

Mennonite Observer

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

I Cor. 2:2.

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YOUR CHRISTIAN
FAMILY WEEKLY

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Teenager Drowns While Swimming

Abbotsford, B.C. — A 14-year-old boy from the Arnold settlement drowned on the afternoon of July 19 while swimming about one mile from home.

Benjamin Joseph Penner, son of Mr. and Mrs. Peter C. Penner, died despite the rescue efforts of two companions and the resuscitation efforts of others. Funeral services were held July 22 from the Arnold Mennonite Brethren church. Rev. Gustav Ratzlaff officiated. Other speakers were Rev. A. H. Wieler and Rev. Is. Toews, who spoke at the cemetery.

Benjamin was born on July 3, 1945, at Sardis, B.C. The family moved to the Arnold settlement in later years, where he attended the Upper Sumas school. He has been attending the Mennonite Educational Institute at Clearbrook, B.C., for the past two years, where he also accepted Jesus Christ as personal Saviour during evangelistic services by Rev. Henry Unrau. His brother Sam later led him into a deeper experience of the Lord.

Surviving are his parents; four brothers, Pete of Prince George, George of Deroche, John of 105-Mile-House, and Sam at home; four sisters, Mrs. Victor Stobbe, 105-Mile-House, Mary and Ruth in Vancouver, and Martha at home; and his grandfather, C. Penner.

Gives Reasons for Mission to Jews

Foam Lake, Sask. — It was our privilege to have a Jewish missionary, Rev. Harry Flumbaum of the American Association for Jewish Evangelism, in our midst on July 15. He told of his work in reaching Jews for Christ in the Winnipeg mission.

He spoke on the subject, "Why Missions to the Jews?" He gave six reasons:

- The Jews are just as lost as Gentiles or heathen without Christ.
- Christ commanded it, Mark 16:15, but many churches neglect the Jewish people.
- God said, "I will bless them that bless Israel" (Gen. 12:3). The Jew has everything but the Gospel: culture, wealth, a rich heritage. If

the Christian Church doesn't reach the Jew with the Gospel of Christ, who will?

- Christian Jews enrich the Church of Christ as a Jewish convert is usually a great missionary and witness to others. Examples of this are Ginsburg, H. J. Appelmann, Wolff.

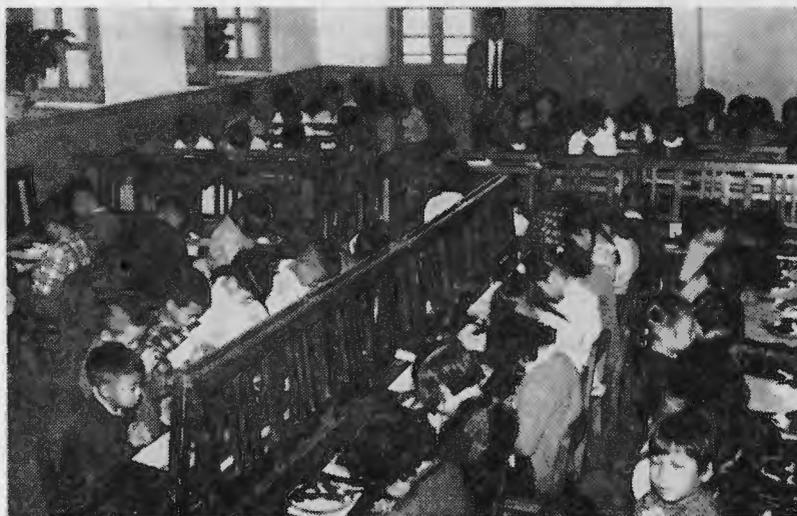
- In appreciation for what the Jew has done for us as Gentiles. They were the first preachers, they have kept the Word of God down through the years after it was written by Jews inspired of God, and have translated much of the Bible.

- The Jews are standing at the crossroad now. Many are hungry

for something other than Judaism and often fall for false cults. Our responsibility is to reach them today with the true Gospel of Christ.

He also showed a film entitled, "Three Minutes to Twelve." It showed Palestine today, with many Jewish immigrants returning. It also showed the contrast between new modern Jerusalem and the old part under Arab control, which is far behind in mechanization and industry. Truly, this film showed Bible prophecy being filled before one's eyes and causes one to realize that time is indeed growing short for "missions to the Jews" and Gentiles alike.

Photos Do Not Tell All



CHILDREN PRAYING say thank you at a Christmas party for 92 Chinese refugee children. The party was sponsored by the American Presbyterian Case Work centre in Hong Kong. Christmas bundles and the meat for dinner were much appreciated MCC gifts.

by N. Wingert, MCC Hong Kong

Emaciated mothers and ragged children usually make the best photo subjects for the publicity department of a relief organization. Hong Kong is a happy hunting ground for a photographer bent on collecting pathetic-looking subjects. Indeed, not long ago, in a tenement house where refugee families rent bed spaces, we ourselves came across a sunken-eyed skinny child which matches any publicity brochure picture we've ever seen.

We, too, have occasionally sent such "sympathy-provoking" photos to our organization headquarters. The pictures were not faked; our home folk need to see some of the tragic conditions as they exist in the world.

But we also periodically submit for publication some "brighter photos," the kind which do not give dramatic impressions of poverty. The happy smiling faces of refugee children at one of our Christmas bundle distributions on the resettlement-house rooftops is one of those included in our "brighter photo file."

The brighter photo needs to be interpreted, it does not tell all.

These, we know, have a double meaning. Whereas the meaning of a pathetic picture is easy to interpret, only those who know the tragic backgrounds of the families from which the smiling children come can identify what they see in the brighter photo. They know

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Revival Services and Baptism

Virgil, Ont. — Of great blessing for the Niagara M.B. Church were the Brunk Revival meetings in this district, which concluded July 26.

We may say to the glory of God that victories have been gained. Sinners have come to a saving knowledge of Christ, and Christians have been awakened to their great responsibility of living "out and out for Christ."

On August 2 our church observed a baptism service. Two believers followed the Lord in this step of obedience.

The choir served with two selections after which Brother Edwin Andres spoke on Romans 6. Rev. J. Pankratz served with the baptism.

The church gathered again in the evening when the two candidates were received into the fellowship of the church and the Lord's supper was observed. A time of testimonies preceded the message by Rev. J. Pankratz.

Welcome Missionaries on Furlough

Morden, Man. — A special program of welcome was held in the M. B. church here on July 19 for Rev. and Mrs. Ben Klassen and family, who have just returned after one term of service on the M. B. mission field in the Belgian Congo.

Brief speakers during the Sunday evening program were Rev. F. H. Friesen, local pastor, H. H. Klassen, and Peter Loewen. Henry Funk of Manitou sang a solo, while the choir under the direction of Ed Hamm sang several selections.

Rev. and Mrs. Klassen spoke briefly about their work with the natives in the Congo. They expressed a word of thanks to all those who had supported them on the mission field.

By request, Rev. Klassen recited some Scripture verses in the native language of the area in which they worked.

When trouble strikes, some people grow wings; others buy crutches.

EDITORIAL

Don't Silence the One Who Raises Questions

Questions are a sign of growth, a sign that there is life. A three-year-old that does not ask questions causes concern for this reason. Adolescents who ask no questions should also cause concern about their intellectual development. And church members who fail to ask questions are minus a sign of growing spiritual life.

That is why children and adults who ask questions should not be silenced—unless these are silly and pointless questions. Questions should be welcomed and answered in the spirit with which they are asked. For if questions are discouraged, a gradual decay of mind and spirit is sure to set in. Personalities may even be warped and spiritual growth stunted.

True, the ceaseless flow of questions from the lips of a child can become extremely tiring as mother is trying to concentrate on the correct measurements for the cake. Father's control over his temper may be seriously tried by continual interruptions as he reads the daily paper and tries to relax after a hard day. Older brother's concentration on his studies may become difficult by a persistent five-year-old's questioning. But how is a child to become acquainted with the complexities of life if he does not receive answers to his questions? How is he to learn about a loving heavenly Father who supplies honey for the bees, minute plants for the fish, and juicy worms for the bird's diet—and thereby recognize that God cares for him, too? And where will junior learn why babies are born in a hospital and birds sit on eggs in a nest if father and mother do not respond to his questions? True, his playmates may dispense some of this information—but would you want him to learn it from unclean lips?

The teenager can become exasperating at times when he does not accept the traditional facts and ways of life without serious questioning. He may even shock parents and older friends with questions that appear to reveal real doubt about the accepted truths of the Scriptures. At times he may even seem to be irreverent. Yet because he is at an age when the values of life must be integrated into an adult philosophy of life, he cannot be silenced merely because he is a bother, exasperating, irreverent and a doubting Thomas. To silence him will drive him away from us, for he will consider us intolerant, unable to understand the problems of youth, unwilling to look at life objectively. We must confess that there are people living without Christ today who turned from the Gospel because we intolerantly refused to listen to their questions. We must help youth find the answers to their questions—this is the way of Christ.

Church members who ask questions can upset the orderly routine of the business meeting. Some of the questions can be embarrassing because they reveal inadequate preparation, hasty decisions, slovenly service. They may even appear to question the authority of the established church leadership. If met fairly and honestly they will aid growth in the church. If they are suppressed, refused the floor, or indirectly ridiculed, the church is on the way to formalism, to a dead orthodoxy. The church leadership may be able to maintain a semblance of life and growth, but the spirit will be gone and in time the inner disintegration will be evident to all.

It seems that when the Apostle Paul wrote the letter to the Romans he had persons who were asking questions sitting opposite him. Again and again he takes up an issue as though someone had asked a question about it. He does not ridicule the one asking the question, nor does he denounce him for asking it. Carefully and systematically he answers the questions on the basis of the Gospel revealed to him by Christ. This is the attitude that leads to truth, that makes a re-interpretation of Gospel truth for our times possible, that helps us to shake the deadening cloak of formalism and traditionalism. It makes the Gospel relevant in every age, giving it that vitality and dynamic power that wins people and leads to advances on the spiritual front.

DEVOTIONAL

Self-Deception and How to Avoid It

By Editor A. W. Tozer in
The Alliance Witness

Of all forms of deception self-deception is the most deadly, and of all deceived persons the self-deceived are the least likely to discover the fraud.

