

Mennonite Observer

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

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This picture shows the 1957 graduates of the Sharon Mennonite Collegiate, Yarrow, B.C. The grade twelve graduates are, from left, Art Loewen, Ruth Janzen, Pete Thiessen, Linda Dahl and Abe Ratzlaff.

Graduation at Yarrow

By Margaret Konrad

Yarrow, B.C. — The 1957 graduation exercises of the Sharon Mennonite Collegiate were held on Sunday night, May 26, at the school auditorium.

The five graduates of the twelfth grade marched into a decorated auditorium to the strains of "Jesus Lover of My Soul", played on the violin and piano. Valedictorians were Linda Dahl and Art Loewen. Both the senior and junior choirs sang at the service.

After the parent and student responses to the valedictorians and the handing out of diplomas, Rev. H. Lenzman presented a message on true success in life.

The graduates enjoyed the graduation banquet on May 27 immensely. It was prepared by the Grade 11 class on the theme, "Road of Life".

As a school we cherish the numerous contributions of the graduating class. We wish them God's richest blessings as they leave.

Brunk Tent Overflows at Steinbach

By D. K. Schellenberg

Steinbach, Man. — This area has rarely, if ever, seen a spiritual meeting of such magnitude as was seen at the fair grounds on Sunday night, June 2, as the Brunk Union Tent Revival got under way.

A seating capacity of 1,600 proved inadequate to seat the crowd that appeared, with the result that several hundred people had to stand. An estimated 400 cars stood in the parking area.

The audience listened with rapt attention as Rev. George Brunk preached a dynamic message on the text, "Look unto me and be ye saved, all the ends of the earth." Sinners were pointed to Jesus Christ, and to Him alone, for salvation. Two special musical items were presented by Rev. and Mrs. H. Rempel. Rev. B. D. Reimer was chairman, while Harry Neufeld was song leader. Also on the plat-

form at the first meeting were the members of the Spiritual Committee. This committee consists of ministers from the participating churches.

Since so many had to stand the first night more seats are being brought from a supply across the U.S. border.

Much prayer has gone up for the campaign during the last few weeks. Meetings have been held to give counsellors special instructions for dealing with those who have spiritual problems. A pre-service prayer meeting is to be held at the tent every night. In all, much effort has been put forth and we are now looking to the Lord to pour out His blessing on this campaign.

To Leave Field June 25

Kikwit, Belgian Congo. — The Ernest Dycks, Mennonite Brethren missionaries here, are planning to leave Kikwit for their first furlough on June 25. They expect to arrive home about July 3.

Rev. and Mrs. Dyck are both at home at Abbotsford, B.C. They took their high school at the Mennonite Educational Institute and also attended the M. B. Bible College in Winnipeg, Tabor College, Hillsboro, Kans., and Kansas State Teachers College, Emporia, Kans.

In Africa Rev. Dyck has been responsible for a teacher training institute for public school teachers. They have been stationed at Matende.

Peace Conference in Ontario

By John Bartel

Leamington, Ont. — The annual Peace Conference of the Mennonite Brethren churches in Ontario was held in the Mennonite Brethren church here on Sunday, May 26.

Good attendance marked the conference, with the church filled to capacity. To open the conference the choir appropriately sang "Gott ist die Liebe", as arranged by H. C. Richert.

Guest speaker for the conference was Bishop E. J. Swalm of Dunt-

roon, Ont. Topics discussed included "Non-Resistance Apart From War", "Fluid Morals", and "Arm Yourselves Likewise". Those who listened to the messages at this conference realized anew the validity of the non-resistant position. That it is not easy, but often harder than going to war, was revealed in the testimony of Rev. David Neumann, Virgil, Ont.

Music at the conference was provided by various groups, including the Leamington M. B. Church choir, a trio from St. Catharines, duets from Kitchener and Virgil, and a trumpet solo from Detroit, Mich.

Launch Fund Campaign For Missionary Car

Abbotsford, B.C. — A \$2-per-plate dinner at the South Abbotsford M. B. church launched a fund-raising campaign for a new car for Rev. and Mrs. Henry Krahn, Mennonite Brethren missionaries in India. Rev. and Mrs. Krahn are members of the church here.

All of the 240 tickets available were sold before the date of the dinner, June 1. Special features at the occasion were a message by Rev. P. R. Toews, pastor of the Fraserview M. B. Church, and a film on the mission work at the place where the Krahns are stationed in India.

The Ladies' Aid of the church prepared the dinner, with the full proceeds to go toward purchasing the automobile.

Rev. and Mrs. Krahn went to India last year under the M. B. Board of Foreign Missions

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EDITORIAL

Ethics and the Bible

A common complaint by both Christians and non-Christians is the lack of personal ethics and moral standards among people today. The most frequent reference is to personal honesty and faithfulness, the lack of which creates chronic problems in industry and in the business life of the urban community.

Analyzing the present trend, Eric Paulson writes in the *United Evangelical Action*, in an article entitled "The Ethics of Expediency", "Although church bodies often voice strong protests and pass lofty resolutions dealing with social wrongs confronting the nation, the practice of common honesty and basic morality are not nearly as evident in the proceedings of church courts or local congregations. . . Do most men seeking high positions in the church do so from a humble desire to serve God and their fellow men? Anyone who has witnessed the intense jockeying for positions of advantage and preferment within the councils of modern Protestantism knows that this is merely posing an idle question. The alacrity with which both pastors and people woo wealthy families hardly complies with James' exhortation not to respect persons for the sake of personal advantage."

There are many reasons for the gradual breakdown of ethical and moral standards. One of these reasons is advanced by the writer of the above article. He comments, "In contrast to the serious study given these particular epistles of Paul (Romans and Galatians), the book of James and also others dealing mainly with Christian conduct have not received the amount of attention they merited. . . . Since the validity of Christianity cannot be maintained without lofty ethical standards and moral practices, the church must face this problem courageously if it expects to exert the spiritual power and moral suasion needed in the present hour."

That the passages of Scripture delineating ethical and moral principles receive but little attention today is apparent. How many Christians have seriously studied, for their own personal benefit, passages of Scripture such as Ephesians chapter 4, I Peter 2:11-25, I Timothy chapters 5 and 6, II Timothy chapter 3, the book of James, Matthew chapters 5 to 7? How many messages have been delivered by ministers on the practical ethical and moral issues raised in these parts of the Bible?

The Apostle Paul certainly did not confine himself to doctrinal issues. He was not afraid of hurting someone when the honor of God was at stake. He did not tread softly on the deceitfulness of riches, the love of money, envy, jealousy, anger, selfishness, unfaithfulness to an employer, harsh and unjust treatment of employees. His personal life was such that he was not afraid of being judged by the standard of conduct set up in his message.

If James had been living today he would have hit out just as hard at gossip, preferment of the rich over the poor, backbiting, anger and pride. But he would no doubt have added unfaithfulness on the job, robbery of customers and clients through excessive charges, alienation of neighbors through neglect of fences and misuse of irrigation privileges, reckless driving, false claims for products, and refusal to pay long overdue bills.

Because of our failures in these areas, "large sections of informed and observant people have come to regard Christianity as trivial and irrelevant." We need to get back to the standards of ethics and morality that characterized the early church under the leadership of Peter and James. Then alone will the world believe that Christ has transformed us. And to attain the standards of the early church we must know them. They are recorded in Holy Scripture for our "doctrine, for reproof, for correction in righteousness." We need to become permeated with His Word to live His life.

DEVOTIONAL

"The Just Shall Live By Faith"

God cannot use a self-sufficient person. Neither can He bless an independent-minded Christian. He can bless only those who yield themselves completely to Him and let His will be worked out in their life. This requires faith.

Complete dependence upon God is not easily learned. Our sinful nature stubbornly refuses to recognize its impotence. In spite of repeated failure we try again and again to accomplish something on our own. Some of us literally knock ourselves out in our efforts to accomplish something in our own strength.

The folly of this is evident to all. Everything that we have comes from God, even the very air we breathe. He gave us life and daily gives us strength. When the Apostle Paul was dealing with the people who made much of what they were, he asks, "What hast thou that thou didst not receive?"

Some no doubt would argue that only those who take things into their own hands get ahead in this competitive world. Just look at all those who are thriving because of their initiative—even the wicked get ahead that way. The prophet Habakkuk was concerned with a similar problem—until he climbed onto the watchtower of faith. Then God said to him, "Behold, his soul which is lifted up is not upright in him: but the just shall live by faith." Paraphrased, this could be stated as, "The puffed up soul is not righteous in God's sight, but the one who trusts God shall live by his faith."

We have applied the final statement in this verse to the unbeliever and said, "You cannot be saved through anything you do. Your good works are as filthy rags, they have no value in the sight of God. They cannot cover up the pride that is blocking your access to God, for God abhors pride. You must come to Him in simple faith and accept His salvation." We are justified in taking that position, for does not the Apostle Paul declare, "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Romans 4:5).

Yet what Habakkuk heard God say does not apply only to the sinner. It also applies to the believer who wants to grow in his Christian life. None of our formulas for success in the Christian life are of any value if the basic ingredient, faith, is missing. We can pray daily, but if we do not pray in faith, realizing our complete dependence upon God, He cannot hear us. We may read a chapter out of the Bible every day, but if we do not accept by faith what God has stated in His Word and in

faith apply it to our heart and conduct, we will not grow spiritually. Regular attendance at prayer meetings, a daily "quiet time" with God, even witnessing for Christ will be of no value if we do not have faith. They will only further our spiritual pride.

