By Elizabeth Schroeter

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(43rd Installment)

The making of sauerkraut required considerable time and muscle. The heads of cabbages from a patch in the back garden were cut into small pieces, thrown into a keg or large crock and pounded with a special pounder with a long, round handle. As the juice by pounding was forced out of the cabbage, more was added and the squeezing started all over again. More and more cabbage was thrown in until the keg was almost filled and the cabbage was covered with its own juice. A vinegar and salt solution was poured over the cabbage and its juice to fill the keg; then it was covered and set away to complete its own process of preservation.

Pickling of watermelons required more space, containers and processes than any other of Mutter's pickling jobs. She preserved small whole watermelons and also cut-up ones. For the former, an extra large barrel was used. The bottom was covered with grape or cherry leaves. Then undersize watermelons were packed into the container until it was full. A somewhat strong salt and vinegar solution, with whole pickling spices, was poured over the watermelons and the barrel was sealed, to be opened a few weeks later, when the solution would have penetrated into and through the watermelons. A second not quite so large container was filled with inch-wide strips of watermelon that had the rind and the softest part of the red center removed. A weak salt and vinegar solution containing whole spices was poured over the pieces. These were ready for consumption about two weeks earlier and were considerably sweeter than the whole pickled watermelons.

The farther right shelves were for meats and meat products. Liesbeth found several large containers of lard, some dried fish, a cut ham and bacon. A whole ham and a few feet of a hard sausage were still hanging down from the rafters of the ceiling, and a crock with salt pork was sitting on top of an empty barrel on the floor a couple of feet in front of the meat shelves. On those shelves, right after butchering, Liesbeth had seen head cheese, liverwurst, spareribs, hearts, liver and other animal organs so important in the food of Europeans.

Butchering in the Mennonite children's lives was a festival that they loved and never forgot. For adults it was a day of hard labor

and of neighborly fellowship.

The children were not permitted to leave the house on butchering day until the animal had been killed and scalded. The killing was done by stabbing, and only a few men in the community were adept at it. Then the carcass was hung on an improvised contraption for removing the entrails, lungs, liver and heart.

Each of the three or four neighbors and their wives who helped with the butchering were specialists in one or more particular fields. Whether that was by choice or by skill, Liesbeth never found out. She thought of an older man across the street a ways who was always managing the making of sausages. Another person was a specialist in the art of rendering snow-white lard. A third was an expert in cutting and trimming the bacon and the hams. Sooner or later all would gather around a long table to cut steaks and roasts and assist other experts.

Mutter always knew her way about in anything that had to be done; but Vater was good at nothing like that. He was busy all day long, but Liesbeth could tell that he did not enjoy getting his hands into the meat.

It was a miracle in Liesbeth's mind how many different foods resulted from butchering. Surely, no one but a Mennonite could figure out so many ways of using a pig. As she stood before the meat shelves, she spied a large jar of mustard. There were several empty trays with lids. Some day during the coming winter one of them would be used for the animal's brain, to be broiled and eaten with potatoes. One tray would be used for the pig's cleaned and skinned stomach and left-over intestines, if any. They would be steeped in syrup and butter and broiled until tender. There was a container that might be used for pieces of liver. Mutter always baked pieces of liver in a kettle set over coals on a tripod in the big Russian oven, in that manner preserving the richness and flavor of it.

In another empty tray there lay clean white cheesecloth bags. They would be used for head cheese. On the floor was a crock for pickling the pig's feet, ears, snout, tail and left-over skin.

Some of the pans on the meat shelves were for pork chops, spare ribs, liver sausage and blood sausage. She looked at the ceiling above her head where there were

big hooks screwed into the ceiling. Those were for summer sausages, the hard sausages and the hams. Before hanging them up, Vater would apply the salt treatment to the hams, bacon and some of the sausages. Then, by means of a long ladder that reached almost to the top of the smokestack, he would climb to a meat rod that had been built into the chimney and would hang the hams, bacon and sausages, with the hooks pried into them, over the rod, to be smoked for definite periods of time. Liesbeth licked her lips as she thought of butchering days of the past and the tasty products resulting from them.

Slowly she moved to the left of the front section of the cellar. There, she discovered a paper sack of green coffee beans. Some day they would be roasted in a frying pan, and then the children would take turns grinding them up in a small cubical grinder with a hand crank. Liesbeth saw a jar of honey and one or two big jugs of sunflower-seed oil. It was cheaper than lard and butter, and Mutter frequently used it for frying. On the top shelf there was a little bottle of olive oil. That was strictly for medicinal purposes. At the bottom reposed a small bottle of store syrup and several containers partially filled with watermelon syrup. Mutter had put labels on them to distinguish between thin, medium and heavy syrup.

Making watermelon syrup was a fall undertaking that was almost as big an event as butchering. Every child three years of age and older had a part in it. Someone had to haul the watermelons in a wheelbarrow or by hand from beneath the tree near the house to the little summerhouse Mutter had built between the mulberry and the olive rows with her own abobe bricks a few years before. Then the melons were scooped out into a big washtub. The soupy substance resulting from that process was then strained and poured into an immense kettle over the oven in the summerhouse. Straw, dung or dry branches were fed into the oven. With an immense wooden spoon the boiling mass was stirred almost constantly from the time the boiling started until the syrup was ready to be bottled. Gradually it boiled itself into a brownish substance and eventually became a clear dark syrup. The length of the boiling determined the lightness or heaviness of the syrup. Mutter used the watermelon syrup for baking, in place of jam on bread and Zwieback, and for exchanging materials that could not be raised at home.