The reason for this is simple. When a man is deceived by another he is deceived against his will. He is contending against an adversary and is temporarily the victim of the other's guile. Since he expects his foe to take advantage of him he is watchful and quick to suspect trickery. Under such circumstances it is possible to be deceived sometimes and for a short while, but because the victim is resisting he may break out of the trap and escape before too long.

With the self-deceived it is quite different. He is his own enemy and is working a fraud upon himself. He wants to believe the lie and is psychologically conditioned to do so. He does not resist the deceit but collaborates with it against himself. There is no struggle, because the victim surrenders before the fight begins. He enjoys being deceived.

It is altogether possible to practice fraud upon our own souls and go deceived to judgment. "If a man think himself to be something, when he is nothing," said Paul, "he deceiveth himself." With this agrees the inspired James: "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."

The further we push into the sanctuary the greater becomes the danger of self-deception. The deeply religious man is far more vulnerable than the easygoing fellow who takes his religion lightly. This latter may be deceived but he is not likely to be self-deceived.

Under the pressure of deep spiritual concern, and before his heart has been wholly conquered by the Spirit of God, a man may be driven to try every dodge to save face and preserve a semblance of his old independence. This is always dangerous and if persisted in may prove calamitous.

The fallen heart is by nature idolatrous. There appears to be no limit to which some of us will go to save our idol, while at the same time telling ourselves eagerly that we are trusting in Christ alone. It takes a violent act of renunciation to deliver us from the hidden idol, and since very few modern Christians understand that such an act is necessary, and only a small number of those who know are willing to do, it follows that relatively few professors of the Christian faith these days have ever experienced the painful act of renunciation that frees the heart from idolatry.

Prayer is usually recommended as the panacea for all ills and the key to open every prison door, and it would indeed be difficult to overstate the advantages and privilege of Spirit-inspired prayer. But we must not forget that unless we are wise and watchful prayer itself may become a source of self-deception. There are as many kinds of prayer as there are problems and some kinds are not acceptable to God. The prophets of the Old Testament denounced Israel for trying to hide their iniquities behind their prayers. Christ flatly rejected the prayers of hypocrites and James declared that some religious persons ask and receive not because they ask amiss.

To escape self-deception the praying man must come out clean and honest. He cannot hide in the cross while concealing in his bosom the golden wedge and the goodly Babylonish garment. Grace will save a man but it will not save him and his idol. The blood of Christ will shield the penitent sinner alone, but never the sinner and his idol. Faith will justify the sinner, but it will never justify the sinner and his sin.

No amount of pleading will make evil good or wrong right. A man may engage in a great deal of humble talk before God and get no response because unknown to himself he is using prayer to disguise disobedience. He may lie for hours in sackcloth and ashes with no higher motive than to try to persuade God to come over on his side so he can have his own way. He may grovel before God in a welter of self-accusation, refuse to give up his secret sin and be rejected for his pains. It can happen.

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Our Christian Family Weekly for Mennonites of All Age-groups

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Summer Work With a Build-In Plus

By the Editor

Some people are happy if they land a job for the summer. Others demand a well-paying job. But the type of worker you'll find in MCC Summer Service is looking for a job with a built-in plus.

That plus is an opportunity to witness fruitfully and to fellowship intimately.

His job may pay less than the average. The working conditions may not always be ideal. His superiors do not always understand him. All these do not matter—if there is the opportunity to witness individually and collectively as an MCC Summer Service unit serving "in the name of Christ."

That they are finding their opportunities for witnessing and for fellowship satisfying could be seen by any observer at the Manitoba MCC Summer Service retreat July 27 at Clear Lake. There as they gaily chattered or soberly discussed their service amid the tall evergreens, at the water, and in the log lecture hall at the two services, they manifested that cheery spirit and happy mood that characterizes people fulfilling a purpose in life.

A Highlight

For the nearly 90 young people who turned out at Clear Lake the retreat was one of the summer's highlights. Some had left their place of work before dawn, others came in a chartered bus that traveled for almost four hours, but all arrived with eager anticipation. They were glad for the day of relaxation, with no beds to make for bed-ridden patients, no battle of wits with a highly intelligent mental patient or the patient perseverant plodding with a child of sub-normal intelligence.

The paper hats especially made for the occasion introduced the members of the Brandon unit, which works in the Brandon Hospital for Mental Diseases. The skill at volleyball set apart the Portage la Prairie unit, who won despite the imaginative and rousing cheering of Brandon supporters. The all-girls unit from Ninette was no doubt happy to leave the T.B. Sanatorium and meet some hale and hearty unit members from other groups. The biggest splash was made by the Winnipeg unit, who arrived in the largest bus available in the Thiessen Transportation fleet.

Canada-wide Representation

They swarmed all over the camp grounds, milled around the museum and lecture hall, or settled down for a rest at the lakeshore. Introductions all round were in order. Abbotsford, Kitchener, Saskatoon, Didsbury, Winkler—and many more Mennonite centres were represented. There was the Paxman who had served in Nepal, come to meet

others serving in MCC work. There was the graduate of the Canadian Mennonite Bible College, the teacher, the nurse, the high school student from Horndean, the "graduate" of Ailsa Craig Boys Farm in Ontario—who is growing rapidly spiritually according to his friends. The variety in the group was astounding, especially when you started asking about church affiliation.

No Ascetics

These were no ascetics withdrawing from the world with a holier-than-thou attitude. These were no religious fanatics who wouldn't trade a Bible for a pile of blankets to warm patients. They were men and women who had chosen to enter into unit life in various institutions in order to be able to have a group witness, in order to encourage one another in Bible study and prayer sessions, and in order to make the unforgettable experience of fellowship with believers from a variety of Mennonite groups. As such they left a deep impression on all who had come to the retreat as observers, or as friends of unit members.

The afternoon session in the long lecture room proved to be heart-searching. Some of the questions asked are: Must we give a verbal witness in addition to a witness in life? Do the administration and staff members know and appreciate our purpose and motivation as units? How is our service different from that of the usual nurse or nurses' aide? Practical questions also were raised: Must we say grace all the time, or are there times when it would be a better idea to skip grace? Should we play poker with a patient who knows no other useful pastime?

Thinking Young People

That these were thinking young people was evident from the discussion. They did not merely want to do a job, they wanted to serve "in the name of Christ" and in the spirit of love that this implies. They wanted to have their witness get through to their superiors. They wanted to live a life that was exemplary, that would impress patients and staff with the joy of the Christ-life. True, some appeared a bit immature, but other more mature unit members could help them.

The picnic-style lunch under the trees was a bit late. Rev. Ed Metzler and family were to bring the food, but it almost seemed like sabotage when they arrived at 2:30 to tell a tale of three flat tires, and one broken spring during the last 24 hours—and a speed limit of 20 miles per hour during the last 30 miles because of a large bump on a remaining "good" tire. When served, the lunch was enjoyed all



MCC SUMMER SERVICE WORKERS gathered at Clear Lake on July 27 for their annual retreat. Here they are in front of the museum. To the back at the left is the lecture hall in which the group gathered for their services. This picture shows four of the five units in Manitoba: Manitoba Hospital for Mental Diseases, with Harold Dyck of Winkler as unit leader; Portage La Prairie unit at Manitoba School, with Henry Warkentin of Kitchener as unit leader; Ninette T.B. Sanatorium, with Susan Thiessen of Kitchener as leader, and Municipal Hospitals in Winnipeg, with Robert Sider of Fort Erie, Ont., as unit leader.

the more! The "supper" of barbecued wieners and juicy watermelon was a later treat.

Wandering about and meeting members of the various units proved to be an enriching experience. Everyone interviewed assured me that they considered the experience worthwhile. Several were in MCC Summer Service for the third and fourth year.

A teacher said that his years in MCC Summer Service had helped to widen his horizon immensely, had helped him to understand other Mennonite groups, had given him a better understanding of human nature and in this way contributed to his effectiveness as a teacher.

A Bible school student found that the unit life gave his studies new meaning. A CMBC student said, "In school we study theory; here we put it into practice."

For the Ailsa Craig graduate, unit life opened a whole new world. No one would have suspected that at one time he had been rejected by his parents, that he had been one of the most difficult boys at Ailsa Craig. The work of God in his life was evident.

Contribution of M.B.'s

After the final challenge that evening had been delivered by Brother Metzler, the long ride home on the bus began. This gave one ample time to review the events of the day, to analyze the motivation of the Summer Service workers, and to think about the contribution of Mennonite Brethren young people in this service.

Out of the more than 100 MCC Summer Service workers in Canada only 13 are Mennonite Brethren. Yet membership in the M. B. Church of Canada is about one-third of Mennonite membership in Canada. Why then are only so few, relatively speaking, entering such meaningful service? Is it lack of consecration? Is it lack of

adequate support by local church leadership? Is it prejudice born out of lack of knowledge? Is it resistance because some immature M.B.'s have failed to realize the purpose in MCC Summer Service?

It seems to me that the time has come to think about these questions, to examine the evidence, and to act accordingly.

Dedicate Addition to Salem Home

Winkler, Man. — Approximately 700 persons attended the dedication service for the 26-bed addition to the Salem Home for the Aged. A temperature of 90 degrees failed to discourage the visitors, who sat on benches outside during the service on Sunday, July 26.

Bishop J. M. Pauls opened the dedication program. He was followed by Bishop Paul J. Schaefer, who delivered the dedication message in the German language. Rev. W. Falk and Rev. H. P. Harder led in the dedicatory prayer.

D. P. Peters, building committee chairman, gave a detailed report on the building program, which commenced last fall. He was followed by C. W. Thiessen, chairman of the finance committee, who reported that the cost to date of the new addition was \$48,852. Of this amount \$28,618 went for material. The Salem Home Society received a \$6,100 grant from the government toward financing the new building, and it hopes to receive an additional grant. Donations to date are nearly \$10,000.

Following the dedication, D. J. Hildebrand, managing secretary of the home, conducted a guided tour of the new addition and the original section of the home.

Salem Home for the Aged was built in 1956 as a 44-bed home. The cost was \$120,000.

Trainees Meet at Akron Before Sailing



TOURING WASHINGTON, D.C., before leaving America for their eight homelands, the 34 MCC exchange trainees stopped in government offices to chat with U.S. government officials. Behind the desk are Senator A. F. Schoepel, a Kansas senator, and Mr. J. Harold Sherk, executive secretary of National Services Board for Religious Objectors. Pauline Jahnke, MCC trainee administrator, stands in the right hand corner.