As Christian workers we need to realize that only in dependence upon God—and in faith in His power—can we bear any fruit. We so easily fall into the trap of thinking that preparation will guarantee success. We are prone to place great value upon our university degree, our Bible school diploma, and our Bible College training, feeling that these ensure effective Christian work. But success in God's work is not measured in terms of well-prepared sermons, oratorical ability, picturesque language, and the ability to hold the interest of the audience. Our work will be of no value unless someone is brought into a closer relationship with Christ. And this only the Holy Spirit can do. We must realize this to be effective as servants of the living God.

Occasionally we realize this to a certain extent. As a result we spend more time in prayer, all the while harbouring a secret desire that God might bless this work so that we might not be disgraced—or that others might see that God is using US—or that we might gain self-confidence in His work. In this way pride has already nullified our prayer.

Wherever we are, whatever we do, we are fully dependent upon God.

Mennonite Observer

Our Christian Family Weekly for Mennonites of All Age-groups

LESLIE STOBBE — Editor

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

Mission Emphasis In Sunday School

Steinbach, Man. — Sunday, June 2, was Mission Sunday in the Evangelical Mennonite Church Sunday school. This is observed every four weeks and special emphasis is laid on missions on these Sundays.

Present for the Sunday school session were the Mark Gripps from French West Africa and the Levi Reimers from Germany. Our hearts were thrilled as we listened to the accounts that were given of the victories that the Lord had wrought.

We were told of the demon-possessed who had been delivered by the Lord through prayer. They told us of the fleeing refugees and their hunger for the living Word that had been denied them for so long. They related of nights spent on the very border of forbidden territory and assisting the panic-stricken as they came over. We heard of the Moslems who gave their heart to Christ and their difficulties because they incurred the hatred of those still steeped in this religion.

We heard many more things. May the Lord now give us a greater compassion and longing to do our part in the deliverance of these who are held captive the world over.

Mennonite Heads Teachers Association

Chilliwack, B.C. — Martin Hamm, who teaches at the Chilliwack High School, was named president of the Chilliwack Teachers' Association. He is the son of Rev. Martin Hamm, now of Winnipeg and formerly of Chilliwack.

Other officers elected by the Teachers' Association include: Mrs. S. Rempel, John Neumann, Miss Helena Braun.

Manitoba Mutual Aid Societies to Meet

Morris, Man. — Board members of Mennonite mutual aid societies and those interested in this aspect of church work will meet at 8:00 p.m. on June 18 in the Evangelical Mennonite church at Rosenort-Rosenhof.

This meeting has been called especially to hear Dr. Howard Raid, secretary of the Association of Mennonite Mutual Aid Societies, who is making a field trip this summer to visit mutual aid organizations in western Canada and the United States. He will be in Manitoba from June 18 to 23.

Purpose of the field trip by Dr. Raid, who is professor of sociology at Bluffton College in Ohio, is to

present information on the work of AMAS, to share experiences in mutual aid, and to encourage other mutual aid activities possibly not yet begun.

Two addresses will be given at the general meeting. "The Christian and the Historical Basis of Mutual Aid" will be the topic of an address by Rev. D. Janzen of the Canadian Mennonite Bible College, while Dr. Raid will speak on the work of the Association of Mennonite Aid Societies.

Time will be given to discuss problems and to share experiences. It is hoped that a basis for the coordination of the work of various aid societies may be found.

Wins Violin Trophy

Toronto, Ont. — In the recent Stratford Music Festival at Stratford, Ont., John Dick, 19, the son of Mr. and Mrs. Peter Dick of Kitchener won the senior violin trophy and a \$50 scholarship. He had previously won these awards in 1954.



Mr. Dick has been a consistent winner at music festivals during the last few years. In 1955 he was awarded a \$300 scholarship for study with Eli Spinak, eminent Canadian violinist and violin teacher. Since that time he has been studying with Mr. Spinak at the Royal Conservatory of Music in Toronto.

Since he was 14 years old Mr. Dick has been a member of the Kitchener-Waterloo Symphony Orchestra.

He is a member of the Kitchener Mennonite Brethren Church and is a grade 13 student at the Kitchener-Waterloo Collegiate and Vocational School. This fall he plans to enter Wheaton College, Wheaton, Ill., where he has been granted admission.

Mr. Dick's father is the senior deacon in the Kitchener M. B. Church.

Returns for Medical Help

Yarrow, B.C. — Rev. A. J. Esau, M. B. missionary in the Belgian

Congo, arrived home on May 26. He came by plane with his seven-year-old daughter.

Some months ago the daughter's arm was fractured when she fell from a tree. Since complications have set in, Rev. Esau has come to seek medical help.

Goossen President of Association for Retarded Children

Chilliwack, B.C. — Henry Goossen, who is president of the Upper Fraser Valley Society for Handicapped Children, has been named president of the B.C. Association for Retarded Children. He was previously a member of the provincial committee of the association. Mr. Goossen is a member of the Mennonite Brethren Church.

Full Camping Program Planned

Winnipeg, Man. — A camping program that takes all members of the family into consideration has been planned for this summer by the Lake Winnipeg Camp Society. This year's director at the camps will be Rev. Henry Baerg, teacher at the M. B. Bible College and formerly pastor at the Henderson, Nebr., M. B. Church.

A Youth Retreat will open the season at the camp, which is located about 70 miles northwest of Winnipeg. To be held on the long weekend of June 28 to July 1, the retreat will feature messages by various Mennonite Brethren pastors on the overall theme, "A Closer Walk With God".

Rev. Henry Baerg will be director of the Youth Retreat, while Peter Dyck of Newton Siding will serve as assistant director and song leader. Sports director will be Toby Voth, who directs the Gospel Light Children's Hour. Applications together with the \$9 fee should be sent in by June 18 to Rev. Henry Baerg, 170 Talbot Ave., Winnipeg. Late applications must be accompanied by \$10.

Three children's camps have again been planned for this year. The first one will get under way on July 2. The second and third camps will begin on July 12 and 23, respectively.

Christian businessmen of Winnipeg and area will meet at Lake Winnipeg Mission Camp for their annual retreat from August 3 to 5.

In order to accommodate those who want to come as a family unit, a Family Retreat has been planned for this year. It will be held from August 9 to 18 at the Lake Winnipeg Mission Camp, Arnes.

Strenuous Schedule Calls for Prayer

Hillsboro, Kans. — "Brethren, pray for us" (I Thessalonians 5:25). The missionary assignment of Christ Jesus extends to "every creature". The share of the Mennonite Brethren Church in this world-wide program spans the globe. The congregations at home and more than 200 missionaries scattered over the face of the earth constitute a great missionary family and working force. An inward sharing of responsibility in the assignment between those in the homeland and others on distant shores constitutes a bond of strength in our common task.

In our day of spiritual crisis, the effects of the strain of battle make themselves especially felt in the mission fields. Those laboring there long for fuller understanding of their burdens on the part of those who are at home. We at home again need to share more fully the vision which compels our brethren and sisters to go forth. We need to understand their plea for our undergirding intercession and financial support.

In response to the stated need for fellowship in the work, our missionaries in Japan requested some time ago that brethren from home visit them for the purpose of spiritual counsel, evaluation and planning in the difficult assignment of evangelizing the millions in "the Land of the Rising Sun" and in building the witness of a strong indigenous church in Japan. Up to the present this need for such mutual counsel and fellowship could not be met. Limited finances in our mission treasury and other circumstances made a visit to Japan impossible.

During the past several months the Lord led in a direction which opened the way for a recommendation of the Board of Foreign Missions that some brethren undertake the visit to Japan and India, provided that finances could be drawn from sources not affecting the mission budget. Through the willingness of several families to underwrite the cost of this ministry from special funds and the response on the part of the Corn Mennonite Brethren Church to make the participation of their pastor in such an assignment possible, a mission of three brethren could be formed to undertake the journey to the Orient.

In the course of preparations the purpose of the undertaking has constantly enlarged. Contacts with evangelical missions in various parts of the Orient have been arranged for an opportunity of studying mission methods, organization and administration of indigenous church programs, literature preparation and distribution and radio minist-

(Continued on page 10-4)

Mennonite Brethren Mission Notes

Eight in Japan Bible School

A Bible school has been opened in Japan with an enrollment of eight full-time students. Although the enrollment may seem small, it represents a very positive beginning.

* * *

J. J. Kaspers Leave For India

Rev. and Mrs. J. J. Kasper, who have been home on furlough from the mission field in India, sailed for India on May 28 from San Francisco.

The Gospel to Jews

Prayer has been requested for the German-speaking Jews in the large city of Quito, Ecuador. Our missionaries are undertaking the responsibility of approaching them with the Gospel.

Health of Child May Deter Return

In the HCJB work in Quito, Ecuador, the personnel had been looking forward to the return of the David Nightingales late this summer. The health condition of their four-year-old son Teddy may deter their return. Prayer is needed in behalf of restoration to normal use of his right arm and leg.

Illness at Curitiba

From Curitiba, Brazil, comes information that Sister Erven A. Thiesen is in the hospital with jaundice while their two sons and the children of the orphanage are down with the measles plus whooping cough. Brother Peter Huebert and some of the older boys came in contact with some poison wood and are swollen from head to foot. Sister Olga Pries Dueck, nurse, is caring for the host of patients. They need our prayers.

Political Change in Colombia

Colombia is going through a period of political change. The former president has been replaced by a general of the army. Much prayer is needed that this may be the time when the Colombian government will promise the Protestants in that country the opportunity of freedom of worship and the education of their own children. In reality these are guaranteed to them by Colombia's constitution, but are denied by an arbitrary force working behind the scenes.

