

Mennonite Observer

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

I Cor. 2:2.

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To Leave For Vietnam in August



GOING TO VIETNAM: Dr. and Mrs. John B. Dick and family of Steinbach, Man., will be leaving for MCC service in Vietnam in August, after a month of study in New Orleans.

By Henry Toews

Steinbach, Man. — Dr. and Mrs. J. B. Dick will be leaving Steinbach soon to work in Vietnam under the MCC. Before leaving for Vietnam in August, Dr. Dick will spend a month in New Orleans studying tropical diseases with special emphasis on leprosy.

Dr. Dick is a graduate of the Manitoba Medical College and has been in general practice at Steinbach for the past three years. His brother Victor, who has recently completed interning at Winnipeg General Hospital, will be taking over his practice near the beginning of July.

Motivation

What would motivate a doctor with an established and growing practice to give up a substantial income? Dr. Dick explained it in this way: One's decisions and actions are determined by a set of values. For him personally it was a matter of serving where he could accomplish most—a response to the greatest need. Vietnam has one medical doctor for every 35,000 people in the cities (compared to 1:1000 for Canada). Doctors are unknown among the millions in rural areas. The Dicks are to be stationed in such a densely populated rural area. This tremendous need, coupled with an

earnest desire to help has been the impelling motive for this move.

In making this move the Dicks are accepting a way of life very different from the accepted American materialism. Money is the symbol of power, luxury, and influence in our country. To possess money for itself and for what it can do has become a mania for many of us. Dr. Dick confessed that this had also become a real problem to him personally. Vietnam, he believes, may help him overcome this problem, where the absence of this demigod will show him its relative futility as a goal and master. Dr. Dick here referred to the story of Christ's temptations in the wilderness, where Satan showed Christ all the kingdoms of this world and said: "All these things will I give thee, if thou wilt fall down and worship me" (Matt. 4:9). This suggested to him that possibly Christians in a similar temptation might concede. Any concession would be a serious set-back in a Christian's life.

Placing God First

So we say adieu to the Dicks. They are not saints with halos about their heads, but they are Christians with a testimony, honestly seeking to place the kingdom of God first. In this we wish them Godspeed and "bon voyage"—may you also have many "fellow travelers."

Dr. Dick is the son of Mr. and Mrs. B. J. Dick of Coaldale, Alberta. Mrs. Dick (nee Hilda Ediger) is the daughter of Mrs. Anne Ediger of Winnipeg. The Dicks have two boys, Allan Victor, aged three, and Bernie Walter, aged 1. A sister of Mrs. Dick, Miss Anne Ediger, returned recently from her first term of missionary service in India under the M. B. Board of Foreign Missions.

Morden Couple Celebrates 60th Anniversary

Morden, Man. — Mr. and Mrs. W. W. Born, residents at the Tabor Senior Citizens Home here, celebrated their 60th wedding anniversary at the Winkler Bible Camp on Sunday, June 21.

Present for the occasion were 156 members of the immediate family and other friends and relatives. Several members of the family living in Saskatchewan and British Columbia had come for the occasion.

Rev. F. H. Friesen of Morden served as the main speaker at the afternoon service. Rev. A. A. Hyde, Kronggart, Man., son-in-law of the honored couple, served as chairman.

During the afternoon, a son, Wm. Born of Cartwright, Man., described how his father, now 80, came as a young man to Canada from Sparau, Russia, at the age of 18. He was one of the early settlers who ventured west to establish a farm on the western prairies.

MEI Teacher Accepts Pastorate

Abbotsford, B.C. — Rev. Wm. Neufeld, who has taught at the Mennonite Educational Institute for more than a decade and served the M. B. Collegiate Institute in Winnipeg as principal for one year, has accepted the call of the South Abbotsford M. B. Church to serve it as pastor.

Rev. Neufeld was ordained as a minister in the South Abbotsford M. B. Church in September of 1956. He has served in the church in various capacities, especially in youth Bible study classes. Before coming to British Columbia in the middle 1940's, Rev. Neufeld taught in Manitoba schools. For several years dur-

ing the Second World War he taught on a United Church Indian reservation in northern Manitoba. His duties as full-time pastor will begin on August 1.

Rev. J. J. Stobbe has been leading minister in the South Abbotsford M. B. Church for about ten years. Membership in the church is close to 400.

Saskatchewan Worker Transfers to Blaine Lake

Blaine Lake, Sask. — Rev. A. H. Dueck, who has served the M. B. congregations at Lashburn and Maidstone for nearly five years, has accepted a call to serve under the M. B. Mission of Saskatchewan at the Blaine Lake mission.

Following the ministry of Rev. D. B. Wiens in the Blaine Lake and Arlee districts, Rev. Peter Esau served the Blaine Lake congregation until early this year. Rev. Esau entered Tabor College to study there during the second semester this spring and will be going to the East Chilliwack Bible School as teacher the coming year.

Brother Franz Dyck of Coaldale, who received his B.A. from Tabor College and Th.B. from the M. B. Bible College this spring, will serve the Lashburn and Maidstone congregations.

Elderly Widower Dies at Matsqui

Chilliwack, B.C. — Mr. Johann Suderman, 85, a widower living at Matsqui, B.C., passed away June 24. Funeral services were held from the Chilliwack M. B. church on Saturday, June 27.

No Edition Next Week

There will be no edition of the Mennonite Observer next week (July 10) because the editor will be at the Canadian Conference of the M. B. Church to give you complete coverage of the conference. Publication will be resumed with the issue of July 17, in which we will give you a complete report on conference events and decisions.

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EDITORIAL

Facing Up to Personnel Needs

Ask the chairman of any Mennonite church school board, be it high school or Bible school, and he will tell you that it is increasingly difficult to find qualified personnel willing to serve in our schools. Talk to the chairman of a home mission board, and he will tell you that there is a shortage of consecrated workers. Pulpit supply committees of churches are ranging far and wide to try and fill local pastoral positions. It is still harder to find dedicated and trained writers, printers and distributors.

Despite an increasing number of thoroughly-trained and qualified young people in various professions, the need for personnel is critical in most phases of the Lord's work. It would appear that, instead of being resolved, the crisis is deepening. That is why we need to take stock of the situation now, make a thorough-going analysis, and engage in a program that will help alleviate the crisis.

We are not the only ones who must face up to a crisis in personnel. Denominational papers reaching our desk reveal that it is a rather general situation. We think the (Old) Mennonites are facing up to the situation courageously by calling a meeting of representatives from high schools, colleges, the publishing house, general and district mission boards, the General Conference, Mennonite Mutual Aid, Mennonite Central Committee and the ministerial committee of the various area conferences. The first day of the two-day conference will be concerned with financial problems and arrangements in regard to personnel, while the second day will be devoted to a study of recruitment. Unless such a thorough study is made of the situation, no solution will be forthcoming, for there is no pat, easy solution.

An editorial in the June 23 issue of the *Gospel Herald* postulates three reasons for the lack of personnel. One reason is financial, according to Editor Paul Erb. In many instances there are not adequate financial arrangements in the way of allowances, "fringe" benefits, and retirement funds. Then we may not have met the "spiritual law that the workman is worthy of his hire. Certainly the church should not be the stingiest employer around." He also points out the need for similarity, if not uniformity, in financial policies in a decentralized church program. We in Canada desperately need this in relation to our high school and home mission program, for one school or mission board today can out-bid the other financially in teacher and worker recruitment.

Recruitment of workers and teachers is another area in which we may have failed, Editor Paul Erb indicates. The many young people in high schools, Bible schools, colleges, and the universities are the personnel reservoir upon which the church can draw for recruits. Yet often missions, churches and schools fail to place the challenge before the students in these schools. God still calls His men and women into service, but if we fail to give vocal expression to the call of God we have only ourselves to blame when they do not answer. Potential pastors and mission workers are lost to other churches and missions because they extended the call we failed to give.

The business world, sports world and secular education have extensive recruitment programs, even giving scholarships, bursaries and part-time jobs in order to ensure for themselves the personnel they need. Why not give college students and even Bible school students summer employment on our mission stations for more intensive work in summer? And why cannot smaller churches, unable to call a year-round pastor, engage a college junior or mature Bible school student for a ministry during the summer? Larger churches may find that an assistant pastor during the summer months permits the regular pastor to do some of the work that has been piling up for lack of time. Young men engaged in such summer work will be more able—and willing—to take up full-time mission work and pastoral work after graduation.

A lack of consecration is seen as a third reason for the lack of personnel. In a day when the siren call of materialism seems to be particularly effective, the church and its schools need to press the call of God with great vigor. And the call should be directed also to parents who urge their children to enter secular employment because of the bigger wages and better job security there—or to parents who argue against a Bible school training before (or after) professional training or university.

DEVOTIONAL

No Sin Is Private

By Editor A. W. Tozer in *The Alliance Witness*.

No sin is private. It may be secret but it is not private.

It is a great error to hold, as some do, that each man's conduct is his own business unless his acts infringe on the rights of others. "My liberty ends where yours begins" is true, but that is not all the truth. No one ever has the right to commit an evil act, no matter how secret.

Sin is three-dimensional and has consequences in three directions: toward God, toward self and toward society. It alienates from God, degrades self and injures others. Adam's is the classic example of a secret sin that overflowed to the injury of all mankind. History provides examples of persons so placed that their sins had wide and injurious effect upon their generation. Such men were Nero, Napoleon, Hitler and Stalin, to name but four. These men dramatized the destructive social results of personal sin; but every sin, every sinner injures the world and harms society, though the effects may be milder and less noticeable.

Have you ever wondered what the world would be like today if Napoleon had become a Christian when he was in his teens? or if Hitler had learned to control his temper? or if Stalin had been tenderhearted? or if Goebels had become a missionary to Patagonia? or if the twelve men in the Kremlin should get converted to Christianity? or if all businessmen should suddenly turn honest? or if every politician should stop lying?

To come down from the bloody plains of world events and look nearer home, how many wives will sob themselves to sleep tonight because of their husband's savage temper; how many helpless, bewildered heartbroken children will cower in their dark bedrooms sick with shock and terror as their parents curse and shout at each other in the next room. Is their quarrel private? Is it their own business when they fight like animals in the security of their home? No, it is the business of the whole human race. Children to the third and fourth generation in many parts of the world will be injured psychologically if not physically because a man and his wife sinned inside of four walls. No sin can be private.