Akron, Pa. (MCC) — Thirty-four trainees from eight foreign countries left for their homeland July 28. As guests of the Mennonite Central Committee the ninth group of trainees completed a year in America. They lived in Mennonite homes and divided their year's stay into two six-month periods so that they could work and live in at least two different states.

Their purpose of being here was one of "friendship and understanding between neighbors; to get acquainted with the United States—its people, its way of life and its family and community living." While in their new environment the trainees became temporary members of American families in the homes of their sponsors, as well as becoming an integrated part of the social orbit of the community and church in which they lived.

In the trainee representation were 18 young people from West Germany, one from Luxembourg, seven from the Netherlands, one from Japan, four from France, one from Uruguay and one from Paraguay. Occupationally the group included farmers, housekeepers, nurses, children's workers, construction men and secretaries.

Recapitulating their stay in the states they all had generous things to say about America: "We were always greeted everywhere with friendliness," said Roely Beintema, of Drachten, Holland.

Marie Claire Kohler, of Belfort, France, said that she was overwhelmed with what she found here. "I wouldn't want to live in America," she said, "because my family is in France, but I certainly want to try and come back again."

The language barrier was troublesome for some of the visitors. Gerhard Dyck, Frankfurt am Main, Germany, said that he knew no English when he came here. He spent his first six-month period working in a furniture factory in

Indiana. "There was a man there who spoke German," he said, "and another who spoke Swiss German, so that I never really needed to know English."

He said he ran into trouble, though, when he arrived in Inter-course, Pa. "All they spoke there was Pennsylvania Dutch and I couldn't understand a word of it; so I was forced to learn English."

Mieneke Knipscheer, of Groningen, Holland, said that her language problem was a result of learning British English in school. "I couldn't understand what everybody was saying here at first."

Heinrich Dueck, of Uruguay, and Rudolf Loewen, of Paraguay, are both sons of settlers who left Germany to join the farmers in the South American Mennonite settlements. They said they were impressed with the way Mennonites "form a sort of family and use their churches for both religious and so-

cial purposes in the United States."

Before leaving Pennsylvania the trainees were entertained at the home of Enos Witmer (Lancaster, Pa.) with a farewell picnic on July 23. On July 25 the group returned to MCC headquarters after a sightseeing tour of Washington, D.C. Sunday, July 26, the trainees left Akron for a hasty tour of New York City and went on to Montreal, Quebec where they met their ship. Pauline Jahnke, MCC trainee program administrator, organized and conducted the group's activities.

Because of the positive results of the trainee arrangement MCC is interested in continuing and enlarging its trainee program. On Aug. 21 a tenth group composed of 36 Europeans and two South Americans will arrive in New York City to begin their first six-month term of living and working in the United States.

He Wanted Christian Companionship

By Anne Sandberg

At the close of a service in Detroit, Mich., one evening in June, 1957, a worried-looking Christian approached the pastor and his visiting evangelist.

"Please pray for me," he implored. "I'm the only Christian in my department at the shop. You don't know how hard it has been. Day in and day out, for ten years now, I've had to put up with cursing, vile-talking sinners who have no use for Christianity. I'm heart-sick over it."

"I've even tried to get into some other department in the hope of finding a Christian, but in vain. I'm desperate. Please pray that I'll find another job among Christians."

The evangelist laid his hand on the man's shoulder and prayed: "Lord, you see the desire of this

brother for Christian fellowship. And I'm sure, Lord, it's a fine desire. And he tells me, Lord, that he has been working in the same place for ten long years and apparently hasn't won a soul to Thee."

The man began to squirm.

"O God," the evangelist continued, "I pray that Thou wilt make this man so ashamed of his selfishness and indifference to the spiritual welfare of his fellow workers that he won't be able to sleep or rest until he has won some of them to Thee."

Angry and embarrassed, the man fumed, "I didn't ask you to pray like that!"

"Im sorry," replied the evangelist. "But that's the prayer the Lord laid on my heart."

The man stormed out of the

prayer room and stayed away from church all week.

The following Sunday he returned, radiant-faced and eager to tell his story.

"God has answered your prayer," he exclaimed to the evangelist. "He enabled me to lead one of the men to the Lord. And now at last I have a Christian fellow workman. We have wonderful times together."

A week later he returned with a still more glowing report: "I won two to Christ this week."

Thrilled with his new success as soulwinner, the man continued witnessing until he had won eight men to the Lord in his department. Then he began to joyfully testify to men in other parts of the shop. Within two months, fifteen of his fellow workers accepted the Lord.

And now he has plenty of Christian companionship, for daily at lunch time the men gather for prayer and fellowship.

(This true story was related by Robert Lichty, Atlanta, Ga. He has given permission for its publication.)

Gospel Herald.

Photos Do Not Tell All

(Continued from page 1-3)

that the smiles and the cleaner-than-could-be-expected clothing are the reflections of the resilient and stoical character of the parents; the children have learned from their parents how to smile through tears.

The mother of such a family washes and charcoal-irons her boy's only shirt at night so that it will be fresh to wear in the morning. Such a mother deserves to be helped as much as does the discouraged mother who lets her boy and his shirt get dirtier with the days until the boy is a fit subject for the tragic type of photo.

Need does not always go begging; it is not always plain to see. And need that hides and smiles calls for admiration on top of sympathy. The photo of a ragged beggar with his pathetic penury poses may cause immediate reactions. Some concern, however, should be reserved for the mother who smiles and silently suffers while her children are experiencing unknown fates in Mainland China.

We cannot stop lifting the dead-weight off those who are down; but let us not neglect to offer helping hands to those who gamely bounce back from their year to year bouts with destitution. Courage needs encouragement as much as does discouragement.

Future Subscribers

Peter and Jessie Penner, Chilliwack, B.C., are happy to announce that their chosen daughter, Ruth Catharine, came to live with them on July 29. She is a sister for Robert.

Three Camps for B. C. Mission Children

By Nick Dyck*

With joy and praise to our God in our hearts we descended the steep road leading from the camp grounds of the M.B. Camp Society. Three weeks of rich blessing at the camp near Cultus Lake had ended. Looking back we can say with Jacob of old as he meditated on his midnight experiences: "Surely the Lord is in this place."

It all began a number of months ago when the field director of the West Coast Children's Mission, Rev. John Reimer, was asked to call an organizational meeting to work out a plan governing camp activity for 1959. Present were the brethren in charge of Fraser Valley WCCM stations, Sunday school superintendents of various mission Sunday schools, as well as WCCM representatives from local M.B. churches.

Organization

Those present elected the five brethren acting as pastors on the stations, together with the field director to form the board of governors responsible for this year's camp. This included the brethren Peter Boschman, Harrison; John Esau, County Line; Frank Koop, Queensboro; Jake Neufeld, Otter Road; John Reimer, field director, and Nick Dyck, McConnell Creek.

Much prayer and planning preceded the actual program. For most of us it was a new venture. Looking back we must humbly confess, that the Lord blessed in spite of us.

Ehree Camps

Our program was divided into three weeks: July 6-12, boys aged 9-12 years; July 13-19, girls 9-12; July 20-26, young people, 13-16. A total of 170 campers attended during these three weeks. During the first week, 9 counsellors instructed the 78 boys. The following week, 9 counsellors instructed 67 girls, and for the final week we had 4 counsellors for the 25 young people. Approximately 80 per cent of our campers came from the mission stations and mission Sunday schools, the remainder from our M.B. churches.

A great variety of personalities, with almost as many different backgrounds, assembled each day to participate in the daily program. This included camper's quiet time before breakfast, cabin clean-up immediately after breakfast, followed by a 30-minute chapel period beginning at 9:00 o'clock. After one hour of supervised recreation, all campers assembled around their cabin leader for the daily Bible lesson.

Use Scripture Press Course

The Scripture Press material used provided a Bible study course for an outdoor setting, a memory

verse selection, as well as suggested nature and science studies with spiritual applications. We have been deeply impressed with the high interest shown in Bible study by these age groups, especially by the intermediates, who often regard Sunday school and Bible study with apathy. We trust the seed of the Word will continue to bring forth fruit in its season.

Following a brief rest period in the afternoon, our sports director, Mr. Boschman, provided a full schedule of activity for every camper. This included hiking, swimming, softball, volleyball, archery, etc.

Evening services every day at 7:30 p.m. provided a highlight for the day's program. This was the time of the day when campers, staff and visitors would relax around a campfire and enjoy the singing, the testimonies, as well as a challenging message from the Word of God. Several times a week a good film was added as an extra feature.

No Altar Calls

Although no altar calls were given during the evening services, every camper was advised to seek out his cabin leader and share with him or her any spiritual problem. It was the concern of the entire staff to refrain from exerting emotional pressure, and rather appeal to the will of the child. Self-denial was called for as the camper went to his or her cabin leader for guidance. Percentage-wise, there were many decisions for Christ, possibly above our expectations. We commit every one to the Lord of the harvest, trusting our good and great Shepherd to care for His little lambs, who for a brief period of time were entrusted to our care. Let us pray together that all may grow up in the Lord Jesus Christ in spite of the adverse home conditions of so many of the children.

We take this opportunity to encourage every Sunday school teacher in our area to check on each camper and lead them on to an abiding relationship with Christ, thereby fulfilling the command of the Lord, "As ye have therefore received Christ Jesus the Lord, so walk ye in Him."

God Answered Prayer

The entire staff has been very conscious of the Lord's guidance and provision during these weeks. For example, it was hard to determine the exact number of campers who would come, therefore it was equally difficult to determine the exact number of cabin leaders required. By July 5, eight cabin leaders had sent in application forms. The following afternoon the

boys camp was to begin. On Monday morning I was unexpectedly asked whether we needed another counsellor. This particular brother had been praying for some time, asking the Lord to grant guidance and possibility if He wanted him at camp. God wonderfully answered that prayer. That very morning he had been laid off work for one week. Monday evening when registration of campers was complete, we noticed that God had provided exactly the right number of counsellors. Others had similar experiences.

Another example we find in our need for a cook. It was no small task to assume responsibility to cook for 95 people three times a day. Although we had contacted various persons, it seemed impossible to find the right one. Camp was less than a week away, when Brother John Esau consented to undertake this very important part of camp duties. He, together with his helpers, did a splendid work during these 3 weeks, providing very palatable meals, as well as adding to the spiritual diet with vocal selections from the kitchen staff.