Baptism Scheduled

At Nuevo Ideal, Mexico, the little group of believers is looking forward to another baptism. This congregation is served by a national preacher and the Lord is blessing the work. These Christians are also gathering their tithes and offerings in an effort to acquire a small building for a chapel in which to worship. Since property in Mexico is costly, they will need some outside help.

To Assume Responsibilities

Brother and Sister Wolfgang Rueschhoff are assuming responsibility for the ministry of our work in Neustadt, Germany, for the summer. The Rueschhoffs are members of our Neuwied Church. During the past two years the Rueschhoffs have attended a Bible school in Bensheim, Germany, and have received support from the students of Tabor College. Brother Rueschhoff expects to complete his studies at Bensheim during the next school term. Sister Rueschhoff brings the Neustadt work her musical interest and ability.

Building Needed

The need for a church building in Linz, Austria, becomes more evident. Because of the unavailability of a meeting place, the congregation has found it necessary to shift back and forth which makes their fellowship and witness difficult. A group of interested businessmen in Canada are considering the provision of funds for this purpose. Special prayer is requested that a house of worship for the Linz congregation may soon be realized.

Arrives On Field

Sister Nettie Berg has arrived safely in the Belgian Congo. She wrote that the ship was to anchor at Matadi May 3. She enjoyed the fellowship of three Christian women during the voyage.

Several missionaries in Belgian Congo are making preparations to return to the homeland in June on furlough. They are Ernest Dycks, Henry Derksens and Susie Brucks. Sister Katie Penner has recuperated to the extent that her returning home for furlough may be a possibility before long.

Summer Touring

Summer touring was in progress in India, according to a report by Brother Ted F. Fast of the Deverakonda field. "This is always a great time. Many of the government workers take their holidays and go along with the groups. They visit especially the Lombard tribes and villages. They have taken this on as their special project. The young people also pledged a tenth this year for spreading the Gospel. It amounted to about 275 rupies a month or close to \$60. This carries the work to a large extent. God is working and we need to trust Him."

Mission Transfer

Post Oak Mission congregation has transferred its service to the round-top building on the Indian school grounds where it will meet until the new church building is ready. The plan of the Board of Foreign Missions is to dismantle

the old church building and use the material for the construction of apartments for missionaries' residence during furlough. It is hoped that enough volunteer labor will be available to make the dismantling of the church possible. This task is to be undertaken during June, since all buildings must be removed from the Post Oak compound before July 1 this year.

Prayer is requested for the health of Brother Alton F. Wiebe at Indianahoma, who has gone through some trying experiences during these days on account of his physical condition.

Manitoban Busy in Nepal

Relief worker Rudolf Friesen (Marquette, Man.) does everything from x-ray work to hiring workers in Nepal's first Christian hospital.

He is a member of the interdenominational and international United Christian Mission, the first organized Christian endeavor in Nepal—a remote nation closed to the Christian Church until five years ago. Schools and hospitals are being built.

Friesen works in the capital city of Katmandu where an old palace is being converted into hospital use. Besides serving as the hospital's x-ray and darkroom technician, he is in charge of all construction and maintenance work which includes hiring, supervising and paying salaries to an average of 12 Nepali men.

He keeps the hospital's three jeeps in running condition. This, he reports, is a more complicated procedure in Nepal than in Canada.

"I only wish I had more time to give to all these responsibilities for I enjoy doing them very much," he said.

Two other MCC workers serve in Nepal. Otho Horst (Clear Spring, Md.) and Earl Schmidt (Rosthern, Sask.) are supervising construction of a mission hospital at Tansen, an isolated town 45 miles west of Katmandu.

Youth Drowns At Abbotsford

Abbotsford, B.C. — Walter Henry Regehr, 16, son of Mr. and Mrs. Henry E. Regehr of here drowned on May 30 while swimming in Mill Lake.

The youth went down in the presence of another person, who dived in to help, although in vain. The body was found the next day.

Walter was born in Waldheim, Sask., on Nov. 3, 1940. As a child he had many severe illnesses which it seemed would claim his life. After living in the B.C. interior and Yarrow for some time, the family moved to Abbotsford in 1954. Wal-

ter was a Grade nine student at the Abbotsford Elementary School. He accepted Christ as his Saviour during the MEI revival in the winter of 1955.

He is survived by his parents; three brothers, David, Henry, Rueben; and one sister, Evangeline.

The grief of the family is great, especially since he was the oldest boy. They find comfort, however, in the knowledge that Walter is with the Lord. His own testimony and the testimony of the teachers confirm that he was a disciple of Christ. The last verses of Isaiah 40 have helped the family to bear the sorrow.

Funeral services were held from the South Abbotsford Mennonite Brethren church on Sunday, June 2.

Rev. Joe Wiebe to Transfer to Carman

By Jack Neufeld

Carman, Man. — The Carman Gospel Light Mission is very thankful to the Lord for the way in which He has blessed them during worship, fellowship and Christian service. Although human leadership has changed several times, spiritual guidance from the Holy Spirit has been constant.

For the greater part of the winter three men came out to serve the group. Rev. H. H. Redekopp of Winkler delivered the Sunday morning messages. On Tuesday nights the members here had joint Bible study meetings in the basement. The Young People's Committee was responsible for a brief devotional period, after which those present divided into two classes. The older people present met under the leadership of Mr. H. Klansen, Morden, while Mr. Peter Penner of Lindal led the young people in a study of the book of Acts. These were wonderfully blessed times of fellowship and self-examination.

During the past few months evening services have been held. Once a month the young people presented a "Jugendverein". On the other evenings there were regular worship services.

Extend Area of Witness

Since Rev. Peter Martens has come to serve the group, the "borders" have been enlarged. A mixed quartet accompanies him to the hospital every Wednesday night, where they serve with song and Word. One of our group, Charlie Adams, discovered a spiritually hungry community north of Graysville during his work as truck-driver. A group has gone there several times now on Sunday afternoons. God has wonderfully blessed the Sunday school lessons and the

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Campaign Extended One Month

By George Burnham
News Editor

Christianity Today Magazine

NEW YORK CITY. — Unprecedented interest will cause Billy Graham's New York Crusade to be extended for one month through July.

Graham gave the first indication last week when he asked the audience at Madison Square Garden to consider postponing their vacations until August in order to "stand with us in what can be the greatest spiritual awakening in our generation."

The Crusade Executive Committee has an option on the Garden even beyond July if the need exists to continue past that date. The rental comes to about \$7,000 per night.

"Never in my ministry have I seen two weeks like this," commented Graham. "We have felt a hunger in the heart of New York that goes much deeper than anything we have encountered before."

During the first two weeks Graham addressed 242,300 persons and saw 9,000 of them leave their seats to make professions of faith in Jesus Christ.

(Second Release)

NEW YORK CITY. — The television sleeper of the year—with the world's most sought after speaker and the best selling script writers in history—will knock the rating-conscious industry for a non-sponsored loop beginning Saturday night, June 1.

Billy Graham, using an ancient text he claims to be "as modern as tomorrow's newspaper", will take his "live" Madison Square Garden Crusade coast-to-coast on four successive Saturdays from 8 to 9 p.m. over ABC.

The competition will be Jackie Gleason and Perry Como. With unprecedented crowd and family appeal, Graham will top both of the stars in ratings before four weeks, however. Such an unheard of accomplishment will cause the "gray flannel suit" advertising executives on Madison Avenue to rush new evaluations on the power of God. They couldn't be more startled if "Playhouse 90" was replaced by a weather forecast.

Almost as puzzling to the executives will be the lack of tangible sponsorship. They are familiar with the buying and staying power of big accounts like General Motors and Proctor and Gamble. Graham's programs, which will cost about \$400,000 will be sponsored by God, who still owns all the cattle on a thousand hills.



The Mennonite Central Committee maintained three homes for Hungarian refugees in Austria since the mass exodus of Hungarians from their homeland after the uprising in fall. An estimated 180,000 persons left their country at that time, some of whom were cared for by MCC personnel at these three homes. Now that most of the refugees have been resettled in various nations, the homes are closing. The MCC homes at Gugging and Ranzenbach closed on May 31, while the home at Weidling will close on June 30. In the pictures at the top, planning and provision are seen. In the picture at left members of the Mennonite Central Committee refugee home at Ranzenbach, Austria, hold a business meeting. They are (from left) David Hershberger of Arthur, Ill., maintenance; Harold Hamm of Beatrice, Nebr., recreation; Wilbur Maust of Pigeon, Mich., emigration; Anne Driediger of Justice, Man., matron; and Dean Hartman of Wakarusa, Ind., camp leader. The picture at right shows staffman Arthur Driediger of Wheatley, Ontario, fitting shoes on Hungarian refugee Mr. Matula as part of the services of the Mennonite refugee home at Weidling, Austria. Mr. Matula's daughter Bagriella watches the proceedings. The picture at lower left shows Arthur Driediger of Wheatley, Ont., getting an order of clothing ready for Hungarian refugees at the Mennonite home at Weidling, Austria, while leader LaMar Reichert of Napanee, Ind., checks the list. Since everyone must eat, matron Anne Driediger of Justice, Man., and Mrs. Walcher, wife of the tenant of the home, prepare MCC food for Hungarian refugees at Ranzenbach, Austria (lower right). (MCC Photo Release)

Graham is far too modest to make such a rating prediction. "Maybe a couple of people will switch the dial," he said.

The prediction is mine, but it isn't made in a spirit of hopeful religious fervor. It is made on the universal public appeal of the 38-year-old evangelist who came off a North Carolina dairy farm to address more people than any other man who has ever lived. He possesses a drawing power that can't be analyzed in a test tube.