On the first section of shelves to the right of the stairway was the family dairy. David sometimes referred to it as the family cow. After milking, the milk was strained and poured into earthen bowls, which were placed on the bottom shelf. On the other milk shelves,

there were places and containers for thick milk, which was an important food item in Liesbeth's household, sour cream, sweet cream and cottage cheese. On the top shelf there was a circular home-made white cheese that was a favorite accompaniment to dark bread and butter. Liesbeth had seen Mutter and David make cheese a year or so before, but she could not recall how it was done. She remembered seeing two large vats half filled with milk, and Mutter putting into one of them what she called rennet which, she had said, had come from the stomach of a small calf, using the rennet to curdle the milk. A form and a cheese-pressing contraption had been borrowed from a neighbor, but Liesbeth's memory about the details was hazy. She smiled when the idea struck her mind that she did not know how to make cheese, but that she certainly knew how to enjoy it. Her face turned serious when she recalled that some years there was not enough left for the family to last through the year because Mutter had to sell so much of the cheese.

The place behind the steps was for empties and discards. There Liesbeth found gunny sacks and flour sacks, all clean and folded up, glass jars, crocks and a number of large and small metal hooks.

As she extinguished the lamps, she stumbled over an object. It was Mutter's butter churn. Carefully Liesbeth placed it underneath the milk shelf and walked up the steps to the kitchen. She let the trap-door down, making sure that it was closed properly.

As she stepped into the Kleine Stube to ask Mutter for supper suggestions, Liesbeth mused, "Where would our family be, if it had not been for that cellar? It is an orderly storehouse of tasty, necessary and wholesome foods that are being accumulated and used throughout the year." Then she wished that, like the foods in the cellar, the ideas and understanding of her mind might, at least once every year, be examined, and, if necessary, be replaced by newer and fresher concepts and understanding, to sustain her and many others during the seasons to come. While she was comparing her mind with Mutter's cellar, her brother Johann in Melitopol was busy planning to help Liesbeth realize her wish.

(To be continued)

Sketches of Jewish Social Life

By Alfred Edersheim. 332 pp.

This monumental work on Jewish social life during the days of Christ is a classic in its field. All who would teach Sunday school, serve as Bible discussion leaders, and who would understand their Bibles better should buy this volume. \$3.50

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A Christmas in Trinidad

By Norman Fehrs

Trinidad, West Indies. — Had we been told a year ago at Christmas that we would be remembering the birth of Christ in Trinidad in a village on the north coast of the Island this year, we would have questioned it. But the Lord has so marvelously led and provided that this has been our privilege.

The month of December came, and we could not adjust ourselves to the fact that it was really the month of Christmas. Somehow we were waiting for the fall season to come, where the trees would lose their leaves and everything prepare for winter, but there has been no sign of this. On the contrary, the rainy season came and everything bloomed forth. There have been other things, however, that brought home to us the reality of the approaching Christmas season; some were rather negative, but others again were positive.

First Signs of Christmas

The first signs of the coming Christmas season came to us unexpectedly. Out on the road near our house we heard the noise of fireworks during the first week of December. The Christians informed us that for the next three weeks this would continue — and so it did. The fireworks had not ceased when the carollers came around to sing and collect money. A group of children with one of the school instructors went from home to home for about a week.

Fireworks and carollers had not disappeared from the scene when the squealing of pigs began. The last two days before Christmas are used to butcher pigs. French pork is the main dish for the Christmas dinner. In order to have plenty of blood pudding, a hot piece of iron is put into the pig's mouth to give it pain, which it is believed will create more blood. On the twenty-third our next-door neighbors butchered. I watched for a while, but my presence was not wanted. That evening the steel band with their calypso songs came to celebrate, and they continued until about seven the next morning. We did not have much of a night, but we were not interfered with.

Lots of Band Music

Several of these bands are busy all night every night from a few days before Christmas until after the New Year. They will go to homes and play if they are offered some rum. One of the Christian boys put it this way, "They go where they get rum, and play as long as they get rum." Rum is a liquor made from sugar cane that is used for every occasion. Christmas Day found the majority of the men drunk. One man asked me, "Is it Christmas today?" This is Christmas without Christ.

Our topic for the street meetings on December 13 and 15 was, "What is Christmas?" It was a joy to present Christ with the help of the Christians. Here in Blanchisseuse there are eight active Christians, and in Fillette, a village four miles from here, there are only four. Both groups prepared a program. Fillette had theirs on the twenty-first. This program was well attended and the children that had co-operated presented their parts well. Because of a dance on Sunday afternoon and evening in Blanchisseuse, there were only a few outsiders at the program here. Small gifts and bags had been prepared for those who had been coming to Sunday school. These were eagerly received.

The night before Christmas the Christians were busy preparing their Christmas dinner for the next day. A fellow Christian and I called in at one of the homes. They were happy to have us come and had time for a little visit.

At nine o'clock the next morning we began our service in Fillette for

an hour and a half. Then at eleven we met in our home, and the service continued until 1:30 p.m. After this, Mrs. Fehr served a light lunch. The lunch and fellowship was greatly enjoyed by all. I neglected to say that shortly after 12 noon we had a slight earthquake, which was felt all over the Island, but no damage was reported. The Christians did not join their relatives in their Christmas feasts, so they were in no hurry to go home. Christmas has come to be an entirely different thing for the Christians than what it was before they were saved.