Coming still closer, we Christians should know that our unchristian conduct cannot be kept in our own back yard. The evil birds of sin fly far and influence many of their everlasting loss. The sin committed in the privacy of the home will have its effect in the assembly of the saints. The minister, the deacon, the teacher who yields to temptation in secret becomes a carrier of moral disease whether he knows it or not.

The church will be worse because one member sins. The polluted stream flows out and on, growing wider and darker as it affects more and more persons day after day and year after year.

But thanks be to God, there is a cure for the plague. There is a balm in Gilead. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

The Bible Today

"A Finger-Fono." What is it? A convenience for the modern hitch-hiker? No! The Finger-Fono is actually a small plastic phonograph developed by R.C.A. and the Bible Society. Its name is derived from the fact that it is operated by turning it with the forefinger. Portions of Scripture on small records can be supplied to people unable to read, but able to listen to God's Word.

Multitudes of blind persons as well as millions of illiterates can now listen to the word of God in their mother tongue.

Two Ways of Looking at It

"There never was such a disappointing life as mine," said an empty bucket as it returned to the well. "I come away from the well full only to return empty."

"There never was such a joyous life as mine," said a full bucket as it left the well. "I never come to the well empty but that I go away full."

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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.

Hepburn Church Founded Half Century Ago

A somewhat sprawling prairie town north of Saskatoon, Sask., is the site of the 49th Conference of the Mennonite Brethren Church in Canada, July 4 to 9. The first delegates of the more than 300 expected will be arriving at Hepburn, Sask., before this paper reaches the homes of the readers.

The first settlement gave no indication of the important role the town would play in the growth of the Mennonite Brethren Church in Canada. The settlers were farmers, coming from Colorado, Nebraska, the Dakotas, Minnesota and Manitoba. Both Mennonite and English settlers came to till the soil. And yet through the years the Hepburn M. B. Church and community has been the birthplace of movements—and the training-ground for men—that have influenced the development of the M. B. Church in Canada immensely.

Promoted Missions

The growth of home missions in the Mennonite Brethren Church in Canada received inspiration and impetus through the Western Children's Mission, an outgrowth of the vision of teachers and students at the Bethany Bible School between the years 1932-35. Other provinces have built upon the foundation of experience gained in this mission. Some have patterned their work after the methods worked out by the Western Children's Mission, which is today known as the M. B. Mission of Saskatchewan.

The understanding for foreign missions, and the promotion of foreign mission work, also owe much to the missionary vision of teachers at the Bethany Bible School. Today many of the graduates are active in the home and foreign missions program of the M. B. Church, and interdenominational missions, while several of the mission strategists in the M. B. Board of Foreign Missions once taught at the Bethany Bible School. Between 1933 and 1942 Rev. J. B. Toews and Dr. G. W. Peters each served as principal at the school.

Today Hepburn is still known as the centre of the North Saskatchewan district, while the Bethany Bible School is the only M. B. Bible school in Canada still suffering from growing pains. A visit to the campus reveals that construction is by no means stopped—nor is there a lack of students. The large M. B. Auditorium, where conference sessions will be held, is still used regularly for larger services and for meetings on a district-wide basis.

Railway Helps Settlement

The first settlers arrived in the Hepburn district around the turn of the century. The foundations of the community had been laid when



CONFERENCE DAYS bring together delegates from many parts of the country. The above pictures were taken at a conference in the late 1920's at Hepburn, Sask., and reveal a remarkable uniformity in make of car among the delegates attending the sessions. May the same singleness of mind permeate the Canadian Conference of the M. B. Church, to be held July 4 to 8 in the M. B. auditorium at Hepburn, Sask., even though there will not be the same uniformity in car design.

(Photos contributed by Mrs. John Schmidt)

the CNR extended a branch line from Dalmeny north to Laird in 1907. This gave new impetus to settlement and the growth of the village. The townsite was the homestead of Mr. Gordon Hepburn, and the village was named after him.

At first, Mennonite Brethren in the district were members of the Dalmeny and Brotherfield M. B. churches. The travelling distance made the weekly horse and buggy trek to church tedious and the members soon saw the need for their own church. This became a reality when a meetinghouse was erected in 1910 and the church was organized. The main section of the present church structure was built in 1917.

Approximately 25 families composed the first congregation. Brother P. J. Friesen was the first leading minister, while other leading brethren were Rev. Peter Nickel; Klaas Kroeker, deacon; Jacob Klassen, choir leader; David Peters and George Gossen, ushers; C. J. Loewen, dining steward. Sunday school was an integral part of the church program right from the beginning, with Brother C. K. Unruh serving as first superintendent.

Few Original Members

Today only four members of the original M. B. Church still have their church home here. They are Mrs. P. J. Friesen, Mrs. David Peters, Mrs. Aaron Peters, and Mrs. P. D. Schmidt. There are also only a few members of the "first families" still living in the community. Many have moved to Ontario and to British Columbia. Although most of the pioneers of the faith in this community have gone to their reward, their contributions remain.

In addition to the natural increase, the M. B. Church here has benefitted from the Mennonite immigration from the USA around 1917, the immigration from Russia in the 1920's, and the immigration after the Second World War. Today the church membership stands at about 225, with Rev. Jacob Bergen the pastor.

Bible School

Mennonite Brethren have been men of the Bible. Thus it is not unusual to find the Bible classes taught by George Harms during the spring of 1927 only the first step in a full-fledged school program. That fall Rev. D. Esau was engaged as instructor for a Bible school intended to be a permanent feature of the community. By 1946, six churches

were co-operating in the support of the school. Today, after amalgamation of the former Herbert Bible School and the Bethany Bible Institute, the latter is the official church Bible school for the Mennonite Brethren churches in Saskatchewan. Almost 100 students attended the school during the past winter. Rev. J. H. Epp has been the principal for the last years.

Sunday School Presents Program

Waldheim, Sask. — For the children especially, Sunday, June 14, proved to be a climactic event at the Brotherfield M. B. Church. This was Children's Day!

The assembly was greeted by a clear blue sky and a smiling sun as they gathered at the church in the afternoon. Inside, the teachers sat in groups with their Sunday school students.

After a Primary girl assured in a recitation that they were "welcome," the superintendent, Mr. J. R. Berg, took over the chairmanship. One by one, Beginners and Primaries faced the audience (some rather shyly) to recite or sing in duets and class songs, thus giving praise to Him who once said, "Suffer the little children to come unto me."

The Juniors presented a missionary challenge in the form of a "radio broadcast," in which children of eight different countries were represented. As the 'announcer' called each student to the "microphone," they told us of their particular way of life. Real wooden shoes, Chinese chop-sticks, Japanese shoes, a hippopotamus tooth necklace, and other articles added to their costumes.

A "court case" dealing with the issue, "Is Christ Worthy of Worship?" was presented by the Intermediate class. The "Judge" called three witnesses, who gave their evidence with Scripture reading, a poem, and a solo. The "jury" then stated they were convinced that Christ is indeed worthy of the worship and love of us all.

In between these various items the young people favoured us with choir selections, trios and quartets. The guest soloist was Miss Adeline Willems. Brother Sam Regier brought a short message directed especially to the children.

The offering, which was to be used for helping missionary children, was taken by two Primary girls.

Following a few closing remarks by Rev. H. M. Willems, we were all invited to a fellowship lunch in the basement, with teachers and students enjoying a place of honour at the first sitting. Yes, the children could certainly say, "This is OUR day," but it was not so much a day of honouring them as it was a day of opportunity for them to honour their Heavenly Father.

Choirs Exchange Visits

Leamington, Ont. — On one Sunday each year the choirs in Ontario travel to another church to serve during the morning service.

Sunday, June 21, found the Leamington M. B. Church choir travelling to Kitchener, Ont., to sing at their morning worship service. We sang five hymns under the direction of choir leader Ben Neufeld at a special Father's Day service.

Those of us who don't like leaving home at 5:00 a.m. to travel the distance of some 160 miles, left Leamington on Saturday and had a wonderful trip down.

On this same Sunday, the Kitchener choir came to Leamington to serve the folks at home.

May Found Residential College

The Canadian Mennonite

Waterloo, Ont. — A vision for a residential college affiliated with the University of Waterloo is under study by the Mennonite churches of Ontario.

A committee, elected by a joint meeting of the Kitchener-Waterloo Inter-Mennonite Ministerial Fellowship with the executive of several Mennonite Conferences, has called for a meeting of representatives of the various Mennonites in Ontario for further study of the project. This meeting is slated for July 6.

The questions under consideration by the church are: 1) should the church follow its young people to the University campus to serve them and 2) could the church use this opportunity to help formulate the spiritual climate of the emerging University.

On May 5 the newly-elected committee met with Dean Schaus of Waterloo University to explore concrete possibilities for Mennonite educational participation on the Waterloo University campus.

The essentials of that interview were reported to a breakfast meeting of the K-W Ministerial Fellowship on May 6. On the basis of the response the committee felt encouraged to continue to study these possibilities further.

The request was made that the results of that further study be reported to a special meeting of the K-W Inter-Mennonite Ministerial Fellowship called for that specific purpose. This was held on Friday morning, May 25, at Rockway Mennonite School.

The decision was made to invite the Conference Executives from the several Mennonite bodies represented at that meeting to a further meeting at the George Street Mennonite Church on Friday evening, May 29.

At that time the committee reported on its interview with Dr. Hagey, president of the University of Waterloo, as well as on its previous studies. After considerable discussion the following motion was carried.

"That the committee present to the constituent groups the information already obtained and invite these groups to appoint two members each to a committee to investigate further the possibilities of higher education at the University of Waterloo. This committee would organize itself and would consist of two members from each constituent group plus the three members of the present committee of the Inter-Mennonite Fellowship. The purpose of the committee would be:

- To discuss the need for, the possibility of, and the educational philosophy involved in the establishment of a Mennonite Residential College.
- To explore the requirements for

obtaining the charter for a residential college.

- To conduct any studies and interviews necessary, to make definite recommendations for further action and to report back to the constituent conferences."