In writing hundreds of newspaper articles and two books about Graham, I have observed his phenomenal success in America, on two tours of Europe and a trip around the world.

He filled London's Harringay Arena nightly for three months. The British said Sir Winston Churchill, probably the greatest living orator, couldn't do it for more than two nights. The evangelist attracted 120 thousand on a rainy day in Wembley Stadium in London. It is doubtful if Marilyn Monroe, starring in the film version of the life of Gypsy Rose Lee, could approach such a figure.

Graham spoke to 30 million on BBC-TV, an audience second only to the coronation. But he had at least two viewers who didn't see the coronation on television. Queen Elizabeth, Prince Philip and other members of the Royal Family were watching during the TV program. Bartenders said men lined their rails and watched for 60 minutes without ordering a drink.



Dan Petkers in Language Study in Mexico

By Dan Petker

(Brother Petker is originally from the Coaldale Mennonite Brethren Church in Alberta. Sister Petker is the daughter of Rev. B. W. Vogt, pastor of the Weatherford Mennonite Brethren Church in Oklahoma. They are serving under the M. B. Board of Foreign Missions.)

Since our arrival in Saltillo, Mexico, on February 21, 1957, for the purpose of language study, we have learned through many experiences that this is a land of contrasts, contradictions and fears.

In this city of nearly 100,000 population there are many federal, Roman Catholic and private schools. It is an old city and generally known as "The Athens of Northern Mexico". For this reason it is an excellent location in

which to study Spanish. We have been studying with the help of private tutors. Afterward, during June, July and August, both the Inter-American Language School and the Normal School will be offering special language courses designed for Americans.

Saltillo is situated about 200 miles south of the United States border, up in the mountains at an altitude of almost one mile. Unfortunately there is little rainfall during the greater part of the year and therefore many people are extremely poor. How our hearts go out to these thousands who are spiritually blinded, burdened with care, discouraged through poverty, and above all, lost in sin.

There are evangelical outlets
(Continued on page 10-3)



THE Young Observers

Let's Visit a Minute

Dear Boys and Girls,

How many of you like tasting things? I'm sure when your Mother is baking a chocolate cake or making fudge you just love to lick the spoon or the mixing bowl.

Sometimes in the big stores you see counters on which there are many lovely little cakes or cookies. The lady asks the people to take some and taste them. Why does she do it? The store feels sure that when you have tasted them you will find out how good they are and buy some.

One of the verses in the Bible states: "Taste and see that the Lord is good." But before we can taste and see how good the Lord is, we must let Him come in. He is standing at our heart's door and knocking, but we must open up. Then when you have let Him in He will show you all the good things He has for you.

When someone offers you something very good, do you refuse it? God offers us much more than anyone can or ever will. Don't you want to "Taste and see that the Lord is good"?

Aunt Selma

A Lamb Hears the Shepherd

By Patricia M. St. John

I was very red in the face when I reached the sheepfolds, because I had climbed the hill so fast. To my great relief Mr. Tandy was there mending the gate, and I ran straight to him and took his great hand in my two small ones.

"Mr. Tandy," I said, without waiting for any introduction, "I've come to tell you something. I've found out all about that story you read me, and I know now that it means me, and that the Good Shepherd means Jesus."

He stood there with his hammer in his hand, looking down at me, with a look of amazing joy on his face.

"I'm real glad to hear it, little maid," he said, rather huskily. "Maybe you'll tell me a bit more about it."

"Oh, yes, I'll tell you about it," I replied, pulling him down beside me on the seat. I was so pleased to find someone who would believe me that I quite forgot to be shy. "I was naughty, and I ran away, and I stayed in a church all night by myself in the dark, and in the morning the minister found me and took me to his home. And he showed me a picture of a little lost lamb, just like yours, Mr. Tandy, and a Shepherd with wounds in His hands leaning over the precipice; and the lamb had run away like me, and the Shepherd was like Jesus, because He came to look for me when He died for me. So on the way home I asked Him to find me and to make me good, and now I'm His lamb and I belong to Him."

Mr. Tandy listened gravely, but his wrinkled old face was full of happiness.

"Thank God for that, little maid!" he replied, "for if you belong to Him now, you'll belong to Him forever. No man can pluck you out of His hand."

"Mr. Tandy," I asked, "are you one of His sheep?"

"Sure, little girl," he answered, "I've been one of His flock nearly fifty years."

"Then, Mr. Tandy," I went on eagerly, "have you ever heard His voice? It says His sheep hear His voice, but I've listened and listened, and He never says anything to me, and I do want to hear Him."

He thought for a long time before answering that question. Then he spoke very slowly.

"I'm going to call my sheep, lassie," he said. "And when I call, take a look at 'em all, but you specially mark them ones over by the hedge, and see the difference."

I watched while he gave a low, clear call; every sheep in the meadow lifted its head expectantly and drew a step or two nearer, except for the group by the hedge. They went on feeding quietly as though nothing had happened.

"Why don't they answer?" I asked. "Can't they hear you?"

"They hear me," answered the old man, "but they don't know my voice from all the others because they belonged to another shepherd who took sick; they only joined my flock two days ago. But let 'em walk to the pastures with me for a week or so, and let me fold 'em, and put my hands on their heads, and feed 'em, and they'll soon come to know my voice same as the rest. Now there's many voices speaking to your heart, little

girl, and you've only belonged to the Shepherd these few days so maybe you haven't learned to pick out His voice from all them others, for 'tis a still, small voice."

"Then tell me how I can start," I pleaded.

"Well, 'tis like this," he said at last, after another long pause; "do you ever want to be a bad little lass?"

"Oh, yes, often," I replied. "Before I ran away, I used to lose my temper and be rude to Aunt Margaret nearly every day."

"Well, then," went on Mr. Tandy, "you mind this: next time you want to lose your temper, you remember there's two voices a-speaking to you. There's the voice of the enemy bidding you kick up a row and stamp your foot and all the rest of it, but if you hold back a minute and listen, maybe you'll hear another voice—a quiet-like voice—bidding you be gentle and do as you're told. That's the voice of the Shepherd. And if you learn to obey that voice, He'll speak again, and you'll find you're hearing Him all the time and everywhere. He talks to me out in these fields, and when I read my Bible He comes to me, and I know it ain't just a Book of black and white print for scholars, but 'tis the voice of my Saviour a-speaking to me."

Drawn by his voice, the sheep had come quite close and were standing near his knees, their mild faces upturned; when he stopped speaking they moved away, cropping the grass.

"'Twill soon be time for the shearing," observed the old man thoughtfully.

I rose to my feet and held out my hand. "Thank you very much, Mr. Tandy," I said. "I'm going home now to listen, and I hope I shall soon want to get into a temper."

He shook his head. "Don't you wish any such thing!" he warned me. "And don't you try it alone. Remember, it is only the Saviour who can stop you from doing wrong."

He spoke very earnestly, and I thought about it a lot as I ran home across the fields. How queer it was that I couldn't ever stop myself from losing my own temper! Yet I knew I couldn't because I'd tried.

Philip was not in the orchard, so I went to look for him indoors; rather to my dismay I heard voices in the dining room. They had started tea, and I was late; we were not allowed to be late for tea, so I stepped into the room rather guiltily and made for my seat with an anxious glance at Aunt Margaret. She was looking extremely grim.

"Ruth," she said sharply, "you're late again and I'm not going to have it. Sit down and eat in sil-

ence—and you are not to have a chocolate cookie."

Now this was a dreadful punishment, because I loved chocolate cookies, and we hardly ever had them. I gave a little stamp with my foot and threw back my head. All my happiness disappeared and a great torrent of angry words seemed to come springing up out of my heart all ready to tumble out of my mouth. In fact, I had actually opened my mouth, when I suddenly remembered!

If I got in a rage now I shouldn't be able to listen to the quiet voice of the Good Shepherd; and if I didn't listen now perhaps He wouldn't speak to me again.

It was so difficult to stop those angry words that I had to clap my hand in front of my mouth to keep them in. And so I stood in the middle of the room, listening, while my aunt and Philip stared at me in the greatest astonishment.

"What is the matter?" asked my aunt coldly. "Have you bitten your tongue?"

I didn't answer, because it had suddenly come back to me—the verse that Mr. Tandy and I had been talking about—"My sheep hear my voice, and I know them, and they follow me." Following Him: if I was going to be like Him I must stop stamping, shouting, answering back and sulking, because the Lord had never done any of these things. "Help me to follow you," I whispered in my heart; "stop me being angry, quick."

I drew a great big breath and put my hand back in my pocket. I sat down in my chair without saying anything, for my anger was all going away. Auntie still continued to stare at me, as though she was rather scared as to what might happen next, but I went on munching my bread and butter in silence. I did not look at the chocolate cookies, because I was afraid the sight of them might make me angry again.

We were all very quiet for the rest of tea, and when it was finished Aunt Margaret said that, as it was my first day up after my cold, I had better go straight to bed. I did not mind at all, for I had such a lot to think about that I wanted to be alone. I got in as soon as possible, and lay by my open window staring out at the summer night and growing darkness.