We were asked to join the other missionaries of the West Indies Mission on Victory Heights for December 26. Victory Heights is the headquarters of the West Indies Mission in Trinidad, and the place is called so because it is on a high hill overlooking a large heavily populated area. This day of fellowship was to us as though we met with our relatives and friends.

The contrast of a Christmas without and with Christ is certainly more evident out here. It is our desire that the Christmas of 1958 will find more who will celebrate Christmas with Christ.

doesn't fit into his schedule of stewardship.

"Let them take care of what they have like I do," he's been known to have said.

There is no doubt in my mind, or yours, which of these follow the admonition of James, the practical apostle, who said, "Religion that is pure and undefiled before God and the Father is this; to visit orphans and widows in their affliction, and to keep oneself unstained from the world" (Jas. 1:27, RSV).

I've had to abandon a pet theory of mine, too. I once thought that a Bible-reading movement would solve the world's problems. I reasoned that strife, strikes, wars, and hatred would decrease in a ratio proportionate to the number of Bible readers we had. A leader of a workshop for Sunday-school teachers exploded the theory when she made this startling statement to a teacher who boasted of the number of Bible verses her pupils had memorized. "Remember, a Bible verse isn't learned until the child has acted upon it or had his actions changed." It's not how many Bible verses we tuck in our mind that count; it's how many we tuck in our hearts.

Hearing without doing is like the case of the slovenly girl who looks at herself in the mirror to discover how her dress differs from others; then goes on her way promptly forgetting how she looked.

What must we do then to prove that we have gazed into the mirror reflecting the perfect law of Christ?

We may have to forego a planned vacation to make a sizable contribution to a neighborhood disaster fund. We must be more than an inattentive listener saying, "I'm sorry," or "That's too bad," as a distressed soul tells us his troubles. Instead, we must be ready to speak warm sincere words of sympathy, understanding, or encouragement.

We must not only invite our new neighbors or friends to come to church; we may have to inconvenience ourselves by going out of our way to take them. We may have to baby-sit for the poor parents of a large family that they may have a night to go to a church function or recreational affair.

We'll have to decide in favor of the church council meeting when something more pleasurable beckons. Or decide to teach a Sunday-school class when we'd rather be a pupil.

The list is endless, but whenever I've been called upon to make these outward expressions of my religion, I've always been able to hear Christ's approval as He whispers these words to me, "I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me" (Matt. 25:35-36, RSV).

Gospel Herald.

What Is Religion?

By Chester H. Dibble

I've been reliably informed that the constitution of the Soviet Union was patterned after that of the United States of America. But two entirely different nations have resulted. In one, a people live in poverty, ignorance, and enslavement. In the other they live in prosperity, literacy, and freedom. Great government results, then, not from a principle but from its application.

By the same token our Christian religion dare not stop with a set of rules, or a thorough knowledge of the Bible. The true Christian must give evidence of the faith he possesses by the things he does. I'm sure God is interested in both the quality and quantity of religion. And as I study the New Testament, I discover Jesus was less interested in the religious problems of the synagogue than He was with the rules for life and living.

From my many customers as a bank teller, two come to mind as outstanding examples of what I mean. "Put \$4.20 of this check in a separate envelope. That's my tithe to my church," she said as she passed her \$42.00 check to me to be cashed.

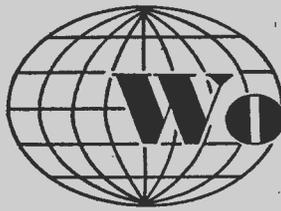
I'd known her long and well. She was a diminutive old lady physically, but a giant spiritually—a good steward of her time, talent, and money. Relativeless, she lived in a one-room apartment, eking out an existence on an old-age pension allowance.

Partly as a topic of conversation, but mostly to get a further insight

into the mind of this character, I said, "That doesn't leave you much to live on, does it?"

"Oh, I sometimes give part of this away to someone less fortunate than myself," she replied. (Can there be such? I thought.) Then she launched into another tale of how on one occasion she gave her last \$2.00 to another needy pensioner a week before their next checks were due. She concluded with a story of assistance her providential God gave her which seemed so fantastic I checked its authenticity, only to find it true.

Another customer makes a daily visit to my window who also knows the Word of God. During less prosperous days he was a steady churchgoer and Sunday school teacher. Now, he's a C. and E. (Christmas and Easter) Christian. Money has become his God. As he walks the block or so to the bank he clutches his hand to his inside pocket where nestles his deposit. Every few steps there is a backward glance. I've never been able to determine whether he's checking to see if he's being followed or to check if he's lost something. As I count his return cash he watches closely, then counts and recounts. Not that he doubts my integrity, but to err is human and he's not going to suffer any loss due to my humanness. His acts of stewardship cease with making a contribution to a civic cause with his name published—it's good business. But a basket of groceries as an anonymous gift to a needy family on "the other side of the tracks"



Round-Up of World-Wide

RELIGIOUS NEWS REPORTS

Evangelical Press Association Plans Tenth Convention

Editors of some 100 evangelical publications are expected to attend their Tenth Annual Convention in the Hotel Raleigh, Washington, D. C., January 28, 29. Each year conventions of the Evangelical Press Association bring together top editors of publication and outstanding authorities on their problems. This year the convention theme is, "The Christian and The State."