It was requested that the term "Residential College" be clearly defined. The establishment of a Residential College requires the following steps:

- Securing an official charter.
- Securing a residence. (Owned or rented)
- Approved negotiations with the University for accreditation of courses.

Is Gambling Ever Right?

By H. A. Streeter in *The Gospel Trumpet*, as reprinted in *The Christian Witness*.

"What's wrong with gambling, pastor?" The question was asked with absolute sincerity. The young man who was puzzled over this question is no different from thousands of other good and honest-hearted folks who wonder if gambling is wrong.

Many who wouldn't be seen in a gambling casino or at the race track still cannot see any harm in an innocent (?) game of penny ante or a football pool. The question is, "Can a Christian gamble a little on the side and still be morally straight before God?"

As with so many other things that even good men take for granted, many have never fully examined gambling to see whether it is wrong or not. Does it carry moral implications, or is it just another something for the preacher to preach about?

Like so many other evils, gambling has become socially acceptable. In this article it is hoped that it can be shown why a Christian should refrain entirely from this vicious habit.

In the well-known Kefauver trials, one of the witnesses referred to gambling as a biological urge. This is a startling statement. If it is true, then gambling should be legalized. If gambling is a God-given urge, it must be legitimate.

Let us consider, however, what gambling really is. Gambling is a perversion of a normal human desire to make gain. It is not a biological urge but rather a pathological form of illness.

In an article published in 1950 from the annals of the American Academy entitled, "The Psychodynamics of Gambling," Robert Lindner says, "As an illness of the mind, as a distortion of behavior, gambling has only very recently found a place within the compass of concern of the psychological sciences

• Engaging qualified staff. The Universities would be prepared to include on its faculty, and pay the salary of a qualified Mennonite professor in any given field where there is an opening. This professor could also teach in the affiliated residential college.

• Approved courses in Religious Knowledge for which the residential college assumes financial responsibility.

• Approved supplementary arts courses for which the university would share fees with the affiliated college.

The committee is composed of Harvey Taves, chairman, Ross T. Bender, secretary, and Henry H. Epp, committee member.

from family life, spreads corruption into public office, lowers moral tone of the communities where it is legalized and winked at, and makes a mockery of law enforcement."

Following hard on the heels of gambling come such characters as the harlot, the pimp, the pickpocket, the blackmailer, the confidence man, and a host of others too numerous to mention.

Many try to justify wagering on the ground that churches frequently use this method to raise money. No sadder story can be told than that of the bride of Christ soiling her garments by illgotten money. How can those who teach respect for law break the very laws they seek to uphold? How can the church, that has taught through countless ages redeeming love for all mankind, now break that love by promoting a covetous spirit among the people?

It doesn't matter whether the game is bingo or roulette, keeno or dice. It isn't the form gambling takes; it's the underlying principle that is wrong. The church is to be supported by love and the gifts of her people and not by those who have broken at least three of the Ten Commandments and a dozen of the laws of the land.

Children's Day at Warman

By F. F. Froese

Warman, Sask. — Sunday, June 28, was a cool but pleasant day. This was the day to which our boys and girls had been looking forward to for some time, because it was the day chosen by the Sunday school committee for the annual Children's Day.

A wonderful, two inch rainfall had saturated the parched fields and gardens on Saturday, thus easing anxieties and lifting the spirits of the people. With happy hearts parents and children gathered in our little church for the afternoon program. Each class in the Sunday school had received its allotment of time and prepared accordingly. Brother Reuben Derksen, our superintendent, led the program and the teachers assisted their classes in making their contributions to the program.

The first part of the program consisted of group songs, dialogues, and readings. All the children worked willingly and gladly and their presentations were enjoyed by the audience. As a second and special part of the program, Miss Susie Dyck gave an illustrated talk on her mission work in Japan. Miss Dyck is a native of these districts and has just recently returned from mission work in Japan under the Alliance Church.

A delightful lunch prepared and served by the mothers of our Sunday school children brought the pleasant and blessed service to a close.

(Continued on page 9-4)

and their arts of practice." It can readily be seen that gambling is an illness rather than a virtue.

There are several other basic reasons why gambling is wrong. One thing, it is based on a wrong motive towards our fellow man. It is an absolute rejection of the principle of the Golden Rule.

One who is gambling is saying, "I hope I beat this other fellow." It is a matter of getting something for nothing and at someone else's expense. Can we call it Christian to take money away from others without giving something in return?

Joseph E. Perry, of Massachusetts, said, "There are many who believe the predominant drift of our times is towards a desire to get something for nothing, to rely on others' rather than one's own influence. This disintegrating principle reveals itself not only in the collective forms of government to promote getting rather than giving, but in a myriad of other forms, even including religious and charitable organizations that are hypocritical enough to rely on the gambling spirit rather than on the giving spirit."

It is a sad commentary on our times when this spirit grips such a large portion of our population.

The great crime syndicates, implant gambling, legalized horse-race betting, and numerous other major and minor gambling interests, testify to the wholesale forms that gambling has taken in our country.

It is a known fact that 45 per cent, or over 75 million people, indulge in various types of gambling in the United States. Bingo has become nearly as common as the neighborhood movie house. Strange to say, even in such states as Michigan, where bingo and beano games are outlawed, the games seem to run wide open in many towns.

Robert M. Hallett, of the "Christian Science Monitor," says in the May 25, 1950, issue, "Gambling is one of the gravest social problems of today's society. . . It takes more

Congo Experiences

"Breaking Ground"

By Edith Baerg *

"When are we leaving, Mom?" The question was repeated for the umpteenth time. "It's taking so long."

"In a few minutes we'll be ready," was the consoling answer from the hurrying mother. The items deferred to the last were quickly gathered, the house locked and all were ready to leave for that long anticipated trip to Gungu, another mission station in the Congo.

It may be hard work to pack and get everything ready, but to get all the passengers in is another problem. A queue is formed, and one by one the travellers walk up the ladder into the "caravan" truck. The truck seems to get fuller, yet the line-up outside seems to get no shorter. After much commotion, everything and everyone is finally in the vehicle and we leave the station amid the shouting of many "kwenda mootes" (go well). How good it feels to be off the noisy station and to be able to travel together as a family.

Just to give you an idea of our luxurious travel, why not take a look into our "caravan." Dad and several of us are in the cab, enjoying the bumps there, and the rest are in the back. The family's newest member—the Jackoo (parrot)—also has to adjust himself to this rough trip and once in a while makes himself known by a flutter down from his perch.

We had speculated as to the conditions we would find upon arriving late at Gungu—everyone would be tired and hungry and no supper would be ready. So we had prepared our supper ahead of time and had it along with us: chile and apple pie. The only way to save this from destruction was to hold it on our laps and hope for the best.

You may think we were the only passengers, but this was not the case. Our church leader, his wife, his seven children and a friend also occupied the back of the truck with us. All their baggage and ours readily filled the "caravan."

"Hey, Dad, what's that banging on the bottom of the truck?"

"Oh, those are the long planks which are needed at Gungu. There was no room inside so I tied them to the bottom of the truck."

After an hour's time of real bumping on these hand-made roads, we finally reached the last corner. There to greet us stood the lonely, tall, silver steeple of our rock church. Before long we were settled, and the supper which we had salvaged was eaten with eager enthusiasm. After a few games and minutes of enjoyment in the family circle, the day was closed by thanking the Lord for His guidance through the past week and asking

for His continued blessings for the coming one.

As you might know, Gungu is a commercial center that is growing rapidly. Therefore, it employs many of the Christians in business. Now 7:00 a.m. may seem an unearthly hour for a church service, but every morning found all those desiring the Word in God's house. In this way those in business could attend our meetings and yet carry on in their commercial establishments. In these services the Lord showed some Christians their weaknesses. There were those who came out and made a confession. We praise the Lord and give Him the glory for all things accomplished.

During the day many homes were visited. Some street meetings were held, but in a different way than we are used to. At one place Dad stopped and began a discussion with only a few men. Before long there was a crowd of seventy and the meeting developed into a God-given occasion to testify of His Word.

To tell the natives a meeting will be held at such and such a time is no way to gather them. To have an informal, unannounced meeting is the best way to gather them and win their hard-to-obtain confidence. Having the confidence of the people, one learns to know and understand their minds and that invisible door to their lives and hearts is unconsciously opened. They begin to speak of their forefathers, referring to their customs and practices in the past. Before long they find themselves in a labyrinth into which they have been led unawares when they turned their backs to a living God (according to Romans chapter one). Having prepared their thinking thus far, we begin to deal with them on the basis of the light that they have, referring to John chapter eight, where Jesus says: "I am the Light of the world." You need not wonder that when they meet Him whom they have been looking for in the past dark days of heathenism, they open their eyes, their ears, their mouths, and their hearts to receive Him as their personal Saviour. That is a task worthwhile: another person led to the knowledge of Jesus Christ. What a joy! Yet many more are in darkness. Pray!

Having had such a blessed experience during the day, one is prepared for greater blessings from the evening service. Before the evening meetings one can hear heart-warming songs played over the P.A. system, echoing over the valleys, calling all to God's house. These songs were sung by those in the homeland who had a burden for the work. Some of our native brethren, upon hearing them, said with deep emotion that the songs weren't only acceptable, but soul-winning.



CONSTRUCTION of the new church building of the M. B. Church at Panzi, Belgian Congo, progressed slowly. Various factors combined to slow down progress, including lack of sufficient funds. When a Canadian Mennonite Brethren helped his Congo brethren financially, the building, seen under construction above, could be completed. The picture at left shows the congregation assembled outside of the church before the dedication service. Pray that this church may be a lighthouse of hope in the community.

The evening meeting was begun with a hearty sing-song in the native way. No matter how the conductor may try to speed up the singing, everyone sings at his (or her) own tempo and speed and truly, it is a "joyful noise unto the Lord." After a heart-warming message, which was about "The Need of our Day," everyone was ready to see the pictures and film strip which were shown all but one evening. We showed three sets of Palestine pictures, two film-strips on the life of Christ and one set on the native's life. The church was usually more than filled. Through this means the Lord also brought His Word to some hard-heart.