Tragedy Strikes

It is with deep sorrow that we must also report of the tragedy experienced during our second week of camp. On July 16, about 3:30 p.m., Sharon Sullivan, age 11, was playing in about 3½ feet of water with other girls her own age. Suddenly, she slipped under the water and never came up until her body was finally recovered from 5 to 10 minutes later. Since there was no struggle it was difficult to locate her body immediately. Artificial respiration was applied immediately by a qualified first aid man. Doctors and RCMP, as well as Parks Board officials were on the scene within a few minutes, but in spite of every effort, the young life could not be recovered. Sharon Sullivan, we trust, is with the Lord. Although shy, she confessed Christ as Saviour the night before.

Although all officials attending the scene of the accident have declared the staff free from all negligence, yet we have a deep sense of responsibility toward Sharon and her parents. We do not understand why the Lord should choose to bless us so with souls saved on the one hand and then take a young life out of our midst on the other. We stand in silence and commit this also to an omniscient God, trusting that His will may be accomplished in us as well as those whom it concerns.

Fine Attitude By Parents

We are truly grateful for the very considerate attitude of Mr. and Mrs. Sullivan and relatives. We are even more humbled by their

personal concern for the welfare of the camp. May the God of all comfort also comfort their hearts.

We feel deeply indebted to every prayer warrior, who has faithfully upheld the work of the camp even during this time of crisis. We believe God has answered prayer in many details which we have not time nor space to mention here. We find only one answer to this tragedy, "It is the Lord."

With this comfort we wish to press forward in prayer and service, desiring God's will above all for every undertaking in the future. May we all be challenged to continue in fellowship and faithfulness in labour until Jesus comes.

*Camp director for the three camps sponsored by the WCCM.

DVBS at Foam Lake

Foam Lake, Sask. — Twenty-four pupils were enrolled in the DVBS held in the M.B. church here the week of July 13 to 17. Three teachers gave instruction: Miss Nettie Petkau of Foam Lake Beginner class, Miss Tina Dyck of Hague Ferry, Primaries, and Mrs. H. Pankratz of Foam Lake, Juniors, Miss Roseanne Kehler and Miss Agnes Giesbrecht supplied the necessary music.

A closing program was held on Friday evening, with all students taking part in various items.

Rev. J. H. Kehler was unable to be present during this week of DVBS, as he was seeking medical help in Saskatoon. He is now recovering from an operation performed on July 20. He is in the City Hospital and doing well, according to the report from Mrs. Kehler, who returned home on July 25. We thank and praise God that His grace has been sufficient for all needs at this time.

The Bible Today

A colporteur has been described as "a man with a bag in his hand". This bag or sometimes a pack is filled with Bibles, Testaments, and Gospels in the language or languages of the territory in which he serves.

"The work of colportage," writes Monsieur J. Blumenthal, General Secretary of the French Bible Committee, "remains the most effective means of contact with the general public, — — — the increasing use of Bible stands at trade fairs is also a method used in a growing number of localities for the strengthening of the witness of the Church. Some of our colporteurs have attended inspirational gatherings at Boulogne-Sur-Seine, the Franco-Belgian Colporteur's Conference at Amougies, and fine young people from France went to the Youth Camp in Austria."



THE Young Observers

Let's Visit a Minute

Dear Boys and Girls,

A little boy once set out with some friends to meet the caravan bringing the circus from the next town. All day the mother looked for him to return, but when evening came he still had not come along. So together with their neighbors, the parents started out to look for Eddie, for that was his name.

The searchers walked for many miles. One person they met told them that Eddie had been seen at a bridge on the outskirts of town. But that was the last anyone seemed to have seen of him. But as the searchers went down the country roads, asking at every house, they finally heard that a lost boy had been found by the wayside. He had been crying and had been taken to a nearby farmhouse. Joyfully the parents hurried to the farmhouse, where there was a tearful reunion with Eddie.

This little boy, even though he knew his name and could say his home address, was lost. He could not find the way home by himself. Even so those who do not yet have the forgiveness of sins are lost. They may know that there is a home in heaven. They may know who they are, but until Jesus shows them the way home through the confession of sins and acceptance of Jesus as Saviour, they are lost. Are you lost because you are still a sinner, because you have not let Jesus cleanse your heart from sin? Then let Jesus show you the way home—he has done that in the Bible, if we will but read the Bible.

Love, Aunt Selma.

The Flare at Sea

I was born on a strange day and into a strange home. The day I was born a terrible storm wrecked many ships and many lives were lost. My home was a lighthouse on an island four miles away from any land.

My grandfather, old Sandy Ferguson, was one of the lighthouse men whose duty it was always to keep these lamps in order and to light them every night. He was a clever, active old man, and did his work well and cheerfully.

At the time my story begins I was nearly twelve years old, and daily growing taller and stronger. It was a dark November evening and we were sitting at tea. We were planning what we would do the next day, when the door suddenly opened and Mr. Millar put his head in.

"Sandy, quick!" he said. "Look here!"

My grandfather and I ran to the door and looked out over the sea. There, about three miles to the north of us, we saw a bright flare of light. It blazed up for a moment or two, lighting up the wild and stormy sky, and then it went out, and all was darkness again.

"What is it, Grandfather?" I asked. But he did not answer me. "There's no time to lose, Jem," he said: "out with the boat, my man!"

"It's an awful sea," said Millar, looking at the waves beating fiercely against the rocks.

"Never mind, Jem," said my grandfather; "we must do our best." So the two men went down to the shore, and I followed them.

"What is it, Grandfather?" I asked again.

"There's something wrong out there," said he, pointing to the place where we had seen the light. "That's the flare they always make when they're in danger and want help at once."

"Are you going to them, Grandfather?" I asked.

"Yes, if we can get the boat out," he said. "Now, Jem, are you ready?"

"Let me go with you, Grandfather," I said; "I might be able to help."

"All right, my lad," he said; "we'll try if we can get off."

I can see that scene with my mind's eye as though it were but yesterday—my grandfather and Mr. Millar straining every nerve to row the boat from land, while I clung on to one of the seats and tried in vain to steer her. I can see poor Mrs. Millar standing on the pier with her shawl over her head watching us, and two of her little girls clinging to her dress. I can see the waves, which seemed to be rising higher every moment, ready to beat our little boat to pieces. And I can see my grandfather's disappointed face, as, after many a fruitless attempt, he was obliged to give it up.

"It's no use, I'm afraid, Jem," he said at last; "we haven't enough hands to manage her."

So we got to shore as best we could and paced up and down the little pier. We could see nothing more. It was a very dark night, and all was perfect blackness over the sea.

The lighthouse lamps were burning brightly; they had been lighted more than two hours before. It was Millar's turn to watch, so he went up into the tower, and my grandfather and I remained on the pier.

"Can nothing be done, Grandfather?"

"I'm afraid not, my lad. We can't make any way against such a sea as this; if it goes down a bit, we'll have another try at it."

But the sea did not go down. We walked up and down the pier almost in silence.

Presently a rocket shot up into the sky, evidently from the same place where we had seen the flare.

"There she is again, Alick! Poor things! I wonder how many of them there are."

"Can we do nothing at all?" I asked again.

"No, my lad," he said; "the sea's too much for us. It's a terrible night. It puts me in mind of the day you were born."

So the night wore away. We never thought of going to bed, but walked up and down the pier, with our eyes fixed on the place where we had seen the lights. Every now and then for some hours rockets were sent up; then they ceased, and we saw nothing.

"They've got no more with them," said my grandfather. "Poor things! It's a terrible bad job."

"What's wrong with them, Grandfather?" I asked. "Are there rocks over there?"

"Yes, there's the Ainslie Crag just there; it's a nasty place that—a nasty place. Many a fine ship has been lost there!"

At last the day began to dawn; a faint gray light spread over the sea. We could distinguish now the masts of a ship in the far distance.

"There she is, poor thing!" said my grandfather, pointing in the direction of the ship. "She's close on Ainslie Crag—I thought so!"

"The wind's gone down a bit now, hasn't it?" I asked.

"Yes, and the sea's a bit stiller just now," he said. "Give Jem a call, Alick."

Jem Millar hastened down to the pier with his arms full of rope.

"All right, Jem, my lad," said my grandfather. "Let's be off; I think we may manage it now."

So we jumped into the boat and put off from the pier. It was a fearful struggle with the winds and waves, and for a long time we seemed to make no way against them. Both the men were much exhausted, and Jem Millar seemed ready to give in.

"Cheer up, Jem, my lad," said my grandfather; "think of all the poor fellows out there. Let's have one more try!"

So they made a mighty effort, and the pier was left a little way behind. Slowly, very slowly, we made that distance greater; slowly, very slowly, Mrs. Millar, who was standing on the shore, faded from

our sight, and the masts of the ship in distress seemed to grow a little nearer. Yet the waves were still fearfully strong, and appeared ready every moment to swallow up our little boat. Would my grandfather and Millar ever be able to hold on until they reached the ship, which was still more than two miles away?

"What's that?" I cried, as I caught sight of a dark object, rising and falling with the waves.

"It's a boat, surely," said my grandfather. "Look, Jem!"

It was a boat—a boat bottom upwards.

As we drew nearer to the ship we could see that it was a large ship, and we could distinguish many forms moving about on deck.

And now we were so near to the vessel that had it not been for the storm we could have spoken to those on board. Again and again we tried to come alongside the shattered ship, but were swept away by the rush of the strong, resistless waves.

Several of the sailors came to the side of the ship and threw out a rope to us. After several tries, I finally managed to clutch it.

"Now," my grandfather cried. "Steady, Jem! We shall save some of them yet!" and he pulled the boat as near as possible to the ship.

On the ship a man was standing by the rope with what appeared to be a bundle in his arms. The moment we came near, he seized his opportunity and threw it to us. My grandfather caught it.

"It's a child, Alick!" he said. "Put it down by you."

Just at this moment Jem Millar seized his arm. "Sandy! Look Out!" he almost shrieked.

My grandfather turned around. A mighty wave, bigger than any I had seen before, was coming toward us. My grandfather hastily let go the rope, and we just got out of the way of the ship before the wave reached us. And then came a noise, loud as a terrible thunder-clap, as the mighty wave dashed against Ainslie Crag. I could hardly breathe, so dreadful was the moment.