The keynote address will be given by Dr. L. Nelson Bell, Executive Editor of "Christianity Today." Delegates to the convention will also hear Dr. Glenn L. Archer, executive director of Protestants and Other Americans United at a dinner meeting on the first night of the convention, following an address by Russell T. Hitt, editor of *Eternity*, and president of EPA. On the last day of the convention, delegates will visit the White House and be greeted by President Eisenhower. Later they will participate in another panel period dealing with current problems in editing and publishing. Dr. Clyde W. Taylor, Secretary of Affairs for the National Association of Evangelicals will be the speaker at the concluding banquet.

Pastor as White House Advisor

A 40-year-old Congregational Christian minister, the Rev. Frederick E. Fox, is one of President Eisenhower's most trusted assistants. As the President's special office assistant, Mr. Fox spends 10 hours a day rattling away on a White House typewriter with a furious but effective two-finger system.

Currently he is hard at work on the speech the President is scheduled to give on March 1, opening the annual Red Cross fund drive. As a matter of fact, whenever the President makes a speech containing an element of spiritual significance, it is probable that Mr. Fox has had a hand in it.

Fox is the only clergyman to serve in an American President's staff since the days of Lincoln.

Greater New York Least Protestant of 20 Major Centers

The least Protestant of 20 major metropolitan centers in the U. S. is, according to a church distribution study being made by the National Council of Churches, the greater New York Area. The survey shows that 10.7 per cent of the population is Protestant, 34 per cent Roman Catholic and 21.1 per cent Jewish. Almost 35 per cent is regarded as affiliated with no place

of worship. The figures are considered to be slightly inaccurate since it was impossible for predominantly Negro denominations to produce proper membership statistics in the form desired by the survey.

Of the 20 largest metropolitan centers, according to the study, only six showed more Protestants than Roman Catholics. These were Washington, Des Moines, Louisville, Minneapolis-St. Paul, Columbus and Seattle.

The predominantly Roman Catholic centers in addition to New York were shown to be Buffalo, Boston, Chicago, Cleveland, Pittsburgh, Milwaukee, Philadelphia, Detroit, Dayton, San Francisco, St. Louis, Baltimore and Los Angeles. Except for New York, Jewish percentages were far below the two other faiths.

Christians in Czechoslovakia Challenging Atheist's Claims

Christians in Czechoslovakia are reported to be writing newspapers asking atheists to explain how they can live with themselves and be happy without believing in God.

One prominent communist has attempted an answer in the organ of the Communist Youth League. He says that one can "enrich his life" by work in mines, factories, co-operatives, or schools. He said that "he who gives much to society gains most."

The communist conceded that belief in an all-powerful benevolent God has its advantages. "It is possible," he said, "to turn to Him and tell Him one's fears and sins and ask Him to see that everything turns out all right. You have had a bad time on earth; it will be all the better for you in heaven." But he emphasized that communists reject such ideas.

Apply for Radio Station

Goshen College and Biblical Seminary, operated by the Mennonite Church, has applied for a non-commercial educational FM radio station to train students in radio evangelism.

CANADASCOPE

Unemployment Increases

More people are looking for jobs in Canada that at any time since the depression of the 1930's.

Labor Minister Hon. Michael Starr told the Commons in Ottawa last week that there were 698,153 persons registered for work with

National Employment Service, almost double the figure for mid-November. The trend toward unemployment is likely to continue until March.

The labor minister's job registration total is the biggest for any period since the National Employment Service, created in 1940 legislation, started functioning in 1941.

Liberals Hold Convention

The Liberals were not only hoping for a new leader during their national convention, but also for a "new liberalism" and the basis for new party policy for the party during the coming election.

The delegates from all across Canada converged on the national capital spurred on to build a strong new party because of the imminence of a general election. Of the four party leadership candidates, Hon. L. B. Pearson was expected to emerge as winner.

Hospital Insurance Plan Effective July 1

The federal government's plan of sharing costs of a hospital insurance program will become effective with individual provinces next July 1, under a proposed legislative change announced in the Commons

by Hon. J. Waldo Monteith, health minister.

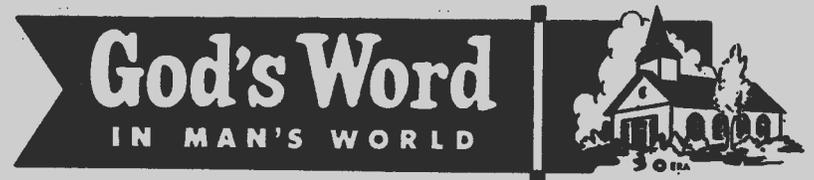
At present the federal offer calls for the entry of at least six provinces with at least half of Canada's population before the scheme would become effective. The minister told the house that the government will propose that this clause in the original bill be repealed.

In place of it, a new section would permit federal participation with any province that has made an agreement with the central government and has a hospital insurance law in force at July 1, 1958. Three or four provinces are expected to have plans ready to go into operation by July 1.

Wheat to Asia

Canada will make \$50,000,000 available to supply wheat to Colombo Plan countries, it was announced last week. Of this amount, \$35,000,000 will be in loans to Colombo Plan countries to enable them to buy Canadian wheat and flour on long-term credit. The other \$15,000,000 will be an outright grant, chiefly to India, Pakistan and Ceylon.