The highlight of this Conference was the last Sunday. After the morning message, the Lord's Supper was held with the church members. To be able to have such a closely-knit fellowship with these native brethren is a privilege which not everyone can be honored to partake of. Truly the Lord has brought them a long way and they themselves acknowledge this truth and are very grateful. This blessed day was brought to a close by a testimony meeting, a short message and a set of slides. One brilliant testimony still remains vividly in my mind. The wife of a back-slidden Christian said: "Pray for me that I might go to the near-by villages and tell them of Christ's love." What a testimony! Oh, that more of our professing Christians might have such a burden for the lost.

The audience having dispersed to their homes, one can meditate under the still witness, the full moon. In

thinking over the past week one can truly say that the Lord has done marvelous things. Sinners have been brought into the knowledge of the only Light; fallen Christians have been brought back, and believers have been strengthened. All have been challenged; no ground has been left unbroken.

We would like to thank every praying Christian in the homeland for your faithful prayers. We know that it would be impossible to carry on the work without those intercessory prayers. May the Lord reward every one of you. If we all do our part in this great work much will be accomplished for Him. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:58).

* Daughter of the Wm. Baergs, stationed at Lusemvu on the M. B. mission field in the Belgian Congo.

Bruno Epp to Return To Paraguay

Newton, Kans. — Mr. and Mrs. Bruno Epp and their children, Ruthie, Rodney and Vernie, will leave from Vancouver, B.C., on July 8 for their second term of service in Paraguay under the General Conference Mennonite Board of Missions.

Mr. Epp will teach in the Bible school in Neuland Colony. Their year at home has been spent in study at the Mennonite Biblical Seminary, Elkhart, Indiana.



Let's Visit a Minute

Dear Boys and Girls,

A little boy once brought a message to a friend of his mother. But the mother had not signed the message, so the friend asked the little boy what his mother's name was. The little fellow didn't seem very clear about that. She was just "Mother."

"Well," said the friend, "what is she like?"

The boy looked rather grave, as if it was hard work to describe her. Then he said, "She is tall . . . and dark . . . and she has a nice face." He ended with a big smile.

This reminds us of another face, the face of the Lord Jesus. He had a very kind face when he was on earth, but when he was crucified the soldiers spit on it and hit it. They marred it with a crown of thorns. Yet one day we shall see Him—and then His face will be that of the Son of God. The Bible says, "His servants shall serve Him: and they shall see His face."

I'm sure you, too, want to see His face at that time. Yet only those who have had their sins forgiven and their heart cleansed by the blood of Jesus will see Him at that time. When we do see His face we will find that it is "altogether lovely" and "the chiefest among ten thousand."

Love, Aunt Selma

With the Indians

Experiences of a missionary among the Indians of Tunisia.

One day I was asked if I would go out as a missionary to the Indians of Tunisia. I accepted joyfully and prepared for the journey. This was just after the First World War.

When I arrived over there, the Indian children were just entering the dining room of the building which the Quakers had built for them. Fifty-six children came into the room. They all took their places without so much as giving me a glance. But secretly they were watching me. After the meal I said to them, "I have come to you to tell you many wonderful stories. But I, too, enjoy hearing stories and I will expect you to tell me of your folk lore and Indian tales." They promised to do so quite readily. I also told them that I would visit their parents and would love to meet their story tellers and medicine men. The children cheered.

The following Sunday I spoke to the children on Obedience and told them the story of man's fall into sin. I could see by their faces that they understood me. After the service several children asked me to go with them, for they wished to show me the punished serpent.

They led me to a steep hill down which a stream came tumbling. This stream gave one the impression of a snake twisting and turning, but you had to imagine the head and tail. The children told me the following Indian lore:

The Great Spirit had to punish the snake because of its disobedience and rebellion against him. As

punishment it has to crawl over sharp stones all day long without getting anywhere, and at night it has to flow backwards up the hill. The noise of the brook shows that it is continually suffering pain.

This story gave me to realize that even the natives knew the story of man's fall into sin, although in a somewhat altered form. Later an old squaw said to me, "You Palefaces have everything recorded in your 'Good Book' (Bible) what the Great Spirit has said and done. We Indians are not so lucky. Everything we know has been told us by our ancestors, and so a great deal has been lost or forgotten. You must explain everything to us, for we want to obey the Great Spirit too."

Soon the parents of the children began to invite me. When I arrived at a certain home, messengers were sent around to the other families. Soon the living room was filled with Indians, and I could tell them of the love of God who sent His Son into the world to redeem us from our sins. Very often the children would come into my room to hear more of the Saviour.

Several times I had the opportunity of attending their funerals. At a time like that I could see the great difference between Christianity and heathendom. At a Christian's funeral the service is dignified and quiet. Not so at the Indian's funeral. There is much noise, screaming and crying. They always gave me a good place from where I could see and hear everything. The Indians circled the coffin, and in high falsetto voices they praised the dead person, hoping the Great Spirit

it would hear and not punish him. At the same time the women would wail and moan. A huge fire burned in the centre of the hall.

After the prized possessions of the dead person had been put in, the coffin was covered with a flat lid, and was then carried to the burial ground—a lonely forsaken place. There were no flowers, no grave-stones—comfortless. If the Indian had been wealthy, his pet animals were killed at his grave, so they could accompany him to the happy hunting grounds. The animals seemed to sense their death. A single blow with a tomahawk would kill them. Then they were buried next to their master. Food was also placed on the grave, for the Indians believe the dead person may remain near the grave for three days. Friends and relatives have great fear of those three days, for they think the dead person can punish and hurt all those who have done any harm to him while he lived. One time after a child had died, all the children secretly nailed their windows shut, so the dead child could not hurt them.

I was told that those Indians who have lived good lives here have a wonderful time roaming about in the happy hunting grounds, whereas those who were wicked here, are continually driven about by an evil spirit.

How happy I was to use those occasions to tell them of a loving Saviour who has taken our sins upon Himself, and who protects and keeps us. We need fear no evil spirits.

"I Belong to Jesus!"

"The shortest sermon I know was preached by the shortest preacher I ever heard." So said a passenger, narrating his experience on board a steamer on the broad St. Lawrence river in Canada. He had been greatly amused by hearing a little laddie on the steamer, asking questions as fast as his tongue could wag.

A policeman was asked by the little chap, "Are you a policeman?" "Yes," answered the policeman, smiling at his little innocent questioner.

"Why are you a policeman?" was the next question.

He gave a puzzled laugh, and in reply took out of his pocket the key of the patrol box, also a pair of handcuffs, telling him they were for naughty boys when he had to take them away.

"You won't take me away!" said the little fellow, bravely looking him in the face.

The policeman replied, "No, my boy, I won't take you away, but to whom do you belong?" still smiling at the little fellow.

"I belong to Jesus," replied the child.

This remark by the little chap had a strange effect on the big, strong policeman. He got red in the face,

rose from his seat beside the little preacher, and walked away quickly. It is very sad that there are people in the world who don't like to hear about Jesus. He is indeed the very best Friend we have, and to turn away from Him, the most foolish thing we can do. He does not wish us to do this.

Our little preacher's sermon was only four words, "I belong to Jesus." Could you preach it?

Fine Stories for Primaries

Each 30¢

The Winning Side

By E. May Hooton. As members of the Lord's "army," Carol and Terry seek to obey His commands, they set themselves out to speak the truth, and they diligently enlist others.

* * *

Anne's Call

By E. May Hooton. Anne Cameron, a harum scarum schoolgirl, hears the Master's call, and the story follows her courageous efforts to obey the "come and follow Me." Rory appears to make it more interesting.

* * *

Ben and the Birds

By Beth Harris. Ben loves birds and animals. One day he even finds a dog trapped with a cut paw. Finally he is reunited with his uncle and also accepts Christ as Saviour.

* * *

Mr. Sundial

By Murial Collins. Fay, a lonely little girl with a strong imagination, weaves dreams and stories around a sundial in an Old World garden. Eventually she does get a real live playmate.

* * *

The Golden Stair

By Esther E. Enock. Barbara hears about the golden stair that reaches to heaven. She procures a large card and writes on it the names of her friends as they also get on the "Golden Stair."

* * *

Danny and the Alabaster Box

By Constance Savery. Danny is a small boy with a large missionary interest, and this story consists of the many exciting things which result from the clash between his extreme youthfulness and his tremendous enthusiasm.

* * *

How Derek Won His Way

By M. I. Hurrell. Orphaned Derek lives with his Granny in the country, where he is visited by wealthy relatives, who bring with them a spoiled little girl.

THE CHRISTIAN PRESS, Ltd.
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But Not Forsaken ★

by Helen Good Brenneman

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(16th Installment)

Wrapped up in her own little bundle of hopes and philosophies, Maria did not notice the sudden swish of starched uniform enter the room, nor did her ears catch the quick step of Sister Lisa, as she came over to her bed. Seeing that Maria was either sleeping or deep in thought, Sister Lisa paused, laying down the armful of freshly washed linen she carried and looking once more at the envelope, obviously a telegram, addressed to Frau Maria Penner.

"Maria."

She opened her eyes, startled not so much by the presence of the figure in starched blue as by the urgent way in which she had called her name.

"Maria, it is a telegram for you from the British Zone."

"For me? But why would I be getting a telegram?" Maria knew only one person in the British Zone, a cousin whose address she had suddenly recalled one day since she came to this hospital. She had written to this cousin and had received a letter in response, but that would not explain a telegram.

Hans! Could he be in the British Zone? But how would he know her whereabouts?

Maria snatched the envelope with trembling fingers and tried awkwardly to open it, the weight of her body propped hard on her elbow. She drank up the message quickly, as Hansie was apt to swallow his soup, and then she devoured its contents again. Not until she had read and reread it several times did the quiet figure beside her, now seated and gazing out the window, come back into focus.

"I can't understand this, Sister Lisa," she said at length. "Could we go down to your office and talk it over?"

Maria had been very tired and more than a little sick when she and the children had arrived on the train in Niederwinden. She did not know what would have happened to her had not the Lord, through Grandpa Maier, supplied her with train fare. The matron and head nurse of the hospital, pert little Sister Lisa, had seen her need of hospital care and after a doctor's examination had admitted her and placed the children in a home. Now, after several months of rest, Maria's step quickened and she did not find it too hard to keep in step with Sister Lisa.