The sky was the color of deep harebells, and when I'd stared at it a long time I suddenly discovered that there were stars hidden in its blue depths; a few late birds twittered goodnight at each other in the damson plum trees, and the quiet air smelled of lilac. I lay with my arms thrown above my head on the pillow, looking and listening, till I fell asleep. I was

(Continued on page 10-3)

FROM HERE TO THE PINNACLES

By Elizabeth Schroeter

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(13th Installment)

Then they walked through the concessions of the market. Liesbeth noticed a covered stand with piles of Kringel. They were pretzels that she liked to eat after dunking them in sweetened tea. She hoped David or Mutter would buy some. On another counter there were stacks of unwrapped fresh and smoked meats—a gathering place for flies that had come to the market. Tables with vegetables, dried fish, sauerkraut and shoes lined the narrow walks of the market place. Everywhere there was bargaining and bartering. In most cases it was accompanied by loud arguments and by the cackling of chickens or the quacking of ducks in nearby coops.

Unexpectedly Liesbeth and Groszwater encountered an animal show in an open tent. The animals were rare pets that were exhibited to attract buyers. A Russian blue cat interested Liesbeth most. It was in a golden cage. No one had ever told her that Russia had blue cats. At first she thought the owners had dyed the animal. When Groszwater realized her doubts about the cat's authenticity, he said, "It's beautiful, isn't it?"

"Yes," she replied interestedly, "but was it really born blue?"

He chuckled and said, "Yes. It is the Russian blue cat and is an extremely rare animal. Look at its amber eyes. Aren't they pretty?" With his hand he motioned Liesbeth to stand where she could see the sunlight fall on the cat's short thick fur. In the sun it was of a silvery lavender color and looked exactly like velvet. Liesbeth would have liked to touch it. It appeared to be so comfortable and intelligent.

"This is the only cat I have ever heard of that does not miaow," Groszwater said.

"I can hear it purr," Liesbeth said smilingly.

"Yes, they purr," affirmed Groszwater, "but that's the only sound they can make."

When Liesbeth and Groszwater left the animal tent, they could hear a dog barking faintly. Liesbeth looked around and, almost touching her left arm, she saw a three-compartment doghouse. Each room had its own screen and was occupied by a tiny creature.

"They are foreign puppies," Groszwater explained. Then he

reached in his pocket for his glasses, adjusted them on the forepart of his nose and read the labels. "This one over here to the left, with the big ears and no hair, is a Mexican dog," he said. "It says here on this piece of paper that in Mexico it is called a chihuahua. It weighs only three pounds. None ever grow heavier than four pounds."

"I wish all dogs were that small," Liesbeth said. "I am afraid of big dogs."

In the center section there was a Pomeranian of a light orange. Liesbeth chuckled when she scrutinized it and said, "When it sits in that funny position, it almost resembles an angora cat."

The third dog seemed to be indisposed. It was a light-tan animal with a black snout and long hair and refused to listen to Groszwater's coaxing to come forward. "The label says it is a Pekingese," he said. "It must be a Chinese dog."

"If I owned this tent, I would find a home for these animals and set them free," Liesbeth said, as they left the tent. "They would make nice pets. They would much rather be pets than circus animals."

"Wouldn't you keep any of them?" Groszwater queried.

"I would keep the blue cat," Liesbeth said.

"This is a store where the owner is having an auction sale today," Groszwater said, as he led Liesbeth into a large barnlike place with rows of big and little objects. The hall resembled a big pawn-shop filled with old and new merchandise. Hundreds of articles—clocks, canes, brooms, a broken wood heater and utensils—reposed on the floor or on shelves. An old man was seated behind a desk. A younger, hail-fellow-well-met auctioneer in front of the desk was completing a sale of a hollow charcoal iron.

In the center of the hall, directly in front of the auctioneer, were several decrepit, rough benches occupied for the most part by babushkas (grandmothers) who had gone to the place to rest their weary feet or to enjoy the sale. There were also a few younger women with babies and several men.

When Groszwater sat down on a bench in the rear of the room it squeaked. Liesbeth was uneasy about the squeamish contraption; but when she discovered a large

doll on the auctioneer's desk, she forgot her misgivings and watched the sale.

The doll was about three times as big as her old rag doll and had beautiful clothing, brown hair and pretty eyes. Liesbeth untied her handkerchief and looked at her coins. She knew she had twenty-five kopecks. Would that pay for the doll, she wondered. She had never owned a store-bought doll. Mentally she visualized what she could do with a pretty doll like that. She would not play with it herself. She was getting too big for dolls. She could keep it for Katja and Mascha and for other small children who might be visiting them.

The first article that was up for sale was a kerosene lamp. Liesbeth was not interested in it, but she watched the procedure just the same. People made their offers, then, at the end of the bidding, the auctioneer pronounced the object as having been sold. The highest bidder went forward through a narrow aisle in the middle of the audience, handed the auctioneer the money, received the object and a little tag and left the room or returned to his seat. That was all there was to it.

The next article to be sold was a silvertipped cane. Groszwater was slightly interested in the cane, but his bid was too low; someone else outbid him.

Then came the doll. The auctioneer called her Rose. "A doll named Rose! How appropriate!" Liesbeth conjectured. Rose had been Groszmutter's name. It also was her aunt's name. Furthermore, Liesbeth knew at least four cousins by the name of Rose. She removed the silver coin Groszwater had given her and looked at it once or twice. Then she turned to him and asked, "Is it all right with you if I buy the doll with this money?"

He smiled at her proudly and said, "Of course, go right ahead."

A woman in the right-hand section bid one. A young girl bid two. At that moment Liesbeth got up and in a low voice said, "Djesjatj!" meaning ten in Russian. The people turned around, looked at Liesbeth, who was still standing, and smiled. Some smiled at Groszwater. Proud of his little granddaughter, he nodded his head and smiled back. No one went any higher than ten. The auctioneer pronounced the doll sold and held it up toward Liesbeth.

She worked her way to the center aisle and, head erect, walked up to the auctioneer, raising her hand with the money long before she reached her desk. He took it and started to present the doll to her when he hesitated. He looked at her and then at the money and finally in a near-whisper he said to her, "This is only ten kopecks. You bought the doll for ten rubles."

Some women in the audience began to talk. Others giggled. Still others shook their heads, while some looked at Groszwater.

Liesbeth was puzzled and embarrassed.

Groszwater realized that his granddaughter was in trouble. He, too, walked up to the auctioneer. Before he could ask what was wrong, the man explained that she had bought the doll for ten rubles and wanted to pay only ten kopecks.

"Just take the doll back and sell it over again," Groszwater suggested.

The auctioneer insisted that that could not be done; the sale had been recorded, and it had to be completed. "Are you her grandfather?" the auctioneer asked.

"Yes," Groszwater said in a quiet tone.

"Then, according to our regulations, you will have to pay for the doll," the auctioneer insisted.

Groszwater reached for his purse, gave a ten-ruble gold piece to the man, took the doll and the ten kopecks and walked straight toward the open door.

Liesbeth decided that he hurried because he intended to give her no further chance to spend his money. However, after all, it was he who had suggested that they should go to the auction sale, and he had given her permission to bid.

Groszwater put the doll under his left arm. With the other he took Liesbeth's hand, and they walked back to the Jahrmarkt. Neither of them said anything. Liesbeth thought he was probably going to sell the doll at the Jahrmarkt. She was figuring how she could repay him for his loss.

Just as they reached the market place, they ran into Mutter and Aunt Marie. They laughed when they saw the doll. Aunt Marie asked, "What in the world are you carrying under your arm?"

"Oh," he said, embarrassed, handing the doll to Liesbeth, "she bought it over at the auction sale."

Mutter looked at Liesbeth questioningly and asked, "How much did you pay for that doll?"

Just as Liesbeth opened her mouth to tell Mutter that it had cost ten rubles and that Groszwater had paid all but ten kopecks of it, he winked at her and with a broad grin said, "It only cost her ten kopecks." Groszwater and the women laughed heartily. They thought it was an unusually good bargain. They looked at the doll's clothing and examined her hair.

Liesbeth's face was serious. She was still trying to figure out how to make enough money to repay Groszwater. She was also overcome by his kindness and tactfulness. While the adults were talking, she slipped her fifteen kopecks into his coat pocket.

(To be continued)

Community Evangelism Through Visitation

By David W. Mann

Many individuals and families within your home community are waiting for you to invite them to Christ and to the church. Do you believe it? Neither did I until we began to contact them and visit them long enough to discover their real feelings which lie deep within them, which they themselves may have covered with a polished veneer of self-righteousness or anti-church sentiments. Beneath that veneer there is often a longing for friendship with Christians and with Christ Himself.

These people need Christ and the church and Christ and the church need them. But, how shall we reach them? Subconsciously, it seems, we Christians have taken for granted that the presence of our church buildings in the community and the fact that we go there regularly communicates to the un-churched individuals our desire and welcome for them in our fellowship. However, when we stop to think this through, these things tell them nothing of the kind.

How then can we convince them that Christ loves them, that we love them and we want them to become a part of our fellowship in Christ? That can be done only as we go to them and visit in a friendly way while pointing them to Jesus Christ. The Lord never told the sinner to come to us for help but He did instruct us to go seeking for them.

One of the best ways to reach these people is through systematic, organized visitation evangelism. Without a planned concerted effort, because of our human nature, usually very little is done. With a definite time, place, objectives, and directives an enthusiasm is developed and encouragement is given which, with the blessing of God and the direction of the Holy Spirit, will bring results.

How do you plan a visitation evangelism? Here are a few suggestions.

Leadership: The leader of a visitation evangelism program will most generally be the pastor of the congregation. However, it would not necessarily have to be so. The visitors should be laymen and laywomen with approximately 75 per cent men participating.

Preparation: One of the first important tasks is to locate the prospect in need of spiritual help. There are a number of approaches to find these. 1) If you have children attending your Sunday school whose parents do not attend, these are important prospects. 2) A community survey is an effective way of locating needy homes. Families giving "Mennonite preference" but who are not attending or af-

filiated with any of the local Mennonite churches will head the list of prospects. Each family stating "No church preference" or those who seldom or never attend their professed church affiliation will become active prospects. 3) Your church may already be working with some families you will want to add to this list. 4) Newcomers moving into the community are another source of persons to contact.