This \$50,000,000 financial aid will be on top of Canada's \$34,400,000 contribution in this fiscal year for economic aid to countries in South and Southeast Asia.



The High Cost Of Learning

By Edwin Raymond Anderson

It has been remarked that education has assumed the aspect of big business in the United States; at least the figures could hardly suggest much to the contrary.

At the commencement of 1957, some 41 millions were in schools; this comes to an average of one-out-of-four. The sum of over 715 billion is marked to their proper schooling. One report indicates that investment in school property would probably reach close to the \$20 billion level.

These are staggering sums, but in far too many tragic cases the final product sends us staggering further. Education has come out to emptiness in many instances, and crime has crowned the conclusion of the curriculum. Page the press for proof positive.

All of which raises the old question as to the complete education. Figures cause us to face the folly of forgetting that no man is complete unless and until spiritual values are impressed upon the life-channel. There is an education which marks entrance into eternity, and all the books of earth heaped higher-than-high, can never reach nor teach the deep, spiritual verities

of the Word. More than one prominent authority has confessed that education without parallel spiritual endowment is the most empty of enterprises.

There is high cost in spiritual learning. "Repentance toward God and faith toward our Lord Jesus Christ" (Acts 20:21) faces one at the very gateway, and, "except ye repent and become as little children ye shall in no wise enter the kingdom of heaven," is a word which has never become the exception rather than the basic requirement. One should also consider the high cost from the side of He Who provides, by the long, level look to the old tree, and the ear attuned to the mystery-cry of the ages, "My God, My God, why hast Thou forsaken Me?" Of a glorious truth, "the precious blood of Christ as of a lamb without blemish and without spot" (I Peter 1:18) has bought that which all the billions of this earthball can never bind. Is the reader enrolled in the A-1 Project of "education for eternity?"

LORNE A. WOLCH

B.Sc., R.O., O.D.

Optometrist and Optician
Eyes Examined

272 Kelvin St., Elmwood
Phone: LE 3-1177

Obituaries

Mrs. Mary Underdown

Mrs. Mary Hannah Halliday Underdown passed away near Horn-dean, Man., on January 1 while on the way to the hospital. Death is attributed to a heart attack. Funeral services were held from the Horndean mission chapel on Jan. 4, with Mr. Abe Quiring officiating.

Mrs. Underdown was born on June 26, 1893, in Preston, Lancashire, England. In Montreal, Canada, she was married to Mr. Glai-ster, who passed away in 1926. She then returned to England, but soon came back to Montreal, where she later married William Underdown. They lived in Montreal and Win-nipeg alternately, with Mr. Under-down passing away on January 1, 1945. Since June, 1957, Mrs. Underdown and her immediate family have resided in Horndean, Man.

She is survived by one daughter, Mrs. Mary Halliday Penner, one son, Owen David, and two grand-children.



Music Renews Faith

The Christmas programs present-ed in Berlin refugee camps by an octet of Paxmen from Enkenbach, Germany, were like "a star in a cloudy sky."

Said one Paxman: "These folks have seen their life or source of life cut off before their eyes. After our musical programs several re-fugees told us that it was definitely a renewal of their faith in God to listen to the singing."

Here are some of the refugee people they met:

A woman from the East Zone attended the program at Menno-Heim. She has five children and her husband is dead. Her face showed sorrow but at the same time she gave the impression of hope and confidence for the future.

A poor man who has waited a long time to go to the West but encountered problems told a Pax-man he was going for a several-hour walk in the night to get away from the camp. He was seen later standing on a street in a drizzle, smoking a cigarette. No hope, no comfort, not understood, alone in the world.

Two hundred children surround-ed the Paxmen when they arrived in one camp. A Paxman said they were "desperate for a little love; they are treated as a mass group, live a public life and do not know how it feels to be treated as an

individual, since they live in a large camp with 20 or more persons in every room."

Ernst Harder (Newton, Kan.) gave meditations with the singing. Members of the octet were Ted Bergey (Doylestown, Pa.), Kenneth Davis (Clarence Center, N.Y.), Cleasan Dietzel (Pigeon, Mich.), James Eigsti (Buda, Ill.), Robert Good (Kouts, Ind.), Wilbur Maust (Pigeon, Mich.), Douglas Shenk (Archbold, O.) and Wilbur Yoder (Goshen, Ind.).

'Magnitude of Need'

"The magnitude of the contin-uing need in Korea is so overwhelm-ing it can scarcely be told," says the Rev. James Claypool, director of Korea Church World Service with which MCC works in much of its relief work there.

There are 23 million persons crowded into an area about the size of Indiana, he points out, and only 25 per cent of this land is tillable. He says there are 300,000 widows with 700,000 children and unemployment is everywhere.

There is the ever-present day-to-day need for food and shelter for these millions, and emergency needs caused by frequent tragedies of fire, flood and other forces which leave the already-destitute Koreans completely helpless.

MCC and other agencies through KCWS are giving emergency cloth-ing and food to these victims. In addition MCC helps in institutions and with rehabilitation work—such as nursing service in children's hospitals, a vocational boys school and a training project for widows.

MCC's Korea staff numbers 13 and is directed by Donald Klippen-stein (Newton, Kan.).