The nurse seated herself behind her desk, motioning to Maria to

take the chair before her.

"It's a telegram from Gronau, in the British Zone, signed by an organization called Mennonite Central Committee. I have told you, Sister Lisa, that I am a Mennonite from Russia, but I have never heard of this committee. This is the way telegram reads: RUTH REMPEL KIEL (that's my cousin I have been writing to) CONCERNED ABOUT YOUR HEALTH STOP SUGGEST GO TO SCHNAITHEIM. What do you think this means?"

Sister Lisa thought for a long moment, then reached into the drawer of her desk for a map.

"Schnaitheim, you know, Maria, is only a few kilometers on the other side of the zonal border. Come here, and I will show you where it is. Since Niederwinden is about a half day's walk from the border, I would say that the distance from here to Schnaitheim is no more than thirty-five kilometers. It's not the distance that stands between you and getting to Schnaitheim."

"I know. It's getting across the border. But do you think there is a health resort there? Or could this be a trick?"

"Apparently, Maria, your friends are conniving to get you across the border. They are probably more concerned about your political 'health' than your physical health at the moment."

"Would you go, if you were me?"

Sister Lisa's face became grave.

"I'd hate to see you try it, alone. People living close to the border tell me that they hear shots every day."

"Suppose I would try to beg my way across?"

The woman on the other side of the desk shook her head sadly.

"I don't think there's much use trying that. I think it would be a waste of time. A long walk with the children to no avail."

The mention of Hansie and Rosie reminded Maria of another matter that she had been wondering about. More than once she had approached Sister Lisa about the children in the past few days, but each time the nurse had carefully evaded her questions.

"Sister Lisa, when do you think the children will come in again? They haven't been to see me for days."

Sister Lisa was usually imperturbable, master of any situation. From the well-tied bow on her worn but proud-faced shoes to the pert white bow tied crisply beneath her chin, she was an expert in manag-

ing her own well-disciplined life and in bringing other people's consciences in line with her own strict one. But Sister Lisa made a poor hypocrite; her usually crisp voice was suddenly undignified and scratchy.

"Maria, you can't expect the children to come in every day. If Frau Lucke is going to take care of them, she deserves their help in the afternoon. And the evenings get dark sooner. You wouldn't want them coming up here after dark."

Maria still held the telegram tightly in her hand. Her dark eyes searched the face of her friend.

"Sister Lisa, are those children all right? You're holding something back from me, aren't you?"

The slim figure was now making its busy way around the room, tidying up an already meticulous table, stacking up some books on one side of her desk, throwing a few scraps of paper into the wastebasket. Realizing that she could no longer procrastinate, Lisa turned quickly around to face Maria. Her voice was penitent.

"I'm sorry, Maria. Frau Lucke has found her food supply getting so meager that the children have not been eating enough to send them to school. It is the same problem everywhere; they talk of closing the schools. Yet for those who can go, it is a God-given release."

"Then Hans and Rosie are sick from undernourishment?"

"Not exactly sick, but weak. Frau Lucke was here this morning and I slipped her a few potatoes from our hospital supply." The nurse leaned forward, continuing in a confidential tone.

"I shouldn't have done it—it's against rules—but I felt I had to." Glancing at her watch, Sister Lisa rose.

"Don't worry about the children, Maria. Talk to the heavenly Father about it, and read the Bible which I gave you. Forget the telegram, at least for the present."

Thoughtfully Maria returned to her room and crawled into bed, where she lay staring out the window without really seeing anything in the landscape before her, not even the children now coming home from school. Why watch them if Rosie and Hans were not along?

Could it be that her children's need for food and this strange telegram came at the same time for a purpose? Was she well enough to consider making another journey westward?

One question confronted Maria above all others, as she turned her problem over in her mind. Could she and the children get across the border safely into the British Zone? Every refugee knew how carefully international borders were guarded, how signs of warning, armed policemen, electrified barbed wire, and well-trained dogs were ever on hand to prevent illegal crossing. With no knowledge of the surrounding coun-

tryside, it would be suicide for her to try to sneak across "black." The only other alternative, that of begging her way across, also had its risks, for there was the constant danger of Communist soldiers discovering her nationality and sending her back to Russia again, as they had Tante Anni and so many others like her. Some people tried bribing border officials with food or cigarettes, but that, too, was impossible for Maria.

It was then that she took her Bible from the stand beside her bed. Ever since Sister Lisa had sensed her deep longing for a Bible and had given her one, she had never missed reading it.

"Lord, give me a watchword," she prayed, as she opened to the Book of Joshua, where she had stopped the day before. Yesterday she had read the first chapter, but now she had a deep urge to read the passage again. For she remembered how the words of God to Joshua had comforted her: Be strong and of good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee withersoever thou goest.

She scanned the passage until she found that verse again. There was no use reading further; she couldn't think about anything but the problem at hand. And, after all, what more did she need than those words? Had not God's presence been very real to her ever since the miracle of Stony City?

For a long time she prayed, while the shadows deepened and the Lord threw His protecting cloak of darkness over the land. The nurses brought in hot cereal for supper, and once Sister Lisa stopped for a quick checkup of her patients. Maria motioned her over to the bed, placing her hand upon the thin white arm.

"I want you to send a telegram for me, Sister Lisa," she said quietly. "I have spoken to the Lord, and I think He has spoken to me. I have a strong urge that we should try going by way of the border officials."

She ignored the puzzled look on the face of her friend.

Sister Lisa wrote the message on a slip of paper, then stood frowning as she reread it.

To Mennonite Central Committee, Gronau, Germany.

PLANNING TO MAKE TRIP FOR HEALTH AS SUGGESTED STOP CAN WE MEET AT TRAIN STATION NIGHT OF OCTOBER 10
MARIA PENNER

Think and thank have the same root; think and be thankful.

The man who minds his own business usually has a good one.

A grateful heart is always a prayerful heart.

Reflections on Vietnam

(MCC Information Service)

Margaret Janzen leaned against the rail of the ship and watched the Vietnam coastline pull away from her. The busy wharved harbor became smaller and smaller and she could see only the outline of bamboo forested countryside that had been her home for three years.

She remembered the day when she had arrived in Vietnam, a registered nurse eager to begin her service to the needy Vietnamese tribespeople.

As she drove through the streets of the city, the unbelievable mass of people made traffic thick, slow, disorganized. The many bicycle riders and pedestrians seemed to travel as fast as the cars.

Driving through the country of the Ralay tribes to the house of the Mennonite Central Committee, Margaret obtained a first glimpse of people with whom she would be working. The men and women wore brightly colored clothes. Children played with cows, chickens and pigs around and under thatched roofed bamboo houses on long poles.

Margaret began to learn the size of her task when she first visited the Christian and Missionary Alliance Leprosarium where she would work. This hospital was (and still is) the only leprosarium for the 1,200,000 tribespeople in Vietnam, a country where leprosy is common and only a small fraction of the lepers are under treatment. Except for a small government hospital in Banmethuot the CMA hospital is the only place in the area where people could go when suffering from malaria, respiratory infections, parasitic infections and the many other illnesses so prevalent in this tropical country.

First contacts with the people were frustrating. No matter how much study one gave to the special terms and phrases when dealing with patients, it took a lot of effort to understand the language.

Then, too, the strange ways of these people were puzzling and difficult to understand. Most of the tribespeople believe disease is caused by evil spirits that must be placated by sacrifices. It is difficult to impress upon such people the importance of boiling any water used for drinking. Due to such ignorance, patients are often brought for help too late to be helped by treatment. When treatment is possible, there is the problem of teaching people who cannot read, who have no clocks, who don't even know the days of the week, to take their medicine on time.

But it was encouraging to see improvement in the villages where the hospital had had prolonged contact. As the people began to understand the work of the doctors and nurses, they brought in patients sooner and

were more willing to cooperate with the hospital in treatment.

Margaret remembered the five-day-old baby brought in by a village family. The mother had died during childbirth. Since the people don't know how to prepare milk and food for such babies, they have little chance of survival. For over a week the family was taught how to keep their own hands clean, how to wash the bottle and sterilize it and how important is the use of sterile water. First they observed, then they tried it themselves. With many apprehensions, the baby and family were finally sent home with powdered milk and other necessities. A week later they returned for more supplies, proudly displaying a healthy baby that had gained eight ounces.

Though the main purpose of the CMA hospital was treatment of leprosy patients, general medical needs of the tribespeople were so great that members of the staff held regular clinics in the outlying villages and a daily clinic at the base.

But there was a great need for hospital facilities for those who need more constant care and rest. Tuberculosis, a very common disease, is best cured by bed rest. Because of the lack of bed space, patients had to struggle along with the drugs given them to take at home. If regular injections were needed, the patient's bicycling miles to the compound for the injection sometimes undid much of the good the drug could accomplish.

To meet this need, an eighteen-bed hospital was built by Paxmen with Vietnamese helpers, financed by MCC. In the hospital, the nurses can make sure the patients who need special care are on bed rest, are getting their daily drugs and injections and are away from people they can infect. The hospital also provides a place for training native clinic helpers in bedside nursing.

During her stay, Margaret had seen the leprosarium program grow. The positive aspects of this service had been shown to her more clearly during an incident of several weeks ago when she visited one of the segregation villages. These segregation villages had been set up for those patients whose condition is such that they can provide a living for themselves and have their families with them. On this particular visit, the lepers of the village held a "chun" for the hospital workers, a meeting at which they could visit and express thanks.

The chief of the village spoke of the former lot of the leprous villagers. There was no one to help them with their illness, and because of it they were shunned and driven from the village into the fields to live. But now, many of them could live in their own village, most of

them with their families. The villagers felt that these workers loved them as brothers and had come to fellowship with them. Margaret had been moved by this expression from people not given to stating their feelings.

Margaret could barely see the coastline as she gazed over the expanse of blue water. She would miss the jungle villages with their grateful inhabitants, but she thanked God for the privilege of serving these people for three years.