When we looked back, the ship was gone! That mighty wave had broken its back and shattered it into a thousand fragments. Nothing was to be seen of the ship or its crew but a few floating pieces of timber. All had perished except the child lying at my feet.

This amazing story about the little girl rescued at sea goes on to tell how she becomes Alick's playmate, how finally some relatives are found, and how Alick's father comes to take him off the island. But the best thing of all is that grandfather and Alick come to know the Lord Jesus. All this is in the book called *Saved at Sea*, which you can get for 35¢ from

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But Not Forsaken ★

by Helen Good Brenneman

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(20th Installment)

The children sat down at the table and spread out their few materials: a Testament, a pencil, and a notebook for each child. Because there was no paper available for correction and reprint of textbooks written during the Hitler regime, all of the schools had to get along without textbooks until the 1948 currency reform. Thus, assignments were carefully copied by the students in their notebooks. Hansie was working at his arithmetic problems; Rosie painstakingly copied a verse from her Testament.

"Now where did you say you got those lovely Testaments?" Maria whispered, for she was fast learning that anything above a whisper was easily overheard.

"Some Sunday school class in Canada sent them, Mamma."

"From our dear brothers and sisters in the Lord, our teacher told us." Rosie's voice rose louder than it should have, and Maria held a finger to her lips.

"Do you think we'll hear from our relatives in Canada sometime like the Edigers did, Mom?" Rosie lowered her voice, fiddling with her braid and looking wistful.

"They got a box, and Rita told me that it had all kinds of things, chocolate and a dress for her and some coffee that Rita's mom traded downtown for a pair of glasses. Oh, my, I wish our relatives would send us a box."

"Shh." Maria felt ashamed. "Don't let anyone hear you talk like that. As though God hasn't been good enough to us, to bring us here, to make me well, and to give us such beautiful clothes. Shame on you, Rosie!"

"Yes, you ought to be ashamed. Don't let us hear you say anything like that again."

"You stop telling me what to do." "Children!"

How long Maria slept she didn't know, but when she got awake, Hansie had gone to wash for dinner. Maria walked toward the women's washroom, feeling respectable again, like a real mother in a real home. She looked down and fingered the lovely print dress which had come in with a shipment of clothing from America and which had been fitted on her only yesterday. What an improvement it was over the hospital gowns she had to wear so long!

"God bless whoever sent this dress," she murmured, wondering what the donor looked like and

whether she was rich or had given out of the little that she had,

"Oops! O, I'm sorry, lady; I didn't see you coming around that corner."

"That's all right. I wasn't looking where I was going. I guess I was daydreaming."

She stared at the young man who was bowing and making apologies for running into her. That face—wasn't that the same boy who had reminded her of someone before? Who did he resemble? And why did he look at her so oddly and then turn away, as if he almost recognized her, too?

Should she call him back? Apologies made, he had turned to go again.

"Just a minute, son. Would you mind if I ask you who you are? You look so familiar."

"You mean you felt that way, too?" He laughed. "My name's Franz Gaeddert and I'm from Alexanderwohl."

She felt her eyes filling with tears. Then it was Gisela's son. "Your mother was Gisela Hiebert Gaeddert? Do you remember her cousin, Maria Penner, or were you too young to remember?"

He laid his hand on her arm. "Cousin Maria, of course I do. I'm on my way back to the factory now, but I'll drop in this evening for a chat. Tell you what, I'll bring my supper over and eat it with you."

"How wonderful! But Franz—" She hesitated, but she had to ask. "Just one thing more. Are any of your folks—alive?"—

The boy kicked an imaginary something with his foot and tried to give the information as he would cold statistics.

"Mom, Siberia; Dad died before I left; Sister Elizabeth married, widowed, and now in the MCC camp in Backnang. She might come here later. The rest—well, you know the story. Only God knows where they are."

Their eyes locked for what seemed a very long moment. Then, embarrassed, the boy turned to go.

"I do hope Elizabeth can come."

"So do I." He grinned. "Don't forget—company for supper."

She watched him hurry down the narrow aisle, one hand in his pocket, his tall, rather sturdy frame seemingly confident. He had a way about him that gave you the impression he was very sure of himself, almost indifferent to the tragedies that made up his past. But in that moment when the years had been bridged and understanding built up between them, Maria had

seen the same frightened little boy she had known only a few years before. How strange it was that she hadn't known him at first sight, that day he had looked into her hospital room!

Trouble might come double, but blessings do, too, Maria thought, as she gathered up her dinnerware and joined her children in the line. She still had not gotten over the surprise of finding Elfrieda, a charming girl who had also received spiritual help from the minister at Stony City. Elfrieda was doing stenographic work in the immigration office of the MCC.

Now Franz had made complete her first day out of the hospital, for he, too, was a human tie between her old world and her new. Hansie needed the companionship of an older boy, and she needed the reassurance of Franz's smiling personality. But more than anything else, Franz symbolized to Maria hope, the hope of finding someone far dearer to her than her cousin's son.

CHAPTER 17

"Now, Hansie, go right to the supper line and don't waste time. We're having a guest for supper, you know."

Maria watched the busy young figure disappear through the door, soup kettle in one hand, ration card in the other. She wondered how much he had grown since that day in early November when they had stumbled into the hospital door at Gronau. With a sufficient diet and the extra nourishment the MCC had given the children, new vigor and vitality had penetrated their beings and new problems had arisen with this fresh energy. Rosie, now, she could trust anywhere, but Hansie was so curious and sociable and full of ideas that she never knew what would happen next. She was reminded of his first venture at walking, when she had to follow him about to protect him from catching his clothes on fire or getting under the horses' hoofs in the barnyard. Only now Maria dared not be so obvious in her solicitude of Hansie!

Rosie was setting the table.

"I have an idea, Mother," the girl suddenly exclaimed, her face lighting up. "Let's use that beautiful handkerchief Sister Lisa gave me for a centerpiece, and set the jar of wild flowers on it. Then it will really look like company."

"Why, that's a fine idea, Rosie. By the way, how is that motto coming along that you are making at school?"

"Oh, Mother, I haven't even started it yet. There aren't enough colors to go round; so the teacher told some of us to think of our verses and plan our mottoes real well while the others make theirs. I'm in the last group."

"Well, I'm really glad you didn't start yours yet, because I know of a wonderful verse you might like to

use." She tried to make her voice sound casual, in spite of the sudden inspiration that had just come to her about Rosie.

"What, Mom, what—oh, just a minute, there's somebody at the door."

"Come in, please, come in."

Franz stuck his jolly face through the opening in the shimmying doorway.

"It's just me. Who's going for your supper?"

"Hansie went. Do you know my children, Franz?"

"I remember seeing this little girl and her brother often, but didn't know before they were my cousins. Sure, I know Hansie; I'll find him and come back with him."

"Good!"

"He's nice, isn't he, Mother? Now, come on, tell me what that verse is."

"We'd better let it stay a surprise." Maria was getting more ideas.

"I like surprises," Rosie was saying, putting the final touches on the table. "Good surprises that is, not the kind that come in the middle of the night."

When the steaming kettle of bean and potato soup was placed at one end of the table and the boys and Rosie were seated on the cot with the table pushed up close to their knees, when all heads had bowed for the usual "Segne Vater, diese Speise", Maria ladled out the soup into the heavy china dishes. Then she poured the milk for the children and divided out the evening portions of bread and cheese. Franz had brought along his own dry rations.

"How old are you now, Franz? Why, I don't think you were any older than our Hansie when I saw you last." She could still see the barefoot boy coming in from milking. The face was the same, except that the eyes looked wiser and experience had penciled a few thin lines across his forehead.

"Twenty."

"It hardly seems possible."

She stole a quick glance at his face again, noting a slight scar on the cheek that wasn't there when she had known him before, noticing also the clean blue shirt, open at the neck, and the dark, slicked-down hair.

"A lot of things have happened for all of us since that time." He quickly changed the subject. "You just got out of the hospital, didn't you?"

"Yes, this is the first supper I'm eating with the children. You're helping us celebrate. I can't describe how I feel—like a bird out of a cage, or something. I wish I were a poet; I'd like to write it down."

"I know how you feel."

"Were you in bed for a long time once?" Rosie wanted to know.

"It was more than being in bed. I was prisoner-of-war for two years."

(To be continued)

Wedding Drums in Halmahera

By Helen Rutt, MCC Indonesia

June has passed. As in America so in Indonesia June is the month of weddings. In a brief wedding narrative I shall attempt to present a picture of an Indonesian marriage ceremony I attended. The wedding couple involved in my account is Cory, a school teacher, and Jan, who does the fingerprinting at the local police station.

When Cory and Jan decided to get married permission first had to be granted by Cory's parents. Then, the two families met to discuss a suitable dowry which included such things as cloth, money, lamps, food and other goods. Following these prerequisites the wedding date was established.

At intervals several days before the wedding we began to hear the beating of drums from the groom's home. Unfortunately the morning of the wedding dawned with cloudy skies and occasional showers. Between the showers Jan's family, including close and distant relatives, proceeded to the bride's home. The women led the way. Older women were in front with flowers tucked in their hair and a second sarong folded and thrown over their shoulders. As they walked they ronggenged to the accompaniment of drums. (The ronggeng is a simple native dance.)

At Cory's home, under a roof made from the leaves of the sago tree, were tables laden with woven mats called tikars, rice in fancy woven bamboo containers and several kinds of confections. After everyone was seated on benches and had chatted awhile, several speeches were made by members of Jan's family, and tea and cookies were served. More ronggeng followed. A little later the guests left with the tikars and rice. Incidentally, the tikars were used as umbrellas while it was raining. This practice reminded me of pictures of a magician's magic carpet with the people walking underneath instead of riding on top.

About 3:30 that afternoon the groom's family went to get the bride. First in the procession were the women who again were ronggenging, next came the orchestra with its bamboo instruments. Then appeared the decorated, open jeep in which Jan was seated, followed by a truckload of friends. At a neighboring house where Cory was waiting another orchestra was playing. After the bride and groom were settled in the jeep, they were taken to the government office for a civil ceremony. The civil ceremony was followed by a service in the church.

In the evening Cory's parents gave a grand reception. When we arrived to greet them Cory and Jan were seated on an attractively decorated throne. Cory was dressed in a typical Western white gown

and veil and Jan was attired in a black suit. Social propriety demands that the bride and groom do not smile and talk during the reception. After being seated we were served tea and cake. While speeches were being made, we ate goat soup, rice, chicken balls, "hot" vegetables, and goat sates (which are similar to kabobs at home.) The master of ceremonies repeated the essence of the talk after every speech.