Worker Aids United Meeting

Martin Duerksen, the MCC re-presentative in Buenos Aires, Ar-gentina, was chairman on the united evangelistic meetings in Buenos Aires addressed by Oswald J. Smith of Toronto.

Between 25 and 30 thousand per-sons attended, according to reports, and the meetings were supported by Christians of many denomina-tions throughout Argentina.

Mr. Duerksen — who speaks Spanish, English and German — helped with organizational and fol-low-up arrangements.

Gather Grease; Lather Later

American - contributed laundry soap shipped to Vietnam is being put to good use by the Raday people of Banmethuot, Vietnam, where MCC serves in a medical project.

Harry G. Lefever (Lancaster, Pa.), who is in charge of material aid distributions, reports 180 pa-tients at the leprosarium receive

one piece of soap every six weeks which they use not only to launder their clothes but also to take a bath.

He writes, "If their eagerness and expression are indicative of the way they appreciate the gift of soap, it is certain they do not waste their share."

This soap is processed at the Brethren Service Center at Nap-panee, Ind., from grease contribut-ed to MCC for overseas relief. It is trucked to Akron then shipped to most of the overseas relief pro-jects for distribution and use by staff workers.

MORE ABOUT

The Climate of Consent

(Continued from page 2-4)

ribald conversation of a man who shamelessly declared his vile pur-pose in visiting the great metro-polis. And not content with that, this evil man intimidated rather broadly that some such wicked er-rand must be the purpose of the preacher. Instead of attempting a blustering refutation the preacher turned to the sinner and solemnly declared, "Sir, I am a man that fears God." No climate of consent there!

The pressing ills and problems of this world can never be solved by the type of ministry which has been aptly described as "a con-stant diet of boneless chicken stewed in cream." The preacher who expects to meet his Lord in peace must beware of "taking all of the teeth out of his discourse during the days of preparation and then getting up before the people on Sunday morning and gumming his way through the service." If certain unmistakable sins are never mentioned or particularized many folks will conclude, and perhaps rightly, that the minister does not feel that they are very bad after all. When the pulpit is all fogged over with this climate of consent it will be nothing strange if many auditors disappear from the pews to reappear in scenes of eternal torment. When the pews are en-veloped with this same poisonous climate of consent towards sin it is small wonder that the Church becomes shorn of its power and soon retrogrades to the level of a not-too-impressive social club or a frayed fraternal order.

The solemn lesson in all this is that each of us, whether in pulpit or pew, is each day producing a moral atmosphere which those around will interpret either to their salvation or damnation. As those who expect to give a full and strict account for the influence radiated as well as for the works rendered here below, let us so watch and pray that we shall never be guilty of producing this climate of con-sent towards sin and thus be a comfort to Sodom.

Alliance Weekly.

Are the New Testament Documents Reliable?

By F. F. Bruce

This 122-page booklet has been published by the English Inter Varsity and has already gone through six printings and several revisions. The book is concerned chiefly with the reliability of the New Testament writings, but their reliability as witnesses to the revelation of God in Christ is not forgotten. Because of this the book will help to confirm the faith of Christians, but it will also help to prove to an unbeliever that our faith is not built up on fab-les or oral tradition, but that the New Testament, basic to our faith, is more reliable histor-ically than most contemporary classical writings.

Dr. Frank C. Peters has re-commended it to his students as giving one of the best treat-ments of the synoptic problem. Chapter headings include: The New Testament Documents; Their Date and Attestation; The Canon of the New Testament; The Gospel Miracles; The Im-portance of Paul's Evidence; The Writings of Luke; The Evidence of Early Jewish Writings; The Evidence of Early Gentile Writ-ers.

This book is not written for the scholar—the average person can understand it and profit from it.

Price: 60¢.

* * *

Homes Build Persons

By G. C. Meyers, Ph.D., and Caroline Myers

Some months ago this book was used as a study guide by Mrs. Grant Stoltzfus on the "Heart to Heart" radio program, which now is affiliated with "The Mennonite Hour". She re-commended it to her listeners.

Although not distinctively Christian, the authors reveal an unusual insight into the urges, feelings and emotions of the growing child in his illimitable family relationships. They put foremost the father-mother relationship in the child's develop-ment as a happy, likeable, use-ful person growing fit to become a responsible citizen and parent himself by and by.

This is truly a thorough dis-cussion of the subject and one that is worthwhile reading. The book has 328 pages.

Each: \$3.00

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

COLLEGES

Mennonite Brethren Bible College

After a two-week intermission, which went all too fast for most of us, the students are back again refreshed and eager to continue their studies. As we look back over the past three months of school we can truly say that we have been blessed as we studied God's Word. Great concepts have become clear to us and important truths have been impressed upon us. God has spoken to us through His Word and decisions have been made which tend to show that God is working in the lives of the students.

As we look into the year 1958 and try to envision what it will hold for us, we can be confident that if we go with Christ as our guide we will emerge the victors at the end of the year. If we take Carey's challenge with us, "Expect great things from God, attempt great things for God," something truly great can be accomplished. The world expects great political upheavals and great scientific advancements in 1958. Will there also be great religious upheavals and great religious achievements? If every Christian would lay his life and talents on the altar and say to Christ, "Use me as thou seest fit," we would see a religious revival comparable to that of the Apostolic Church and unparalleled in the later history of the Christian Church.