M. B. General Board of Welfare

— Brother G. W. Peters arrived in Asuncion, Paraguay, on Saturday evening, June 6, to begin the several-month preaching mission in our churches in South America. On the evening of his arrival he preached in a service of Mennonite Brethren members in Asuncion. On Sunday, June 7, his ministry was as follows: morning, Spanish mission in charge of Brother Albert Enns; afternoon, inter-Mennonite meeting in Asuncion; evening, MCC center in Asuncion. In Asuncion Brother Peters was met by the Brethren Gerhard Balzer of Fernheim, Johann Goerzen of Friesland, Aaron Reimer of Volendam, Albert Enns of the Asuncion mission and Frank Wiens of MCC. Together they prayed and planned for the services to be conducted in the various colonies during the coming months.

— The Fernheim Bible School in Paraguay began this year's term on June 10 with more than 40 students. Beginning enrollment in the South American Conference Bible Institute were four students. Serving as principal of the schools is Brother Henry C. Born who recently arrived in Fernheim with his family. Other instructors are the Brethren Jacob Duerksen, Peter Klassen, Heinrich Loewen and Hans Wiens. Let us pray for the important work of Christian training in these schools.

— Thirteen believers were baptized and accepted into the fellowship of the Mennonite Brethren Church at Curitiba, Brazil, on May 24.

— Brother and Sister John Wall, in charge of the Mennonite Brethren center in Montevideo, Uruguay, are the parents of a baby daughter, Marlene Elizabeth, born on May 2.

— In Uruguay some of the Mennonite colonies who could have had record crops of peanuts and sunflowers have been hit quite hard by the recent flood. A partial consolation for them is that all farm products have risen in prices so that they hope to be able to meet their financial commitments. For many, however, it will be difficult. During the flood, Gartental colony was cut off from the capital city of Montevideo for four weeks.

— The Mennonite Brethren group in Montevideo observed a thanks-

giving-mission festival on Sunday, June 7. In the evening Sister Helga Maekelberger from the Curitiba children's home reported and showed pictures of that work.

— In other developments in Uruguay, three young people in Buschental have applied for baptism. From May 19 to 26 Brethren Gerhard Wall, John Wall and three students from the South American Conference Bible Institute visited the Mennonite Brethren groups in Uruguay in the interests of the school. They also visited the Mennonite Biblical Seminary in Montevideo and served in chapel.

"Must" Reading for Teenagers

Strictly Confidential

By Alice M. Hustad

This is a book for girls and about girls. All phases of a girl's life are discussed from a Christian point of view. It is a book for the high school and college girl, written in girls' language.

Among the subjects discussed are how a girl changes physically, mentally, emotionally, and spiritually as she goes from childhood to adulthood; how to improve one's personality; physical and mental health; sex education; marriage; college life and careers; Christian womanhood.

Price: \$2.50

Christian Manhood

By Drs. Merle Eshleman and Noah Mack

This is a book for the adolescent boy and young man written by Mennonite physicians who are also ordained ministers of the Gospel. It treats the intimate problems of sex and physical growth in a frank way, touching upon courtship and marriage and related problems.

Price: \$1.50

Tips for Teens

By Mel Johnson. 61pp.

This is not a book for casual reading. It should be studied, then studied again—always with the aid of the Bible. The author has not written this book in flowing prose—but in terse statements that contain a lot of food for thought. Sample topics are: Decision—How to Make It; Prayerful Bible Study; Take It Easy, Fellow—and Live Longer; Me! A Speaker? You're Kidding; But—It Makes Me Graceful; Must I Go Around in Circles? Temptation—How to Face It; Failure.

Price: \$1.00

THE CHRISTIAN PRESS Ltd.
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Round-Up of World-Wide RELIGIOUS NEWS REPORTS

Graham Lived in Russian Capital For Five Days

In fulfillment of a long-cherished, often-expressed desire to visit Russia, Evangelist Billy Graham spent five days in the Soviet Union. He was not allowed to preach but he did a thorough job of looking and listening.

Most complete report on Graham's visit to Russia was written by Harrison E. Salisbury, New York Times correspondent in Moscow. Part of his report as it appeared in *The Times* (June 15):

"The Rev. Dr. Billy Graham joined Moscow Baptists in their Sunday devotions today (June 14) and called their faith in God 'a burning light for which we all should be thankful.' Long before 8 a.m. the little Moscow Baptist church was jammed to overflowing with the devout. Many stood two and a half hours in sweltering heat listening to Pastor Alexander V. Karev preach on a text from the 14th chapter of the Gospel of St. John: 'Let not your heart be troubled; I believe in God, believe also in me.' 'Today I heard the Bible preached,' Dr. Graham said. 'This is what we need everywhere. I try to preach the Bible. It has its own power!'

"Dr. Graham was the guest of honor at the service, but he did not preach because, as the Baptist leaders explained, 'It is not the custom here for tourists to preach.' Dr. Graham is in Moscow simply as a tourist. The American clergyman said he hoped that the day might come when he could bring his evangelical mission to Moscow as he has to other great cities. He said, however, that this would be possible only if he had his own translator, a large hall and means of publicizing his appearances.

Pennsylvania Church Presents Missionary Plane

In order to make the pioneer missionary work of two of their members who plan to serve the Lord in Alaska more effective, the members of Calvary Mennonite church, Souderton, Pennsylvania, have presented an airplane to Wycliffe Bible Translators.

In a ceremony open to the public and scheduled for 6:30 p.m., Sunday, June 21, the four-passenger Cessna plane will be formally presented to the Wycliffe organization by Pastor William Anders and members of his church. Pastor Anders, himself a pilot, will bring the plane in on a small field adjoining the church lawn where the program will take place. A unique part of the

presentation will be the christening of the airplane "Arctic Ambassador," the christening to be done, not with champagne, but with water from the Yukon River in Alaska flown to Pennsylvania for the ceremony. The outdoor ceremony will be followed by a public gathering in the Church at which time Wycliffe pilot Merrill Piper will show pictures of how airplanes are used in helping to reach remote tribespeople with the Bible. Mr. Piper and Mr. Anders will ferry the "Arctic Ambassador" to Fairbanks, Alaska, on August 1.

There is a real missionary story already with regard to this plane. It was originally purchased by a group of Christian business men and donated to the Souderton church with the stipulation that it be made available to ministers and Christian workers of other churches in the community as well. Under a specially constituted board to control the operation of the plane, it has been widely used in eastern United States and Canada and has also made trips to Honduras, California and Washington. The board recently decided that the fullest use of the plane could be made in the Alaska work of the Wycliffe Bible Translators and a unanimous decision was reached to make this presentation.

The Wycliffe organization now has 850 people working in 11 countries learning unwritten tribal languages, reducing them to writing, conducting literacy programs and translating the Bible for the first time into the tribal tongues. Wycliffe workers Charles and Marie Hoch are members of the Souderton church and will be working soon in Alaska.

Declare Anti-Heretic Year

The Greek Church on March 3, 1959, through its head, the Archbishop of Athens, declared the year 1959 as the Anti-Heretical Year. This was done, according to a report in *The Greek Evangelist*, at a great gathering of bishops, priests, and lay preachers at the Monastery of Penteli near Athens. His proclamation was announced through the press, radio and pulpit, with secret instructions to every local priest, police station and magistrate all over the land to attack, prosecute, and in general to arouse the people against all non-Greek Orthodox Christians.

Already the orders have produced some ugly results. There have been nine arrests of evangelicals on the charges of "proselyting" and "propaganda" with false charges shamelessly rigged up. It is reported, how-

ever, that the gathering which heard the proclamation was hardly under way when sharp dissensions among themselves resulted in fist fights until the police authorities had to step in and restore order.

Church's Role in Politics

Bishop Karly Marthinussen told Norwegian students in Oslo, recently, that the task of the church is not "to supply ready-made solutions to the many topical international problems, but by the power of the Word to act as an inspiration to those who take part in world politics."

His position was a departure from the positions of many Church leaders in Europe. Bishop Marthinussen addressed the Student Association of Oslo.

He said, "Our time has become an era of fear here in the west and this fear is due to our culture living in religiously empty space." Culture cannot exist without faith, he declared. So the choice now before people is between Christianity and Communism. But he warned that the Church weakens her power when she uses other weapons than Biblical truth. He predicted that before long, the church will be forced to give up all positions of power. And he added, "At exactly that point the Church will be able to act as a leaven of inspiration and to work for the principles in the Gospel . . . in international relations."

175,000 Sunday School Pupils March

An estimated 175,000 Sunday school pupils from Brooklyn and Queens churches marched in the 130th annual Anniversary Day Parade of the Brooklyn Sunday School Union on June 4. Some 30 divisions of marchers went by reviewing stands in the various sections of the two boroughs. In Queens, for the first time, all public schools were closed by act of the Legislature. Heretofore, closings on Anniversary Day were optional. Nearly 25,000 persons in eleven communities took part in the Queens parades.

The Brooklyn Sunday School Union was organized in 1816 "to provide free religious instruction for the borough's children." The first parade was held in 1829 with only four church groups in the line of march. In 1860, the New York State Legislature ruled that Brooklyn public schools be closed for an annual "junior demonstration of Christianity." Last year, a similar bill was passed by the Legislature to allow Protestant children in Queens to participate in the annual parade.

Japanese Missionary to Philippines

Reiji Oyama completed four months of evangelistic meetings in the Philippines last month as the first Japanese missionary to come to the Philippines since World War II.

CANADASCOPE

Rains Improve Prairie Crop Outlook

Drenching rains over the grain belt in Western Canada have improved crop prospects generally, but especially in southern Saskatchewan. Early official weather reports showed precipitation ranging up to 3.57 inches at Swift Current, Sask., 3.74 inches at Regina, and 3.23 inches at Lethbridge, Alta.

For the Regina area this is the first major precipitation in two years. Subsoil moisture had been exhausted during the three-year drought period. The rain came when the grain was in the shot-blade stage and agricultural officials believed the moisture would be enough to cause normal filling of heads.

Woodworkers in B.C. Vote to Strike

Twenty-seven thousand British Columbia woodworkers in 127 coastal lumber companies will go on strike July 6 if negotiations do not break the current deadlock. The woodworkers are demanding a 20 per cent wage increase.

In 1957 and 1958 the British Columbia government intervened in last-minute negotiations to avert strikes.

Fishermen Off Soviet Vessel May Stay

Immigration Minister Fairclough has announced that two Latvian seamen who left a Soviet fishing vessel in St. Johns, Newfoundland, have been granted permits to remain in Canada for one year.