About 10:00 the music and dancing began. The native ronggeng was interspersed with modern dancing. These receptions usually turn into all night affairs. If you want to leave before dawn, you must receive permission from the bride and groom. Many are refused the first time they ask; there is nothing to do but sit down and try again later. Fortunately, we have never been refused permission to leave when we requested it.

Festivities at Jan's home began the next evening. The festivities at the groom's home stem from the old customs practised before the Dutch brought the Western customs with them into Indonesia. Again some of Jan's family accom-

panied Cory from her home to his home. This time she was barefooted and dressed in kabaja, sarong, flowers and ornaments in her hair. Following Cory were six fellows carrying a decorated bed, a four-poster bed with the mosquito net decorated with paper flowers. Other people carried cabinets, household furnishing, baskets of firewood and bananas strapped to their backs, woven rice containers as well as trays of cakes and cookies balanced on their heads. Jan's family contributed the fish and drink for the eating. The wild beating of drums continued for about 12 hours. There was much drunkenness, wild hollering and dancing at these parties. In fact, I am writing this report to the sound of the drums and boisterous shouting of the second night's festivities. Though we have already had two days of celebration they may continue three or four more nights.

Christian missionaries came to this part of Indonesia about a hundred years ago. We recognize that it is hard for the Indonesian to give up old customs. Some of the young people are not in favor of these activities but eventually give in to social pressure. Yet, it seems these primitive indulgences will die out with the passing of several more decades.

family arrived unannounced around noon on Sunday without any dinner. Mornings when she could not visit the hospital she had to be busy, or her refugee mind already filled with many worries and fears would dwell on her fear for her son. So, she peeled potatoes and darned socks, asking nervously, anxiously, if every little thing she did was all right. Her son, nevertheless, died. His death caused us to do some sober reflecting. Had we really shown her that we loved her? Had we been patient enough with her worries? Had we given her enough sympathy and understanding?

Sami, a young Jordanian student in a German university, stayed with us while visiting a friend in Frankfurt. He came to us warily, seeming to be on the defensive against queer American ideas and foods. But when he left he was not afraid to look any of us squarely in the eye, and he laboriously wrote a note of thanks before his name in the best English he could muster. We felt that Sami, too, had his understanding broadened.

Our guest book—a reminder of rich gifts exchanged. Every name and every message written there stands for another new acquaintance, for broadened horizons and for further experiences in love and friendship.

An optomist defines a window as something that lets the light through; the pessimist sees it as something that gets dirty.

Frankfurt-Main Welcomes You

By Joyce Zuercher, MCC Matron

It is not a particularly attractive book, with its plain brown cover and many blotted and scribbled pages, yet people can be absorbed in it for an hour or more, looking for names of families or friends. New, it was priced at eight marks; once used, it is priceless. This, our guest book, is to us a concrete reminder of many intangible blessings. A reminder of an important segment of our work in the MCC center at Frankfurt, Germany, as a record of our guests it delightfully recounts our experiences entertaining all sorts of people.

Guests come to us from many countries, faiths and occupations. We have entertained missionaries and MCC workers on vacations or going to and from assignments from Europe, Asia, Africa and South America. Exchange students and trainees come here for interviews, or to stay while they file for passports, visas and other official papers. After they return from the States they occasionally come to visit and renew friendships and reminisce about their new experiences. University students, Canadian, American and European, come for Christian fellowship. And many other people—American tourists, PAX personnel, European ministers and church workers—use the center as a point of reference in our city of Frankfurt.

We have the signature of a real princess in our guest book. A tiny white-haired, sparkling-eyed old lady who is now a minister and missionary in Paris was born Princess Sophie of Russia. A young couple spending their honeymoon carrying a wooden cross as a witness along the German highways stayed with us one night and walked on the next morning, carrying the heavy cross. And two little old refugee ladies on vacation with a missionary, identically dressed and clinging to each other, spent a night in our guest room and wrote their names next morning in quavery spidery script.

Each different visitor contributes much to building our lives. We hear about mission and MCC programs around the world. We learn about life in many countries and listen to many ideas and outlooks concerning world affairs. With this knowledge comes a deeper understanding of people. In exchange for this abundant wealth received we give, of course, food, drink, and clean warm beds; but we hope that we, too, are giving lessons of better understanding.

For instance, there was Frau Regier. At times it seemed a bit inconvenient to have her here while her son was in the hospital for an operation for a congenital liver defect, particularly when the entire

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Round-Up of World-Wide

RELIGIOUS NEWS REPORTS

Evangelistic Mission to Philippines

Two Methodist evangelism leaders and ten other clergymen and lay members of the denomination left the United States recently on a two-month evangelistic mission to Malaya and the Philippines. The trip will take them around the world. Heading the group are Dr. Harry Denman of Nashville, general secretary of the Methodist Board of Evangelism, and Dr. J. Manning Potts, editor of *The Upper Room*, bi-monthly devotional guide published by the board in 31 languages and 37 editions.

Archeological Finds

Robert Cooley, Central Bible Institute, Springfield, Missouri, archeology instructor who has been helping excavate the buried Biblical city of Dothan, has uncovered the skeleton of a child killed in an invasion nearly 3,000 years ago. The child, who was wearing earrings, was probably a victim of the Assyrian invasion of Israel under Shalmanezzer V in 722 B.C., mentioned in II Kings 17:3-5. Cooley also discovered five other skeletons from a later period, and an Assyrian burial in a pottery coffin.

Dothan is located 60 miles north of Jerusalem in what is now the Hashemite Kingdom of the Jordan. Working at the site is the Wheaton Archeological Expedition, headed by Dr. Joseph Free. Cooley is an area supervisor and draftsman for the expedition. Six inches under the surface of the mound which was once the thriving city of Dothan, the expedition has uncovered the local "courthouse," a large government building where citizens paid their taxes in commodities of wheat and olive oil. Large rooms in the building still contain storage jars for the commodities and piles of charred wheat. Nearby are grindstones which would have ground the wheat to flour, but the Assyrians struck before it could be processed.

Challenged to Spark Massive Youth Temperance Campaign

Some 3,500 young people and their adult leaders were challenged to a "massive campaign for temperance" by the out-going president of the International Society for Christian Endeavor at its 45th biennial convention in Philadelphia.

Dr. Earle W. Gates of Derby, New York, called on the American, Canadian and Mexican delegates to make clear to all youths the dangers in the use of tobacco and narcotics, as well as liquor. "Christ-centered citizenship and effective leadership training are our imperative today," he stressed. "It is

not enough merely to maintain our status quo; the mandate of the day is 'Advance.' To this end we must re-study our heritage and resources. We must determine to take positive new steps, and we must ever affirm, 'I will do whatever He would like to have me do.'"

Pointing out that according to recent surveys the teen-age population in 1970 will be double that of 1955, Dr. Gates urged, "Let us be ready to bring these young people into the Christian life."

Anti Liquor Rally

More than 2,500 persons in Atlanta, Georgia, rallied for an anti-liquor demonstration as 13 churches suspended regular prayer meetings for the occasion. Target of the prayer-and-protest meeting was the issuance of a city "pouring license" to a huge bowling alley center now under construction in their residential area. Hymns, prayers and speeches made up the program as the irate church members overflowed Capital View Baptist church for the demonstration.

Oppose Pay to Catholic Clergy

Two bills before the Italian Parliament, calling for increases in the salaries paid by the Italian Government to Roman Catholic clergy, raised strong objections from the Federal Council of Italian Evangelical Churches. The Protestant group protested the policy of using federal tax funds to pay any ministers. "It must be up to the Church members themselves, who desire the maintenance and growth of any cult, to support its ministers," the council said. "The proposed laws imply the duty of all citizens, both Catholics and non-Catholics, to provide for the Catholic clergy."

Churches in Vancouver and Illinois Reaching Perplexed By Phone

Religious consolation is as close as the telephone 24 hours a day to Canadians in Vancouver since Rev. W. H. Brooks of the Alliance Tabernacle installed his dial-a-thought service. The one-minute messages are available via an electronic device. "We don't advertise our own services," Mr. Brooks said. "Our object is solely to present the Bible as a continuing and never-failing source of comfort and inspiration for the perplexed, afflicted, bereaved—everyone in fact.

"We preach this all the time, of course. But we ministers have also found that no matter how much people in trouble are urged to talk to a minister about their problems few among those who are members of a congregation actually do so.

Dial-a-thought, however, seems to break down barriers existing in many people's minds about visiting a minister. And we know now that many hundreds of personal contacts with ministers have been inspired by this means." The message given over dial-a-thought is recorded daily by Mr. Brooks or his associate, Rev. G. R. Fowler.

In Chicago also, a telephone counselling ministry is helping depressed, lonely and sick people, but in the Illinois city it is a "live" voice, not an electronic message. The Rev. Virgil A. Kraft, associate pastor of the People's Church, organized the service on an experimental basis. He enlisted 18 fellow clergymen, including ministers of several Protestant denominations, a Roman Catholic priest, a rabbi, plus a number of laymen to serve as counsellors. When the emergency number is called, an operator for a phone answering service takes the call and puts the person in contact with one of the counsellors, if the caller seems to be needing immediate attention. However, in many cases the person does not insist on talking to a clergyman. "The first friendly voice they hear, which is that of the telephone operator, seems good enough," explained Mr. Kraft, "and usually they ask if the operator will talk with them." He said the telephone girls "have become friendly counsellors to hundreds of people, listening sympathetically to their stories, reading passages from the Bible to some of them, even offering simple prayers and giving practical advice."

CANADASCOPE

Unionists Fined for Contempt of Court

Three British Columbia union officials were each fined \$3,000 and Local 97 of the International Association of Bridge, Structural and Ornamental Ironworkers (CLC) was fined \$10,000 for contempt of court in the British Columbia Supreme Court. Two of the officials were unable to pay the fine and had to spend a night in jail while friends collected money to pay the fines.

The bail for the men was finally raised by the British Columbia Federation of Labor, which was in session at the time.

Immigration Minister Receives Petition

A petition signed by 4,000 persons was presented to Immigration Minister Hon. Ellen Fairclough in Winnipeg when she passed through the city this week. The petition asked the minister to allow Mrs. Chiu You Lai, 53, and her 11-year-old daughter to stay in Canada. The two were to be deported because their visa had expired.