On the ninety-eighth birthday of the Mennonite Brethren Church, January 6, 1958, Dr. A. H. Unruh, one of the men most intimately associated with the history of the Mennonite Brethren Church, addressed us during the chapel period.

Mennonite Observer

Our Christian Family Weekly for Mennonites of All Age-groups

LESLIE STOBBE — Editor

The MENNONITE OBSERVER is being published every Friday by The CHRISTIAN PRESS, Ltd. 159 Kelvin St., Winnipeg 5, Manitoba, Canada.

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The MENNONITE OBSERVER strives to have Christ at the helm, the salvation of man as its goal, and the essential unity of all true Mennonites as its guiding principle.

He enumerated some of the principles upon which the Mennonite Brethren Church was founded, and exhorted us to live up to the spirit of the 1860 Mennonite Brethren movement.

For those students who wished to become more intimately acquainted with the great work of foreign missions, an excellent opportunity was given during the Christmas holidays. Ten College students travelled to Urbana, Ill. to attend the Missionary Convention. They returned with glowing reports of spiritual blessings they had received.

While thousands of Christians everywhere are attending the annual prayer-week meetings, the College students also set aside a definite time which was devoted to prayer and testimony.

This week, in Eden Christian High School, Ontario, a Bible Emphasis week is being held. Rev. I. W. Redekopp is the guest speaker. We pray that God will move in the hearts of these young people that many will dedicate their lives to Christ and to His service.

Abe Koop.

Goshen College

The Seminary is sponsoring the sixth annual School for Ministers Feb. 4-21. The school is planned as a refresher study course for the active pastor.

The following courses are being offered: The Doctrine of the Church, Harold S. Bender; Sermon Outlining and Illustration, Paul M. Miller; The Pre-Patriarchal Period (Gen. 1-11), John C. Wenger; Studies in Proverbs, S. C. Yoder; The Epistle to the Ephesians, Milton Brackbill; The Epistle to the Philippians, Milton Brackbill; The Minister and Church Worship in Song, Walter E. Yoder; The Pastor and the Missionary Program of the Church, J. D. Graber.

Daily chapel periods will be in charge of Milton Brackbill. In addition, special lectures on current topics will be given by Chester Lehman, Paul M. Miller, Russel Krabill, Nelson Kauffman, Paul Mininger, John C. Wenger, Howard Charles and Harold S. Bender.

One of the most celebrated of living artists, Marian Anderson, contralto, will appear on the Lecture-Music Series Thursday, February 6. This will be Miss Anderson's second appearance at Goshen College.

Four junior students were recently awarded scholarships. Irvin Beck, Jr., Pettisville, Ohio, Rachel Leatherman, Goshen, Ind., and Darlene Mathies, Elkhart, were awarded junior-senior scholarships. Three such scholarships are given each year to junior students who have spent the previous two years in attendance at Goshen College and who have earned the highest scho-

larship record with a grade point average of at least 2.6 during the second, third and fourth semesters of their study. Each scholarship is payable in four \$100 installments over a two-year period.

BIBLE INSTITUTES

East Chilliwack Bible School

Our school was the scene of much activity as Christmas drew nearer. The banquet of December 20 marked the closing school day of 1957. The evening of fun and fellowship was enjoyed by the student body and teachers alike.

As we trace our thoughts back over the past year we see many failures, mistakes and shortcomings, but we also see many blessings, kindnesses and answers to prayer. When we look at our own lives we become discouraged and dismayed, but we need only look to Christ for forgiveness and strength. The power and grace is there for us to partake of.

We began classes in the New Year on January 3. This day presented an opportunity for both former students and friends to visit our school. We were blessed abundantly with new spiritual truths in sharing our experiences with fellow Christians. A few regular classes

were held as well as a sing-song, testimony and prayer meeting.

On January 7, Mr. Alfred Siemens from Vancouver gave an interesting lecture and also showed slides of different branches of Mennonitism. We realized how fortunate we are and thankful we should be that we have a vital living faith, in contrast to a dead religion.

As we continue our studies we also realize that the first semester of the school year is rapidly nearing the end. With the help of God we hope and pray that the things we have learned thus far may be applied in our lives and that we may become active and sincere Christians.

Eva Rogalsky.

The Motive Counts

Because we are human, we all make mistakes; our memory, our reason, our judgment, our imagination, are not perfect; fundamentally, they are not sins if the motive is right; but in the sight of men, the mistakes look like sin and in humility we pray, "Forgive us our trespasses." To say, "I sin every day by thought, word and deed" does not make a good Christian witness. It is the Christian desire, motive, love of God and man, that count in the sight of God.

—D. Carl Yoder.

Do You Have Friends

who are not receiving the **Mennonite Observer**? Whether they are students, farmers, housewives, teachers, nurses, electricians, factory workers or engineers, we are sure they would all enjoy the **Mennonite Observer** if it was introduced to them. You can help us do this by writing the name and address of persons who you think might not be receiving the **Mennonite Observer** in the convenient form below. Then cut it out and mail it to us—we will see to it that they receive sample copies.

The Christian Press, Ltd.
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Dear Sir:

Please send sample copies of the **Mennonite Observer** to the following:

Name Address

.....

Yours truly,

Name

Address

Kituba Testament Arrives in Congo

By Mrs. A. A. Janzen

Hillsboro, Kan. — Greetings with Psalm 68:11: "The Lord gave the word: great was the company of those that published it."