One-year permits are the maximum which the minister may grant under the Canadian Citizenship Act. Persons with permits may apply later for extensions or for the status of a landed immigrant.

Seaway Officially Opened

The St. Lawrence Seaway was officially opened on June 26 by Queen Elizabeth and President Eisenhower in one of the greatest displays of color and pageantry this country has ever seen. The formal opening came at 11:03 CDT when the royal yacht Britannia nosed through ceremonial gates near the entrance of the new 185-mile seaway.

Children's Day at Warman

(Continued from page 4-4)

We are thankful to God for giving to us this open door. We have over a hundred children enrolled in our Sunday school, a goodly number of whom come from non-Christian homes. Pray with us that they may prove to be the key that will unlock the doors to these homes for our Lord and Saviour.

Weddings

Toews—Wiebe

Miss Eunice Wiebe, daughter of Rev. and Mrs. Joe Wiebe of Steinbach, Man., and Henry Toews, son of Mr. and Mrs. John J. Toews of Steinbach, were married on June 30 in the Steinbach M. B. church. Rev. J. P. Epp officiated.

Both the bride and groom taught in Steinbach during the past year.

Rutherford—Kornelson

Miss Lena Kornelson, daughter of Mrs. Clara Kornelson of Leamington, Ont., and James Rutherford, son of Mr. and Mrs. James Rutherford, Sr., of Blenheim, Ontario, were married on June 20 in the Leamington Mennonite Brethren church. Rev. David Derksen officiated.

After a two-week wedding trip in the New England states, the couple will make their home in Blenheim, Ont.



105 Working in Summer Service Projects

This summer, 105 volunteers are serving in ten MCC summer service projects. Nineteen volunteers are serving as psychiatric aides at two Minnesota state hospitals, Fergus Falls and Hastings. Thirty-seven young people are participating in research tests at National Institutes of Health, Bethesda, Md. At the Institute of Logopedics, Wichita, Kans., seven volunteers are assisting the staff in work with children with speech and hearing defects. As camp counsellors, ten volunteers are serving at Camp Paivika, Crestline, Calif., a camp for crippled children. Working with emotionally disturbed boys, four volunteers are helping at Brookland Plantation, Edisto Island, S.C.; four are working at Wiltwyck School for Boys, Esopus, N.Y. Four summer volunteers are working with children from broken homes at Junior Village, Washington, D.C. Twenty workers are taking part in recreation, crafts and religious instruction at migrant labor camps in Hamilton and Waterville, N.Y.

Review Committee Meets With 1-W Representatives

Twenty-three 1-W sponsors and representatives from 1-W units across the country met with the nine-member 1-W Program Review Committee in Chicago June 18. The Committee, authorized by the 1959 MCC Annual Meeting to study and

evaluate the current 1-W program, called the June 18 meeting to enable in-service persons connected with the alternative service program to share together. Representative 1-Ws reported activities in these areas: Cleveland, Ohio; Kalamazoo, Mich.; Evanston, Ill.; Colorado Springs and Denver, Colo.; Greystone Park, N.J.; Norristown, Allentown and Lancaster, Penna.; Brattleboro, Vt.; Indianapolis, Ind., as well as smaller scattered spots. The next step in the Committee's study is the preparation and mailing of a questionnaire to MCC-constituent ministers to enable a broader scope for evaluation.

Mennonites Grateful In Spite of Bleak Outlook

Uruguay's immediate situation as well as outlook is bleak indeed, MCC Associate Secretary Orie O. Miller reports from Montevideo. Miller spent June 8-14 there reviewing and projecting the MCC role in Uruguay. Recent unprecedented rains resulted in flooding which ruined this crop year for farmers, he points out. Electricity is strictly rationed because of flood damage to the country's main power source. Another factor in Uruguay's "stalled feeling" (a term used by a *Time* reporter) is that the peso has fallen from 2.50 to the dollar in 1951 to 10.55 at present, although prices seem to average about three-fourths as high as the U.S., Miller observes. "Our Mennonite immigrants, however, seem to take the situation in stride. They are grateful to be here, grateful for the Mennonite Seminary located here and are moving ahead in church organization and spiritual concerns," Miller writes.

MCC Teachers to Conduct Summer Bible Schools

MCC elementary teachers serving in Newfoundland have made plans to conduct at least 11 vacation Bible schools this summer. Twillingate teachers are planning five schools from June 29 to July 31. Schools are scheduled for Durrell's Academy, Manuel's Cove and Crow Head in charge of Susan Friesen (Halbstadt, Man.), Rita Schroeder (Gretna, Man.) and Noreen Cressman (Guernsey, Sask.). At Central and Kettle Grove, Bible schools will be staffed by Wilma Chivington (St. Marys' Ohio) and Ruth Ann Liechty (Berne, Ind.), who will also spend some time off the island conducting a caravan group with a United Church of Canada team.

Vacation schools at St. Anthony to be staffed by Erma Hunsberger (Baden, Ont.), Howard and Betty Friesen (Meade, Kans.), Carolyn Krehbiel (Conway, Kan.) and Beatrice Hilty (Rittman, Ohio) will be held at Wild Bight, Noddy Bay, Great Brehat and Goose Cove. Merritt Gardner (Bronxville, N.Y.) will be assisting in a camp program for boys and girls. At Baie Verte, Naomi Claassen (Newton, Kans.) and

Janeal Ravndal (Little Silver, N.J.) will help with the local camp. Allen and Nellie Ebersole (Clanton, Ohio) will conduct Bible School at Wild Cove along with Carolyn Krehbiel.

Beginning Personnel

Akron. — John Hostetler, Goshen, Ind., and Lowell Teichroew, Mountain Lake, Minn., have begun headquarters staff assignments. Hostetler, who was European MCC business manager from 1952 to 1958 will serve as material aid administrator in the Foreign Relief and Services office. Teichroew will work as an editorial assistant in Information Service; he was recently graduated from the University of Arkansas with a master's degree in English.

Europe. — LaMar and Adele Reichert, Bremen, Ind., arrived in Frankfurt, Germany, June 26. Former European Paxman Reichert will serve as executive secretary of Mennonite Voluntary Service. MVS, a program offering service opportunities to European young people, operates under the direction of a council of Mennonite representatives from Germany, France, Holland, Switzerland and America.

Haiti. — Marvin Kauffman, Kalspell, Mont., began a two-year voluntary service term in Haiti June 24. Kauffman, who has completed two years of agricultural study at Eastern Mennonite College (Harrisonburg, Va.), will be an agricultural assistant in the Methodist self-help program at Petit Goave.

Peru. — Paxmen John Gillis, Peyton, Colo., and Edwin Swartzendurber, Minier, Ill., are scheduled to arrive in Peru June 29 where they will assist five other MCC workers in the LeTourneau Foundation project at Tournavista. Gillis and Swartzendurber will serve as mechanics in the roadbuilding and colonization endeavors.

"The Creation" on The Mennonite Hour

Harrisonburg, Pa. — In a forceful presentation, Dr. Charles McGlon of the Southern Baptist Seminary of Louisville, Ky., presents "The Creation" on the July 5 Mennonite Hour broadcast. "The Creation" is a sermon-poem which in a very imaginative and dramatic way depicts God's creating the world.

This special feature introduces a new series of messages on **The Mennonite Hour**, "It Took a Miracle," by Norman Derstine, Associate Pastor.

Did man evolve from lower forms of life? The evolutionary theory originated by Charles Darwin 100 years ago raised this question which is still puzzling many people. This and many other related problems will be discussed in "It Took a Miracle."

Manitobans can hear **The Mennonite Hour** Sundays on station CFAM Altona, Man. (1290), at 8:30 a.m.

Facing the Congregation

The Psychology of Christian Conversion

By Robert O. Ferm.

Scientifically, from the Christian basis and understanding, Dr. Ferm discusses the psychological processes observable in conversion. Carefully, he distinguishes between the evangelical type of religious crisis and others. Within his basic assumption that the Scriptures are authoritative, the evangelical has the key, says Dr. Ferm, to unlock the mystery of the religious experience as well as to explain the uniqueness of the conversion crisis. \$4.00

Pastoral Problems

By W. B. Riley

Out of his fifty years of experience as a pastor and teacher of homiletics, Dr. Riley prepared this handbook on every question pertaining to the work of the ministry. Recommended by Rev. I. W. Redekopp. Paper edition. \$1.50

The Secret of Pulpit Power

By Simon Blocker

No other book covers the field of thematic preaching as this one does. After covering various prerequisites for effective thematic preaching, Dr. Blocker first discusses at length the six main types of thematic sermons and then gives sermon length examples of the following: Thematic Expository Preaching; Thematic Doctrinal Preaching; Thematic Narrative Preaching. \$3.00

We Prepare and Preach

By Clarence Roddy, Editor

In this book 11 outstanding modern preachers, including such men as Donald Grey Barnhouse, J. Vernon McGee, Harold J. Ockenga, Alan Redpath and William Ward Ayer, share their secrets for the effectiveness of their ministry. This is a book every preacher will want to have for reading and re-reading. \$3.25

The Preacher and His Preaching

By Alfred P. Gibbs

The object of this book is to state in a simple and scriptural manner, both the indispensable qualifications of a preacher of the Word of God, and also those fundamental principles which govern the essential preparation and the effective presentation of the Gospel. Includes outlines and other helps. \$4.50

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COLLEGES

Tabor College

Will Teach Mathematics

The president's office at Tabor College announces the appointment of Allan Richert of Lawrence, Kans., to the position of instructor in mathematics, effective September 1. He will fill a post left vacant by Kenneth Loewen, presently on leave for further graduate study.

Richert is currently engaged in graduate studies in mathematics at the University of Kansas. He received his Bachelor of Arts degree there in 1957 after spending three years at Tabor. He was recently elected to the University's chapter of Pi Mu Epsilon, national honorary mathematics society.

A native of Buhler, Kans., where he graduated from high school, Richert is a member of the Buhler Mennonite Brethren Church. He is married to the former Lillian Schulz of Mountain Lake, Minnesota, a student at Tabor in 1953-'54. He has spent two years with the Kansas State Board of Health while in alternative service.