The department of citizenship and immigration would not make a hasty decision on the petition, Mrs. Fairclough said, because it would set a precedent.

Doukhobor Children Released to Parents

Amid tears, laughter, dust, heat, prayers, nudity and confusion, 74 Doukhobor children left the care of the British Columbia government Sunday and became the responsibility of their parents. The parents have promised to send the children to public schools.

Many of the children were humiliated at the sight of six nude women who had shown their pleasure by disrobing. Some of the children had been at the detention home for up to five years and had seen their parents for only short periods during that time.

Burns Bonds But Liabilities Still There

An oil-soaked pyre of cancelled bonds were burned on Lake Okanagan by Premier Bennett of British Columbia in a ceremony that announced the end of B.C.'s direct public debt. With the \$25,000,000 a year which the premier said will be saved on interest payments on the debt, he promised that British Columbians will get "more help for homes for elderly citizens, you can look for new plans for chronic hospitals, and you can look for a reduction in municipal taxes and an increase in the \$28 grants to homeowners."

Premier Bennett's opponents claim that the contingent liabilities of the government, which are the borrowings of government agencies, school boards and the like which the government guarantees, are up to \$500,000,000 from \$30,000,000 and represent merely a transfer of the public debt.

Twenty Baptized at Virgil

Virgil, Ont. — Twenty believers followed the Lord in baptism on July 19 and were added to the Mennonite Brethren Church here.

Approximately 1000 persons gathered on the shore of Lake Ontario to witness the baptismal service. Rev. D. Nightingale, who has returned from Quito, Ecuador, spoke on Acts 8:26-39, while Elmer Warkentin of Chicago spoke in English on Matth. 28:18-20. Rev. J. G. Baerg, pastor, officiated at the baptism.

The newly-baptized believers were received into the church at the morning service.

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Weddings

Bartel—Ratzlaff

Miss Hedy Ratzlaff, daughter of Mr. and Mrs. E. F. Ratzlaff, and Richard Bartel, son of Mr. and Mrs. H. Bartel, were married in the Arnold M.B. church on July 19. Rev. G. Ratzlaff officiated. Mr. and Mrs. Bartel will reside at Richmond, B.C.

Thiessen—Karaloff

Miss Beatrice Karaloff, daughter of Mr. and Mrs. C. N. Karaloff, and Roland Thiessen, son of Mr. and Mrs. George Thiessen of Blaine Lake, Sask., were married recently in the Saskatoon M.B. church. Rev. Jacob Bergen of Hepburn, Sask., officiated.

Mr. and Mrs. Thiessen will make their home in Dalmeny, where both will teach.

Martens—Penner

Miss Hulda Penner, daughter of Mrs. Anna Penner, and David R. Martens, son of Mrs. Katharina Martens of Manitou, Man., were married on June 27 in the Herbert, Sask., Mennonite Brethren church. Rev. Nick Janz officiated.

Mr. and Mrs. Martens are making their home on a farm at Manitou.

Janzen—Hyde

Miss Clara Hyde, daughter of Rev. and Mrs. A. A. Hyde of Kronsgart, Man., and Henry Janzen, son of Mr. and Mrs. Abram Janzen of Elm Creek, Man., were married July 10 in the Kronsgart M.B. church. Rev. J. H. Quiring, Winkler, officiated, assisted by Rev. Mark Gripp, who delivered an English message.

The couple will reside in Winnipeg next winter, where Henry will continue his studies at the M.B. Bible College.



1-W Workshops in Ohio.

Two 1-W study meetings were recently held in Ohio. The Akron MCC 1-W office sponsored the first workshop at Hartville, Ohio in the Beachy Amish Church on July 23. Participants in the meeting included MCC representatives, 1-W sponsors and leaders of the Amish church. Sponsored by the Ohio Mennonite Conference, the second workshop, July 24, was held in Lewisville, Ohio with Elkhart and MCC 1-W office representatives,

1-W sponsors and local pastors from the Ohio Mennonite Conference in attendance.

The workshops' concern centered around a discussion of assisting 1-W men in making their terms of 1-W service effective and meaningful. Assistance, the workshops pointed out should be given to young men prior to their 1-W assignment. Dwight Wiebe, MCC 1-W director discussed "Representing the Church During 1-W Service" at both sessions.

MCC Personnel Complete Terms in Europe and South America

Milton Harder and family (Butterfield, Minn.) returned July 22 from a five-year term in Kaiserslautern, Germany. Harder was in charge of the community center program at Kaiserslautern and served as executive secretary of Eirene.

The Erwin Goering family (North Newton, Kans.) arrived in New

York, July 28. They are returning from two years of service in Kaiserslautern, Germany, where Mr. Goering was executive secretary of European Mennonite Voluntary Service.

Five Paxmen returned on July 7 from two years of service in Europe: Cleason Dietzel (Pigeon, Mich.) David Gingerich (Chappel, Neb.) Jesse Mack (Collegeville, Pa.) Stephen Philips (Ottsville, Pa.) and Alvin Rempel (Rosthern, Sask.)

Harry Moyer (Perkasie, Pa.) arrived July 20 from two years of Pax service in South America. Moyer worked in the Le Tourneau road construction project in Peru.

Isabel Gingerich (Kitchener, Ontario) returned July 27 from Enkenbach, Germany where she served as Pax matron for three years. Lucinda Snyder (Floradale, Ont.) arrived in Montreal July 24 after completing five years of service in the Children's Home in Bad Duerkheim, Germany.

Food For Peace

(MCC Information Service)

"A new fact of history of which full account must now be taken is that because of the increased productivity made possible by science and technology, there is no physical reason for continued hunger anywhere on this earth. It is now possible and practicable for mankind to take cooperative steps to abolish human hunger.

This being so, massive hunger and suffering from want of clothing, existing in the world in the shadow of unused present and potential surpluses of food and fiber, are no longer tolerable, morally, politically or economically.

Congress, while recognizing the difficult political and economic problems that lie between hunger and want of clothing in many parts of the world and food and fiber surpluses in others, declares it to be the policy of the United States to move as rapidly as possible in cooperation with other friendly nations, toward putting surpluses of food and fiber more effectively into the service of human need.

Congress declares that the agricultural abundance of the United States is not an embarrassment but a blessing to be used in the service of mankind, that it should be so used to the maximum extent possible, and that if it is so used it can help build essential conditions of world peace and freedom."

This statement of purpose comes from the preamble to the International Food for Peace Act of 1959, a bill proposed before the US Senate April 16, 1959, by Hon. Hubert H. Humphrey, Minnesota senator.

The proposed bill is an expansion of Public Law 480 passed in 1954 concerning the disposal of United States surplus commodities. Under

Public Law 480, 7½ billion dollars US surplus food has been distributed abroad. Surplus is made available without charge (including ocean freight in many cases) to the various voluntary agencies for distribution regardless of race or religion. Since 1954 the Mennonite Central Committee as one of the voluntary agencies has given over 1½ million dollars of US government surplus to eleven foreign countries. The major part of Public Law 480 will expire October 31, 1959. If the scope of such a program is to continue beyond this year, the law must be extended at this session of Congress.

The need for expansion of Public Law 480 was outlined in a speech given by Senator Humphrey when he presented the proposed Food for Peace Act, April 16. He described 480 as "the beginning of a program which truly makes sense, a program to convert the abundance of our farms and the abundance and productivity of our soil into economic power for our nation and into uses based on neighborly compassion and humanitarianism."

"The proposed International Food for Peace Act," he continued "is designed to profit from this limited experience, to broaden the scope of the program, to enlarge the activities which are permissible under the program, and to put the program on a long term basis."

The major specific expansions of Public Law 480 in the proposed bill include:

1) Local currency sales of US surplus agricultural commodities would be sold at a rate of \$2 billion a year—as compared with \$1½ billion a year under Public Law 480.

2) Longer term programs, five and ten year supply contracts for US surplus, would be initiated to help under-developed countries sat-

isfy present needs and to help build up and maintain food reserves for countries whose food balance is precarious.

3) Grants of US surplus food would continue to non-profit voluntary agencies for use in the assistance of needy persons outside of the United States.

4) Local currencies obtained from the sales of surplus agricultural commodities would be used to but-tress and extend activities of the United Nations Special Fund, the United Nations Food and Agriculture Organization, and other international educational exchanges; research, educational development, and health and education; and technical assistance. Maximum interest on such loans would be 2½ per cent.

5) Agreements would be negotiated with "friendly nations" to establish binational, non-profit foundations to foster and promote research, education, health and public welfare.

6) To pinpoint authority in carrying out the purposes of the bill, a Peace Food Administration would be established in the Executive Office of the President, headed by a Peace Food Administrator. An Interdepartmental Peace Food Policy Committee and a Peace Food Advisory Committee consisting of representatives of private US groups and organizations would be created as advisors and consultants.

Self-Deception

(Continued from page 2-4)

Dr. H. M. Shuman once said to me in private conversation that he believed the one quality God required a man to have before He would save him was honesty. With this I heartily agree. However dishonest the man may have been before, he must put away his duplicity if he is to be accepted before the Lord. Double dealing is unutterably offensive to God. The insincere man has no claim on mercy. For such a man the cross of Christ provides no remedy. Christ can and will save a man who has been dishonest, but He cannot save him while he is dishonest. Absolute candor is an indispensable requisite to salvation.

How may we remain free from self-deception? The answer sounds old-fashioned and dull but here it is: Mean what you say and never say what you do not mean, either to God or man. Think candid thoughts and act forthrightly always, whatever the consequence. To do this will bring the cross into your life and keep you dead to self and to public opinion. And it may get you into trouble sometimes, too, but a guileless mind is a great treasure. It is worth any price.

When God gives us a cross to bear He also gives us strength to bear it.

The High Cost of Discrimination

(Excerpts from an address in Calgary, Alta., by the Hon. Ellen Fairclough, minister of citizenship and immigration.)

Prejudice is not natural to human beings. It is an acquired trait. A child is born with a number of characteristics—but prejudice is not one of them. He learns prejudice from adults.

Pearl Buck tells this story. One day, when the novelist was living in China and had a six-year-old Chinese girl with her, there was a knock at the door. The child answered it and came back to report that there was a man at the door. Miss Buck inquired whether he was a white man or Chinese. The little girl was embarrassed. "I really don't know," she said, "I didn't look to see."