November was a time of great rejoicing for many Congolese. The prayer and desire of many of the Christians on our Belgian Congo field was answered when they saw the second edition of the Kituba New Testament. But this second edition contained the first edition of the Psalms in the Kituba.

When these 2,000 copies arrived, the post office at Kikwit was practically over-run by the anxious readers. This indicates the hunger in the hearts of these people for the Word of Life. The bright yellow and scarlet colors of the new books also appealed to the people.

Said one of the native nurses when he saw one of these New Testaments with Psalms' "Mama, this book will not be wanted in

way He also has given the Word again. May there be a great company of those who will publish it. Pray that those who read may allow it to fall deep in their hearts so that Satan may not rob it and that it may bear fruit many-fold.

We are so grateful to those who did the translation work, to those who printed as well as to those who did the translation work, to those who printed as well as to those who paid so that this work could be accomplished.

Mexico Mennonites Still Considering Honduras Settlement

Cuauhtemoc, Mexico. — Another delegation is expected to leave early this year to investigate settlement possibilities in the tiny country of British Honduras, which lies just off the southeast tip of Mexico.

The older Mennonite colonies here, established in 1922 by Old Colony settlers from Canada, are becoming increasingly crowded, and churches are continually on the lookout for settlement opportunities for the younger families.

Crops were moderately good in 1957, but conditions varied greatly in different localities—depending upon the amount of rainfall received. Much of the cold weather in Texas and the Rocky Mountain region in December also reached down into Chihuahua province, bringing snow and frost to this area. Most farmers, however, could finish up with threshing and gathering in their corn.

Mennonite Brethren Board of Welfare

— Brother John Wall (Kitchener, Ontario) wrote from Montevideo, Uruguay, that Brother and Sister William Schroeder from Neuland, Paraguay, were in Uruguay in December. Together the brethren visited the various Mennonite Bre-

thren groups in Uruguay. Brother Schroeder's ministry was well received and proved a blessing, according to Brother Wall. At present Brother and Sister Wall serve as houseparents of the Montevideo center (Missionsheim), make house visitations, visit the scattered Mennonite Brethren groups and minister the Word wherever there is opportunity.

— Concerning the passing of Brother Kornelius Voth, Brother G. H. Sukkau (Yarrow, British Columbia) writes that his ministry and leadership will be greatly missed in the future. Brother Voth will be particularly missed when the South American District Conference meets in Fernheim, Paraguay, January 19-24. Brother Voth was chairman of the Conference. For some 20 years Brother Voth served as leader of the Mennonite Brethren Church in Friesland Colony, Paraguay.

— Several brethren will be able to attend the South American Conference in Fernheim with travel funds provided by the Board (Dienst am Evangelium). These brethren would otherwise not be able to attend this important meeting because of limited financial resources.

— Brother G. H. Sukkau wrote on December 16 that all of the colonies in Paraguay recently received rainfall. This is summertime in lower South America, and crops appeared to have a good start. At present it did not seem as if grasshoppers, worms and ants would be the problem they have been in the past.

Invitation

to the Annual Ministers' Course of the Menn. Brethren Bible College.

Winnipeg, Man. — Ministers and Christian Workers are cordially invited to attend the Annual Ministers' Course of the college to be held from February 10-19. The Missionary Conference, at which Rev. J. B. Toews and several missionaries now on furlough will speak, is scheduled for the days immediately following, from February 20-23. We would kindly request that you send in your application as soon as possible, in order that the necessary arrangements can be made. Please state whether or not you wish the college to make arrangements for board and lodging.

Lectures will be given on the following subjects:

1. The Preaching of the Word of God A. H. Unruh
2. The Preservation and translation of our Bible text D. Ewert
3. Old Testament Theology F. C. Peters
4. Systematic Theology J. A. Toews
5. The Secularization of the Early Church H. R. Baerg
6. The Prophet Hosea V. D. Toews

7. Aims in Christian Education..... I. W. Redekopp

In addition, several lectures will be given on special topics. It is our prayer that this "fellowship in the Gospel" may prove to be an enriching and profitable experience for our brethren who labor in the churches and home mission fields. It should be mentioned that most of the lectures will be in the German language.

Applications should be addressed to: The Mennonite Brethren Bible College, 77 Kelvin Street, Winnipeg. We solicit the intercessory prayers of God's people for this special ministry as well as for the work of the College.

On behalf of the faculty,
Sincerely yours,
J. A. Toews.

On the Horizon

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

February 20 to 23—The annual Missionary Conference of the M. M. Bible College will be held. Rev. J. B. Toews and several missionaries on furlough will speak.



Miss Kathryn Willems at Kafumba displays two copies of the first shipment of 178 packages of the New Testament. The covers are in two colors—deep yellow and scarlet. Miss Willems wrote that most Africans pick the yellow-colored covers.

my house. At the end of the month you may take 25 francs (50 cents) from my salary and give me this Testament." (Twenty-five francs is quite a sum for a mission boy to pay.)

One of the neighboring missions wanted a thousand copies immediately. But more copies will be coming by boat.

We thank the Lord that in this

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4. The World We Have Forgotten — Davies.
5. Ten Reasons Why I Know the Bible Is the Word of God — Orr.
6. How To Be Happily Married — Daniels.
7. Scripture Text Calendar for 1958.

This premium offer expires on February 28.

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