To Serve As Office Receptionist

A recent announcement from the president's office at Tabor states that Malinda Suderman of Akron, Pa., has been appointed to the position of office receptionist and secretary to the dean. She will begin her work in this position here September 1.

Miss Suderman, a native of Hillsboro, is at present working at headquarters of the Mennonite Central Committee in Akron. She attended Tabor College for two years, is a graduate of Grace Bible Institute, Omaha, and has had eight years of secretarial experience with the Back to the Bible radio broadcast, Lincoln, Nebraska.

Goshen College

Two hundred and nineteen persons are enrolled in the second term of the Goshen College Summer School Sessions according to a recent report from the Registrar's Office. There was a total of 221 registered in the first term.

A feature being used this summer which was used for the first time last summer is the "Hiram Plan" of instruction. Instead of being enrolled for two or three courses at the same time, each student is enrolled in only one course for a three-week period.

Courses available for the third term, July 13-31 are Principles of Sociology taught by J. Howard Kauffman; Elementary Nutrition by Olive Wyse; Introduction to Philosophy by J. C. Wenger; Reading Problems by Esther Lehman; Elementary Ed. Practicum by Perry J. Miller; and Educational Psychology by Ernest E. Miller.

Research Award

Goshen College received word

from the National Science Foundation that it will receive \$11,600 for the support of a basic research under the direction of Professor Henry D. Weaver, Jr. The Research is entitled "Low Temperature Kinetic Study of Ferric Thiocyanate and Other Fast Reactions."

The grant became effective June 11, 1959, and will last for a three-year duration. Weaver will spend

one-fifth of his time during the school year and each summer in the research program. He is currently serving on the Goshen College faculty as Associate Professor of Chemistry.

Dr. Weaver had previously received a grant totaling \$2,700 from the Research Corporation, Chicago, in 1957 with which he began his studies.

Why Not Teach Manners in Church?

By Millicent Tralle

Since good manners are the outward expression of inner fineness, and courtesy and kindness are expressions of the Golden Rule which comes from the Bible (Matt. 7:12), they are integral parts of Christian living. Why, then, shouldn't churches offer courses in small-fry etiquette, starting with daily vacation Bible schools?

It is a sad commentary on homes that children generally are considered little monsters. Perhaps parents use the term affectionately, but sometimes teachers and others who work with children do not. And they like children.

Manners are not something to be put on with party clothes, even if they could be bought in the store. They should be learned along with walking and talking, while learning is easy and fun, and good habits become as comfortable as old clothes. A girl whose parents realize and practice this never has to take a charm course; a boy doesn't require training in public speaking to become a successful businessman. And both go through adolescence with a minimum of awkwardness and self-consciousness.

Since we are concerned with children who attend Christian churches, let us talk about teaching them manners. And let me say first that they love the learning of them. I know from my classes in . . . Etiquette for Junior Misses, I teach phases of etiquette suitable to the age group, behaviour on dates, and the duties of hostess and guest.

Reasoned Discipline

In general, children enjoy doing the right thing, being told what is right and wrong, and what they should do. The person who enforces discipline is respected and obeyed, if enforcement is effected with calm reasonableness, without temper.

Even small children, who hop about like fleas, can be taught to stand quietly before their chairs until the teacher is seated, to rise after she does and follow, not precede, her out of the room. More important, they can be taught to keep quiet until addressed or given permission to speak. That some public schools permit talking in classrooms complicates a teacher's problems and is perhaps one reason for the scarcity of teachers. Interrupting while somebody else is talking is a common fault in adults and

can only be minimized in their children, not eradicated. For "monkey see, monkey do," with original variations.

Once a child understands the why of a rule, he is willing to follow it. "You want people to like you, don't you? Then you must like them and make them like you by being courteous."

Common Courtesy

Being courteous is then broken down to the juvenile level. Even a four-year-old can understand that his name is his own special possession. He likes to be called by it. So he must use the name of the other person whenever speaking to him. In speaking to an adult he may use "ma'am" or "sir" as a variation.

Six-year-old Billie was one of my most apt pupils. His parents and grandparents were well-bred, and so he had a firm foundation on which to build. After class one day his mother offered to drive me home. Once out of the room, Billie ran ahead to open the outer door—a stubborn, heavy door. His mother started to help, and I put out a detaining hand and whispered, "Watch."

Billie made it, bracing his handsome little body while we passed through. Then the car door, beaming proudly as he held it for me.

"And he's just a baby," she exclaimed.

"But he's out of the nursery. You go through doors first now, if you want him to remember what he's learning."

Another mother asked me, "What in the world is Alfred trying to do with my chair at mealtime?"

"Hold it for you," and I laughed, remembering the tremulous faith required to seat myself on the chair I hoped an inexperienced seven-year-old would place under me in time.

Farfetched teaching for the very young? Not at all. I grant you, it is often wasted because of lack of practice at home. As a teen-ager remarked, "I can't wait to see the expression on Daddy's face when I get up as Mother's friends come into the room, while he just lies there on his spine."

Church's Responsibility

The church can only try in this respect as it does in all other as-

pects of Christian training.

We encourage parents to bring children as young as six to worship services, and many even younger attend. It is a beautiful sight to see entire families praying together—provided the youngest members aren't wriggling and whispering to the distraction of all around them. It is hard of course, for the small fry to curb animal spirits during a long service which sometimes tries the self-control of conditioned adults. But we did it, and they can, if taught from the crib.

Likewise, they can be taught not to shove ahead onto public conveyances, and never to take a seat if an adult must stand. Nor does such teaching stifle personality development, as some pseudo-child psychologists would have us believe.

Few adults know how to make introductions correctly, yet the rules are simple and unvarying. One of the class periods in which we have most fun is that in which the boys and girls take turns introducing and being introduced, playing parts ranging from mother to the bishop. Afterward, they know who is to be introduced to whom according to age and rank without stumbling.

Etiquette is much more than knowing which fork to use, for good manners are an integral part of good character. A well-bred person, of whatever age, is comfortable and welcome anywhere, with anybody, under any circumstances. Actually, parents would benefit from a course in small-fry etiquette.

A ten-hour course in the daily vacation Bible school would prove to be valuable training in Christian living. It would ensure more orderly church-school classes in the winter, more worshipful church services the year round. Once tried, such a course would perhaps be sought by youth groups.

Already, with such a series of lessons not yet off the press, the superintendent of the winter weekday school in a large church has asked for them for an extra-curricular course.

Small-fry etiquette should be taught by a woman not only of Christian faith, but of firm conviction that such lessons are valuable. She would probably be a woman whose mother gave her just such priceless training. And she would find the the basic rules are the same now as they were then. Interpreting them for children and sharing their enthusiasm for behaving like nice people would add another star to her heavenly crown and a warm glow in her human heart.

Courtesy oldfashioned? It's timeless. It's modern. And the modern church will eventually teach it as matter-of-factly as it teaches the catechism.

— From *Church Management*, January, 1958, as reprinted in the *Gospel Herald*.

Announcement

Morden, Man. — The board of the Winkler Bible School is thankful to God for His marvellous provision of teachers willing to serve in the school during the coming school year. Instruction will again be given in four classes.

Teachers for the coming year are: Brother John Goossen, principal;

Brother Herman Lenzmann, assistant principal; Brother Jerry Hildebrandt, and Brother J. H. Quiring. An appointment for the music department will be announced later.

Applications or inquiries in connection with the school should be addressed to: The Winkler Bible School, Winkler, Man.

May the Lord bless the efforts of

the Bible schools and make many young people willing to utilize this opportunity to study God's Word.

The Board of Directors
Winkler Bible School

Applications Still Being Received

Winnipeg, Man. — Applications from students desiring to take Grades 9 to 12 at the M. B. Collegiate Institute should be sent in now, announced Henry Dick, principal.

Anyone contemplating entering one of these grades this fall should write now and ask for the school catalogue. Grades 7 and 8 are already full. Address correspondence to Mr. Henry Dick, 173 Talbot Ave., Winnipeg 5, Man.

Balzer—Krahn

A double ring wedding ceremony was conducted by Rev. G. Braun in the M. B. church, Saskatoon, when Serena, Nettie, daughter of Mr. and Mrs. Abe Krahn, became the bride of Mr. Ernie R. Balzer, son of Mr. and Mrs. Henry Balzer, all of Saskatoon.

Rev. Art Martens of Dalmeny assisted in the ceremony.

After a short honeymoon the couple will reside in Saskatoon. The groom will be teaching in the city.

On the Horizon

July 1 to 5. — Teenage camp at the Lake Winnipeg Mission Camp, Arnes, Man.

July 4 to 8. — Canadian Mennonite Brethren Conference at Hepburn, Sask.

July 4 to 9. — Annual sessions of Conference of Mennonites in Canada at Clearbrook, B.C.

July 8-17. — A ten-day children's camp at the Lake Winnipeg Mission Camp, Arnes.

July 19-28. — The second ten-day children's camp at Lake Winnipeg Mission Camp, Arnes.

July 29 to August 4. — Family Camp at the Lake Winnipeg Mission Camp, Arnes. Application

should be made now, since available space is going fast.

July 31 to August 2. — The annual provincial Sunday school conference of the M. B. churches in Manitoba will be held at Winkler Bible Camp, Burwalde.

July 31 to August 3. — Gospel Light Bible Camp at Clear Lake has a youth camp, with Rev. and Mrs. Mark Gripp as guest speakers. The children's camp is from August 4 to 13. More information may be had from Rev. Lawrence Warkentin, 834 Lorne Ave. E., Brandon, Man.

August 5-14. — Ten-day mission children's camp at the Lake Winnipeg Mission Camp, Arnes.

August 15-16. — Youth Camp at the Lake Winnipeg Mission Camp, Arnes.

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- Is war and violence unethical when exercised by the state?
- Can the state function on the love principle of New Testament teaching?
- What part can the Christian have in politics and in coercion?

In this book the author goes directly to the New Testament to find answers to these basic questions.

Archie Penner, born of Dutch Mennonite parents, was reared in rural Manitoba. Mr. Penner, who now has his B.A., B.D., M.A., and is now working for his Ph.D., has taught at the Steinbach Bible Institute and is now pastor of the Evangelical Mennonite Church at Steinbach, Man.



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