Now make a card file, listing each family on a separate card, giving their address and any helpful information such as "Prefers our church" or "Children attend our Sunday school." This will be of help to the visitors in making their calls.

The second step is to enlist the visitors. Visitors should be laymen and laywomen who are genuinely converted and can tell others how to become Christians. They should be enthusiastic about their church. They should know what they believe and why. It may be well to select a number of individuals and ask them specifically to help with this work. Often many qualified workers will fail to come unless specifically asked. Others interested in helping should also be invited to participate.

The third step is to instruct these visitors in the methods of visitation evangelism. Suggestions concerning opening the interview, objectives, meeting special problems or questions, and inspiration for the task will be of great help to them. The most effective time for these training classes is just before they go out to call. This will send them out with fresh enthusiasm and suggestions. By using this arrangement the visitor is not only assisted in making the call but the lessons are clinched by immediate practical application.

One further suggestion—for the preparation of the prospect. To acquaint them with your church and church program, send them a mid-week bulletin announcing the Sunday services with the message titles, other activities throughout the week, and brief summary comments about the history and doctrines of the church. Such a bulletin will also help to create a consciousness of your church's place in the community and your desire for their presence and attendance with you.

The Visitation Call: In order to give the visitation program a good solid start it is helpful to begin with three or four sessions in succession (e.g. Sunday afternoon, Monday, Tuesday, and Wednesday evenings). The group should gather early so the training and instruction can be over in time to begin visitation not later than 7:30. A simple fellowship meal

for the workers will provide an opportunity for sharing of experiences and blessing. This adds definitely to their enthusiasm.

When the time comes for the call, visitors should be sent out two by two—just as our Lord sent out the seventy. This is a distinct advantage since they will give courage to each other. When one is temporarily without words, the other can help. More than two visitors will tend to scare the prospect, causing him to feel he is outnumbered. One of the two visitors should take the lead in the conversation while the other fills in where needed. Working two by two often affords an opportunity to give an inexperienced worker practical, firsthand experience with one who is acquainted with personal evangelism.

Each team of two is given a number of prospect assignment cards along with instructions as to how to find the homes. These are their responsibility for the evening. Comments on the card concerning the home will give them leads for beginning the conversation.

Each visit should be made with a definite purpose—to invite and lead that individual or family to Jesus Christ and bring them into the fellowship of the church. As the door is opened the leader should introduce himself and his partner and state clearly their mission. This purpose then, should direct the main trend of the conversation.

Asking questions is the most effective way of drawing out the prospect and making real progress with them. Do not preach to them! Ask them about their beliefs and convictions. Ask them about their religious background. Ask them what they believe about the Bible and specific teachings of the Bible, especially concerning the new birth and conversion. Carefully point them to the Scriptural teachings concerning these matters. Often the asking of pertinent questions will make their false front fall away. For instance, one man when contacted immediately said he was an atheist, "Therefore there is no use talking to me." However, instead of trying to prove that there is a God, he was asked why he was an atheist. He had difficulty in answering this question. Finally after a few excuses were given for which he could give no reasons, he admitted he was not really an atheist. The recent article, "How to Make an Evangelistic Call", by Seward Hiltner on page 21 of the April 1957 issue of *Christian Living* gives a very good description of the content of an effective visit.

The Report Session: The report session is an important part of a visitation program. Before the vis-

itors leave to make their calls an approximate time should be set for them to return to the group to report. This time of sharing the things God has done is a real thrill. As workers return with tears in their eyes, rejoicing over the way God has opened doors, revival will begin in their midst. Those who have come back discouraged because of hostile receptions are lifted from their discouragement and challenged to try again. Each team will report to the group on the visit or visits they have made and make recommendations in writing on the card for further follow-up work.

Some homes will need to be contacted repeatedly before visible results can be seen. But God will reward the persistent labors of consecrated Christians.

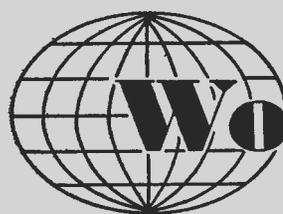
The Continuing Program: Following the initial three or four sessions of the visitation program, it is well to plan a continuing program, meeting once or twice a month. An evening should be chosen which will be appropriate in the community activity schedule. It should be an evening when people are generally at home. These monthly sessions may be conducted in the same manner as the initial program, with training, visitation, and report session.

The Reception of These Persons as they attend the services of the congregation is of tremendous importance as to the success or failure of the program. They have received a warm friendly invitation in their homes. Now if they come to the services and are met by stares instead of a warm and cordial welcome, the efforts of the visitors will be largely lost. This requires the co-operation of the entire congregation.

Visitation Evangelism is not easy work. It is very taxing and requires a lot of God-given boldness. Yet the testimony of those returning from their evening's contacts are always of joy and a feeling of having done something really worth while. The blessings from visitation evangelism are by no means limited to the prospects reached for the Kingdom. The visitors themselves return to their homes overflowing with divine blessings.

There are many individuals and families, of whom we are unaware, within our own home communities, who are waiting for an invitation to Christ and His church. We must find them and go to them. They will not come to us. The method of visitation evangelism, two by two, which our Lord Himself originated, is still one of the most effective ways for reaching those hungry hearts today. Our home communities are our first responsibility. We dare not be slack and negligent in our outreach to them.

Reprinted from the *Gospel Herald*



Round-Up of World-Wide

RELIGIOUS NEWS REPORTS

Inexpensive Phonographs

The American Bible Society is launching an experiment in Pakistan, Liberia and Mexico for bringing the Scriptures to illiterate and semi-literate peoples by way of a new, inexpensive phonograph. The phonograph, which costs less than a dollar and operates by hand turning rather than by motor or spring, is accompanied by records containing Bible readings. The absence of a spring mechanism permits it to be operated in tropical climates without danger of breakdown. The recordings, of course, are in translations suitable for the people of each area.

Church Leader From Vietnam Praises Protestant Mission

The Rev. Le-van-Thai, president of the Evangelical Church of Vietnam, was a featured speaker at the annual meeting of the Christian and Missionary Alliance, held

at Charlotte, North Carolina. He praised the Alliance for its work among his people. It was his first visit to the U.S. Speaking through a missionary interpreter, Mr. Thai said the Alliance is the only Protestant group in Vietnam. It has 128 pastors and 160 preaching places there, with 12,519 members in areas which are not dominated by the communists. He said many of its churches were destroyed and its ministers killed during fighting between the French and communist forces.

Amish Elect 23-year-old To Be Minister

The Old Order Amish Mennonite church in Bareville, Pennsylvania, shattered tradition by electing a minister who is only 23 years old. They named John Stolfus to fill the vacancy caused by the death of Aaron R. Glick.

ing a disturbance, and resisting arrest.

One of the constables said, "Two gangs were fighting among themselves. About half the mob seemed to be girls and they were as bad as the boys. They all seemed to be from 17 to 22."

Nobody was seriously hurt.

Grammar May Return to Manitoba

One of these days Manitoba's school children may find grammatical truths being pounded home to them from the sort of text the province used to use.

The curriculum committee set up by the department of education plans to make a full scale study of grammar and its position in the curriculum.

The curriculum committee is also studying the possibility of div-

iding the social studies course into its two components of history and geography.

Charges Job Discrimination

Racial and religious discrimination are prevalent in Canada, Sid Blum of Montreal, director of Jewish Labor committee of Canada and a member of the standing committee on human rights of the Canadian Congress, declared in Winnipeg.

Mr. Blum told a fair practices, immigration and human rights conference in Winnipeg that racial and religious discrimination exists in major industrial areas, and that within the past few months, complaints have been filed against some 30 firms or employment agencies for violation of provincial or federal fair employment practices acts.

Kitchen Cathedral

Does Your Child Think You Are a Christian?

By Dorothy C. Haskin

Gwen paused at the front door and nervously tightened the green scarf about her neck. The house seemed so still now. Doug had stopped sobbing, but in her mind she could still see him stretched out on his bed, his fists clenched. With all the fierceness of a thirteen-year-old boy he had hissed, "Yeah, go to choir. When you sing, nobody can tell how mean you are. But I know."

Of course, Doug was wrong. His mother was not mean. She had been perfectly right in reprimanding him. He had stayed out playing after dark when she had repeatedly told him to come home the minute the street lights were turned on. But could she go to choir practice when he thought she was a hypocrite?

She caught a glimpse of her face in the mirror over the fireplace. She did look cross. She sighed as fragments of Scripture floated through her mind: "The servant of the Lord must not strive; but be gentle unto all" (II Timothy 2:24). "Let your speech be always with grace" (Colossians 4:6). But did these verses apply to a mother's treatment of her child?

Gwen knew they did. She needed to upbraid her son; but she should have done it as a self-controlled Christian, not as a rasping harpy. She went back into her son's room to talk to him, saying to herself, "I'll be late for choir practice, but I have responsibility to my family."

Over and over in Scripture the Christian's responsibility to his family is emphasized. "But if any provide not for his own, and specially for those of his own house, he hath denied the faith" (I Timothy 5:8). Check your Christian

testimony as it ought to appear to your child:

1. Have you ever a) talked to your child about receiving Christ as Saviour, or do you b) think that is the minister's responsibility (Deuteronomy 4:9)?