Children Are Not Prejudiced

The moral, as Miss Buck pointed out, was that children do not look to see what color skin a person has, what religion he professes, what type of hair he inherited or what shape his eyes are. He only "looks to see" when adults infer that these physical characteristics are important or that certain races have undesirable traits of behaviour. Kipling had this in mind when he composed his memorable "We and They"—

Father, Mother and Me,
Sister and Auntie say
All the people like us are We,
And everyone else is They.

Children learn quickly and it isn't very long before they get ideas of racial or religious superiority, when they begin to take out on their playmates the pettiness and, sometimes, hatred to which prejudice inevitably leads.

The prejudices which are acquired in the home, which are carried into the school room, in time lead to the discriminatory practices of the business and social worlds in which we live.

It is easy to see how prejudices are fostered in the young and perpetuated down the years. But why should adults have them in the first place? If we understand the reasons, we shall perhaps be in a better position to cope with the problems they generate.

Ignorance Leads to Prejudice

William Hazlitt described prejudice as "the child of ignorance." To a very great extent he was right. Ignorance of the talents and abilities of other individuals, of other races, ignorance of their history and of their contributions to mankind, leads to a lack of appreciation. Couple ignorance with the ill-conceived but popularly-held opinions of the traits and habits of certain races and there is bound to be prejudice. Social isolation and lack of education breed ignorance just as ignorance breeds prejudice. The ill-

informed are generally the most prejudiced—and have the most deplorable racial "superiority complex."

But, along with prejudice are such other factors as fear, frustration and pride. There are involved the fear of being dominated by a group either socially or commercially; the frustration resulting from adverse economic conditions blamed on others, and the natural pride that individuals and nations have in themselves. This explosive combination has led, on a number of occasions in the past, to the search for a scapegoat.

Prejudices Affect Many

And so discrimination is bred. It reveals itself in a variety of ways, towards a variety of peoples. Its tentacles reach into housing developments, employment offices, such public places as resorts, restaurants, barber shops and bathing beaches. It affects, in turn, Indians, Orientals, Negroes, Jews, immigrants and, too often in employment, women, and older persons.

It is curious, indeed, that Indians in Canada should suffer discrimination, that certain undesirable traits exhibited by very few individuals should be made to apply to a whole race, and that these first Canadians should be subject to discriminatory practices in the land of their forefathers. What we, in Canada, refer to as the Indian problem is in fact a non-Indian problem. It is our practices, our way of living and working, our emphasis on material possessions which have caused endless problems for the Indians. Their bewildered attempts to cope with them, to conform to our way of life should have earned them more sympathy than they have received in the past, and more understanding and co-operation. The achievements of members of their communities in recent years should be an indication of the ability inherent in this group of Canadian citizens.

Shown Toward Minority

The discrimination which Indian Canadians have experienced has also been practised in varying degrees towards other minority groups. Samuel Johnson once observed that "To be prejudiced is always to be weak." I think, however, that the converse is also true. To be strong is seldom to be the victim of prejudice, for bullying tactics seldom are applied to the strongest groups.

In the early days, the population of Canada was fairly homogeneous, consisting principally of settlers of Anglo-Saxon or French descent. In the last half-century, however, immigration has diversified appreciably the composition of our population and, as a result, the tenor of life throughout the country.

Such diversity should stimulate our social consciousness, should

add to the vigour of our growth. But, does it? Just at the turn of the old year, a Chinese-Canadian was barred from two private clubs celebrating the festive season, two East Indian Canadians gave up a house they had rented when they were told neighbours objected to them, and a Negro Canadian was refused admission to a health club — but later admitted when the management reconsidered. The incidents caused one of the aggrieved individuals to ask pertinently: "What colour is a Canadian anyway?"

It is a question which is pertinent not only in Brotherhood Week but every day of the year. And as acts of discrimination continue it is a question which is likely to be asked over and over again.

Discrimination, wherever it is found, is costly to those who practise it or allow themselves to be misled by it. Any enterprise, social, commercial, political or industrial, which harbours discrimination pays dearly for its action in loss of valuable associates and capable employees. The luxury of catering to prejudice results in frustration as individuals realize that no matter how well they work, how conscientious and valuable they are, normal promotion is denied to them. In industry it pits employee against employee and in undermining morale lessens productivity.

While it is impossible to legislate against prejudice, it is quite possible to legislate against the discrimination to which prejudice so often leads. This has been done in Canada both federally and provincially. An important milestone was the Canada Fair Employment Practices Act which came into effect in 1953. Similar enactments have been passed in six provinces — Nova Scotia and New Brunswick, Ontario, Manitoba, Saskatchewan and British Columbia.

In addition to direct benefits, the passage of such anti-discriminatory legislation brought also indirect improvements. It attracted the attention of citizens to the unfairness of discriminatory practices, and made Canadians aware of the difficulties faced by numbers of their fellow-citizens. The ensuing publicity contributed in no small way to the creation of a favourable public opinion regarding fairer employment practices, and led to the formation of anti-discrimination and educational committees in many organizations.

Similarly, a Federal amendment to the Unemployment Insurance Act ensured that no discrimination by National Employment Services, on grounds of racial origin, colour, religious beliefs or political affiliations, would be made in referring workers to positions. And, an order-in-council in 1954 instructed

those securing federal contracts to engage in no discrimination in the hiring of personnel.

Other laws have been aimed at certain provincial discriminatory practices. As early as 1947 the province of Saskatchewan enacted a Bill of Rights. In 1954 the Legislature of Ontario passed a Fair Accommodation Practices Act designed to ensure that no person because of his race, creed, colour, nationality, ancestry or place of origin, should be denied the accommodation, services or facilities available in any place to which the public is customarily admitted. The Act also has its counterpart in Saskatchewan.

(To be continued)

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This Bible is fully annotated with brief, illuminating, factual, non-doctrinal notes to help you understand the Bible text. In addition, an attempt at including correct chronological data has been made.

The reviewer for the **Winnipeg Tribune**, a daily paper, writes: "...the new translation makes very easy reading of heavy passages which children have always found difficult to understand. Reading to youth groups will be a lot lighter going now because the terms are modern. For example, dollars are used for currency references, and modern signs and symbols are adhered to as much as possible... Once you open the book you have trouble putting it down..."

The first edition of this Bible has been sold out already! A second edition is going fast.

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GROUND-BREAKING SERVICE at the Gospel Light Hour studio site: Here Rev. Wm. Falk, second from left, is leading in the prayer of dedication at the evening service on July 21. Rev. Falk and C. C. DeFehr, extreme left, are members of the M.B. Mission Committee for Manitoba. Members of the provincial conference building committee are Victor Willms, third from left, Walter Voth, fourth from left, and Jake Krahn, sixth from left. Others on the picture are David Durksen, director of Russian choir (fifth from left); and to the right of Mr. Krahn, Toby Voth, director of Gospel Light Children's Hour; Frank C. Peters, moderator of Manitoba M.B. Conference; William Schmidt, speaker for German and English daily devotional programs of Gospel Light Hour; Isaac Koop, member of Russian choir; John Konrad (behind Mr. Koop), who drew up the blueprints; J. Froese; Herman Unger, member of Gospel Light Hour choir for many years; C. C. Penner, announcer on Russian Gospel Light Hour; Abe Hildebrandt, member of Russian choir; and George Olfert, director of Gospel Light Hour choir and member of quartet. The ladies present at the service cannot be seen on this picture.

The new studio building will include offices, studios, storage rooms, and space for rental in the front of the building. The yearly operating budget of the Gospel Light Hour is about \$25,000.

Good Enrollment at Niagara DVBS

Niagara, Ont. — Two weeks of evening DVBS were conducted at the Niagara M.B. church June 29 to July 11.

The total enrollment of 209 was divided into 18 classes with 36 teachers, two supervisors, one secretary, one song leader, and one pianist. Because we have evening classes from 7 — 9:30 p.m., we have fewer pre-schoolers, but our Junior and Intermediate classes are better attended, with an average nightly attendance of 167. It is our

prayer that the Bible lessons, the songs, the crafts and play periods may have strengthened young Christians and given others a desire to come to know Christ also.

The closing program, an open-air meeting, was well attended by parents and friends. Each department took part in either memory verses, a flannelgraph lesson, dialogue or quiz on their lessons of the course. The message of the evening, based on Luke 19:1-10, was given by Brother Harvey Goossen. Prizes were given for "fishing" for pupils. Certificates were awarded for attendance, memory work, workbooks and conduct.

Dennis Barkman Manager of Radio Station CFAM

Altona, Man. — The Board of Directors of Radio Station CFAM take pleasure in announcing the appointment of Mr. Dennis Barkman as manager of the station, effective August 1, 1959.

Mr. Barkman is a native of Steinbach. He has been with CFAM since 1957, when the station began its broadcasting operations. Prior to his appointment as manager, he was assistant manager in charge of production.



Dennis Barkman is the son of Mr. and the late Mrs. C. F. Barkman of Steinbach. His father was postmaster in Steinbach for 35 years, retiring in 1955.

Mr. Barkman is married and the father of two children: six-year-old Arlen and three-year-old Cora. His wife, Leona, is the daughter of Mr. and Mrs. K. R. Barkman, Steinbach. His father-in-law was mayor of Steinbach for many years and was recently appointed to the Board of Directors of the Manitoba Development Fund.

Dennis deserves much of the credit for the good audience acceptance CFAM has enjoyed as Manitoba's Good Music Station.

To Dedicate Radio Centre August 30

Altona, Man. — The dedication of the Christian Radio Center, new home of the Mennonite Radio Mission, has been announced for Aug. 30 at 5:15 p.m. (Central Standard Time).

The dedication ceremony will take place in front of the building on Altona's main street. Forty-five minutes of the program will be aired live by radio station CFAM.

The Mennonite Radio Mission is the radio arm of the General Conference Mennonite churches in Manitoba.

On the Horizon

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.

August 21 to 22—The Praesidium of the Mennonite World Conference is meeting to prepare for the Seventh Mennonite World Conference, which will be held at Kitchener, Ont., in 1962.

August 30—Dedication of the Christian Radio Centre, headquarters of the Mennonite Radio Mission, at Altona, Man.

September 6—A special thanksgiving festival will be held at the Clayburn Pentecostal Camp to give thanks for the emigration from Russia in 1929.

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