2. Do you a) expect your child to have a child's judgment, or do you b) think that because he lives in a Christian home he will have mature judgment (I Corinthians 13:11)?

3. Do you a) discipline your child, or do you b) feel it better simply to pray about the discipline problem (Hebrews 12:7)?

4. Do you a) arbitrarily and severely punish your son, or do you b) remember your own childhood (Ephesians 6:4)?

5. If your son breaks his tooth do you a) lament the additional bills, or do you b) look upon the experiences as an opportunity for your son to learn patience (Romans 8:28)?

To the first three questions the better answer is a; to the last two, b. Nowhere else does our Christian conduct stand the "workout" that it does at home. That is God's testing ground for us. But living our Christian testimony at home is worthwhile.

Bruce became a prominent businessman. He was especially known for his fair dealing. Someone asked him, "How is it that you are so honest in your business?"

"I'm a Christian," he replied.

"Even in these days when there is so much skepticism?"

"Men may talk, but my mother lived what she believed," he said. "No argument is stronger than the life of a Christian mother."

(Copr. ERA, 1957)

God's Word IN MAN'S WORLD



The Good and the Bad

By James H. Hunter,
Noted Author,
Editor and Commentator

"It is not the sins of bad people that destroy civilizations, but the sins of good people—the sins of the priest at the altar, or the judge on the bench, of the merchant in the counting-house and the statesman at the capital." We read these words recently though they were written by a student of human nature many years ago. They were forcibly impressed upon one's mind again in reading of the investigation of conditions in the labor unions of America.

What has been revealed of the dishonest practices of the heads of many of these unions has staggered and alarmed a nation used to tales of wickedness and corruption in high places. The shameless greed of many of these labor leaders, the sharp practices by which many of them seek to keep just within the law, their invoking of the Fifth Amendment in order to avoid disclosures that would undoubtedly incriminate them do far more to undermine general honesty than the holdup man and the burglar who are caught, convicted and sent to prison.

By these labor revelations all law is brought into disrepute, and

it is made to appear that there is one law for the rich and one for the poor, and that the man who steals half a million may escape while the man who steals a dollar is sent to prison. It is not true, of course, but the respectable rogue lends color to the view. It is he who is responsible for the cynical philosophy so widespread today that the worst sin in the world is that of being found out.

Would it not be true to say that it is not the "underworld" that should give us most concern but the world above the ground, whose people dwell in fine homes, go to church and have all the earmarks of respectability—people like you and me who are corrupting or adding strength to the nation?

(Copr. ERA, 1957)

CANADASCOPE

Beach Battle in B.C.

A club-swinging battle in which 12 policemen and a group of local residents took on a crowd of about 75 cursing, drinking youngsters in Crescent Beach, B.C., on June 1 has been reported by the Canadian Press.

After 1½ hours of fighting, police arrested six youths and laid charges of inciting an affray, caus-

IN MEMORY of JOHN A. DYCKS

Hertha Judith Voth

The gray clouds shroud the Andes' lofty peaks,
While none but chill winds dare the steep ascent,
Where solitude her habitation seeks,
Disturbed but rarely by a plane's advent.

On the Andes' heights they laid us down to rest.
A sheet of wreckage marks the lowly place;
A living tree, our names carved on its breast,
Guards the hallow'd spot with silent grace.

We left you suddenly. Short hours ago
We shared in all life's giving and demand:
The heat of noonday, evening's sunset glow,
Unceasing toil, the handclasp of a friend.

Then we were gone. But yet the strife endures.
We challenge you: Hold high the torch we bore,
True to the faith that victory ensures
Till every foe surrender; battles o'er!

Then let the chill mists shroud the Andes' peaks;
And memory's gentle love enshroud us too.
His cause forever greater triumphs seeks
While those who bear the torch to Him be true!



MCC Recognized in Vietnam

A dedication service April 20 for three new buildings at the leprosarium at Banmethout, Vietnam, marked the completion of a year of MCC medical and relief service in that nation.

On the same day President Ngo Dinh Diem of Vietnam signed a measure making the MCC medical program an officially-recognized medical service agency in Vietnam. This was learned from Minister of Health Tran Vy in a visit to Banmethout.

Dr. Chuong, regional health inspector, is credited with extensive effort in bringing about this action. MCC previously operated through

the Christian and Missionary Alliance.

Director of the MCC medical project is Dr. Willard Krabill (Louisville, Ohio). Nurses are Margaret Janzen (St. Catherines, Ont.) and Julitte Sebus (Utrecht, Netherlands).

Also at Banmethout in relief and medical work are Mrs. Kraybill, Mr. and Mrs. Harry G. Lefever (Harrisonburg, Va.) and Duane Swartzendruber (Princeton, Ill.).

MCC Vietnam director Delbert Wiens (Reedley, Calif.) and Carl Hurst (Goshen, Ind.) serve in the capital city of Saigon.

Banmethout is an interior village of brown-skinned primitive tribes-people. The Vietnamese people live in the coastal areas and are of Mongolian origin.

In the Banmethout leprosarium MCC works jointly with the Christian and Missionary Alliance, which has done most of the protestant Christian missionary work in the country resulting in the Evangelical Church of Vietnam. The leprosarium also receives support from the American Leprosy Mission.

During the past year additional buildings at the leprosarium were constructed and a mobile clinic for interior villagers was initiated and is administered by MCC. Approximately 1000 treatments are given monthly.

New buildings dedicated in April were a hospital treatment unit, a nursery and a store-warehouse. Attending the ceremony were representatives of the Vietnam government, the American and French communities, leaders of the Evangelical Church, Christian and Missionary Alliance missionaries from Vietnam and Thailand and Banmethout workers.

Hungarians Express Appreciation

Parcels of clothing continue to be sent to persons in Hungary from MCC Vienna. Recipients furnish names of acquaintances who are in need and more parcels are sent.

Meanwhile Hungarians who stayed in MCC refugee homes in Austria now settled in various parts of the world send many letters expressing appreciation for the Christian care they received when they fled from Hungary into Austria.

World Conference News

C. N. Hostetter Jr. (Grantham, Pa.), chairman of the MCC Executive Committee, was designated by the committee as the official MCC delegate to the World Conference at Karlsruhe, Germany, August 10-16.

More than 200 American Mennonites representing nearly all conferences plan to attend the conference as visitors and delegates. Many will participate in post-con-

ference tours of MCC projects and other attractions in Europe and the Middle East.

News On Delegation To Russia

The proposed MCC delegation to Russia is not expected to materialize this autumn because no visa was granted to H. S. Bender for a preliminary visit to arrange for the tour. The MCC Executive Committee agreed to table previous actions for the proposed delegation. Further study on the course of procedure for future visits to Russia will be made by the East-West relations office, which will begin this fall in Germany under the leadership of Peter Dyck (Moundridge, Kans.).

MORE ABOUT

Dan Petkers in Language Study

(Continued from page 5-4)

here and there but nowhere on a scale large enough to meet the growing need of Mexico's population. We understand that there are about 15 Protestant centers in this city but some of these are so small that they cannot be located easily. In another part of town some 10,000 persons have no evangelical witness whatsoever.

Although a spiritual shadow hangs heavily over the people, there are those who long for the truth. Indeed, these are opportune days for Mexico.

Our blessings, of course, have not been without testings. Thank God that to date we are all well and able to give our entire attention to the language.

Pray that we might be able to convey God's glorious message by means of the Spanish language soon. Present plans are that we shall be ready to serve in Durango State by September. Our present address is: Chihuahua 37A, Colonia Republica, Saltillo, Coahila, Mexico.

MORE ABOUT

A Lamb Hears the Shepherd

(Continued from page 6-4)

perfectly happy because two beautiful things had happened that day for the very first time. I had heard the voice of the Good Shepherd, and I had swarmed a tree.

* * *

The many other exciting adventures of Ruth, including climbing a tree for squirrel, sleeping in a church at night, running away from Aunt Margaret, and selling wild flowers with Philip, can be found in the book *The Tanglewood's Secret*. You can buy this book for 70c from

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MORE ABOUT

Strenuous Schedule Calls For Prayer

(Continued from page 3-4)

ries as a vital avenue of evangelizing the millions unreached with the Gospel. The study program calls for visits to Korea, Taiwan (Formosa), Hong Kong, and Viet Nam, in addition to Japan and India. From India the mission will transfer to share in the Mennonite World Conference convening in Karlsruhe, Germany, during the days of August 9 to 16. The weeks following this conference are set aside for a spiritual fellowship with our brethren of the Mennonite Brethren Church in Germany and Austria.

The foreseen schedule will be strenuous and carries heavy responsibilities for a spiritual ministry. Our experiences, observations, joys and burdens of the mission will be shared with you, our brethren and sisters at home. We undertake this journey in the consciousness of great weakness and inadequacy for the task. Our request of you is that of the Apostle Paul: "Brethren, pray for us."

Committing ourselves and our loved ones to the keeping of our God and to the prayerful remembrance of our churches at home,

Yours for the millions who are waiting to know about our Lord and Saviour, C. A. DeFehr, J. P. Kliever and J. B. Toews.

English - German Bible

For many years people have been asking for an English-German Bible. We are happy to be able to supply you now with a very fine edition, knowing that it will satisfy the discriminating taste of all our readers.

This Bible contains the Authorized King James version as well as the Luther version. English and German text are set side by side on the same page, with chapters and verses parallel in the column. Thus you can compare the English and German versions with a minimum of effort. No need to carry two Bibles. No need to open two Bibles for comparison. Simply open the Bible to the desired text—and it is there in both English and German.

This Bible is extremely helpful for the home where both languages are being used. It is also very helpful for Bible study and for personal work. And once you see the fine binding and clear print, you will agree that the price is exceptionally low for two Bibles in one.

Imitation Leather, red edges:

\$11.75

Leather binding, gilt edges:

\$14.50

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COLLEGES

Mennonite Brethren Bible College

Tour Highlights

(The following is a synthesis of several reports that appeared in MBBC's student paper, "College Companion". —Ed.)

Sterne has said, "I pity the man who can travel from Dan to Beer-sheba and cry, 'Tis all barren.'"

I pity the man who can travel from Winnipeg to Coaldale and say, "Tis all barren." He must live a dull life indeed.

The Scenery

All members of the A Capella Choir enjoyed the scenery along the tour route. The free open plains expressed a roving majesty all their own. The winds blowing over the tops of the prairie hills turned their liberty into license as they whipped a brigade of tumble weed across the newly cultivated fields. This sight, like a herd of stampeding cattle, caught our eye in southern Saskatchewan.

The gentle roll of farming lands lulled us to sleep as we sped onward to the land of sugar beets and cheese—Coaldale. Large spacious farmlands of Saskatchewan fused into the smaller farms of Alberta, which were made more productive by a network of streams and irrigation ditches.

Many sections of land from Coaldale to Gem were untouched by the farmer's plow. A herd of buffalo on the ranching land would have been a perfect setting for a rehearsal of the "Romance of the Prairie". Nature sent half a dozen antelope across our way to please us and compensate for the original herds.

We found Linden about 120 miles from Gem. Here the farms were nestled among the arthritic twists of the "Kneehill Creek". This country was like an oasis lowered onto the wide expanse of prairie plains.

From Linden our route took us through the badlands, through Drumheller, situated in the open fracture of earth's skull. Constant rolling hills greeted us as we drove north-eastward from here to Saskatoon, where our somewhat abated interest in nature was revived again. The distance between Saskatoon and Winnipeg was a review of former scenes.

Activities in the Bus

Activities in the bus varied. The first part was quiet. Worried and anxious looks here and there betrayed the students' concern for impending exams. "Nervous Christians", by Dr. Little, was welcome

literature for many. A look of satisfaction soon replaced the former anxiety, however, as one student after another discovered that it was quite possible to study while the bus travelled on the smooth Saskatchewan highway. The Greek students gathered periodically in the front of the bus for their "Study Pow Wow".

The application of practical Christianity to an everyday experience was the feature of our trip. Each day we devoted thirty minutes to communion with God. Singing and testimonies were spontaneous.

Services

The Herbert M. B. Auditorium was packed solidly on Friday night, May 17, with some standing. The first night is always tough, but I noticed none of the first night jitters most choirs I have sung in usually have. Incidentally, the Lord's Prayer is a good song to start with.

Close to 800 people turned out on Saturday night in Coaldale. The reception was warm indeed—the choir leader apparently even ordered several songs from Mr. Voth, our choir director.

The service in Gem on Sunday morning was more a worship service, with more hymns being sung. Very many had come to the service. Both the people and the weather were all sunshine.

When we approached Linden two and a half of our students could hardly control their feelings. The welcome could hardly have been any warmer, with the evening service truly heart-warming. Almost a hundred people listened outside, while inside the aisles were as full as the pews.

At Hepburn the huge auditorium was not really full, but it was the first night that we were truly comfortable on the stage—it was not too hot. Although the place was perhaps not too well suited for A cappella singing, the feelings expressed after the service showed that once again God had given the blessing.

Saskatoon has a lovely new church. We received a warm reception and we sang "for all we knew how". We had lunch in the basement with the young people and learned to know many new friends.

Impressions

"After the evening service we were 'billeted' in the various homes for the night. This provided an excellent opportunity to publicize MBBC even more. Many questions were asked regarding the college. We hope the list of prospective students has been lengthened as a result of these contacts.

"As we began our homeward journey we realized we had felt the pulse of the hospitality shown

by the families of our M. B. churches in Saskatchewan and Alberta. We found it to be strong, bounding and healthy."

"Our church has some capable leaders."

"To travel is to live anew in fresh experiences."

"Many promises of God were confirmed on this trip. From our own experience we believe the prayer of Mr. Voth for unity and blessing was heard. God did all this and more for us, for which we glorify Him."

(None of the reports mentioned that Rev. J. A. Toews, the president of MBBC, accompanied the choir on the tour. Obviously his presence was not "unusual". —Ed.)

Election Results

Student elections for next year's Students Council reveal an almost complete change in officers. The following were elected by the students to serve on next year's Students Council: Henry Regehr, president; Jake Dueck, vice-president; Edith Neufeld, secretary; Harold Jantz, literary promoter; Marvin Gutwin, "Rainbow" promoter; Walter Unger, recreational promoter; Rudy Baerg, music promoter; Jerry Hildebrand, foreign missions promoter; Harvey Gossen, home missions promoter; and Hulda Nickel, Medical Aid Association.

Canadian Mennonite Bible College

On Friday, May 24, the CMBC graduating class, accompanied by the Rev. D. Janzens, went on their annual outing. This year their day consisted of a trip to Matheson Island, where they presented a program at the mission during the evening.

The following evening we were visited by Mr. Art Janz, missionaries to the Congo. Their personal testimony and true to life report gave the student body a clearer insight into the needs of Africa and also aroused a greater sense of responsibility towards supporting our missionaries in ardent prayer.

Anne Neufeld.

Tabor College

Five Canadians Receive Degrees

Thirty-one seniors at Tabor College, Hillsboro, Kansas, received the Bachelor of Arts degree at the forty-ninth annual commencement exercises at the college on Thursday morning, May 30.

Of these graduates, five were Canadians from Alberta and British Columbia. They are: Jacob Geddert, Chilliwack, B.C.; Walter Sawatsky, Yarrow, B.C.; John B. Toews, Coaldale, Alta.

To Aid BIBLE STUDY

Galatians: The Charter of Christian Liberty

By Merrill C. Tenney. 193 pp.

In this absorbing new study of the Epistle to the Galatians, Dr. Tenney provides the reader with a most concise and comprehensive analysis of Galatians by employing all the various methods of Bible study in order that the serious student may benefit from each approach. The inclusion of each of these methods will prove a stimulating, rich source of material for the student in his study of Galatians\$2.50

* * *

Cruden's Concordance

Edited by John Eadie. 342 pp.

Anyone who has ever studied the Bible intensively knows how much a concordance can help. The CRUDEN'S CONCORDANCE is one of the most popular because it is remarkably complete for its price. This is really a bargain for a Bible student\$2.95

* * *

Davis Dictionary of the Bible

By John D. Davis. 840 pp.

A dictionary of the Bible is one of the most important reference books for the Christian home and the Bible student's library. This book is truly a dictionary of the Bible. It is written by a man who had the deepest reverence for the Bible as the Word of God.

John R. Mumaw, Eastern Mennonite College, testifies: "The DAVIS DICTIONARY is the most satisfactory Bible dictionary for evangelical students and Christian workers." \$5.95

Bible Quiz Pad No. 1.

This is something new! These pads contain ten colored sheets with the same set of questions. Tear them out and give one of a kind to each guest. Supply them with a pencil and see who can answer them all in a limited time. There are four sets of questions, with each set using differently coloured paper.

Try a pad and see how it sparks interest in your socials. Pad No. 1 contains "Matching Bible Events", "Can You Match These?", "Which Is Not Mentioned in the Bible?" and "Bible Alphabet in Rhyme". \$5.00

* * *

Bible Quiz Pad No. 2.

Same idea as in above pad, but another four sets of questions. This pad contains, "Who Received Punishment?", "Choose the Correct Answer", "Which Name Is Out of Place?" and "Characters Not Named". \$5.00

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The Levi Reimers received a royal welcome by their parents when they returned from Europe. Mrs. Levi Reimer is seen at left, while Mr. and Mrs. I. W. Reimer are in the center, and Levi Reimer at right.

Home From Europe

Steinbach, Man. — A happy reunion took place at the Winnipeg CNR depot on Monday, May 27, when a group of relatives and friends had gathered to welcome Rev. and Mrs. Levi Reimer, returned missionaries to Germany. Brother Reimer, a missionary un-

der the European Evangelistic Crusade, left for Germany in 1952. While in Germany, he met and married Elizabeth Schmidt, another missionary. They have one son, Timmy, age 2. The Reimers' work consisted of tent evangelism, Bible camps and other meetings, some of these in the State church. During the lat-

ter part of 1956, just after the Hungarian revolt, they were called to minister to the refugees in Austria. The reason was that Mrs. Reimer, who is Hungarian by birth, speaks the Hungarian language.

In the refugee camps they laboured tirelessly, handing out food and Gospel tracts, giving personal counselling to the distraught and comfort to the sorrowing. Their work brought them to the very border of Hungary, where they met and gave aid to the fleeing. They remained there for some four months prior to their preparation and embarkation for America.

They are now staying with Mr. Reimer's parents, Mr. and Mrs. I. W. Reimer of Steinbach.

Rev. Joe Wiebe to Transfer to Carman

(Continued from page 4-4)

fellowship. It is a challenge to see the group increasing every Sunday.

The Sunday school at the mission is growing, too. Lately little Indian children have also been attending the Sunday school. Although they are a little over-exuberant, they already bear witness to having received good instruction.

New Worker Coming

At the present time the group is looking forward to a "final" change. The Joe Wiebes of Ashern are coming to take over the leadership of the work here as full-time workers. Those gathering here are sure that God will continue to bless this little light trying to shine in Satan's dark domain.

Already morning light is breaking as souls are being saved, Christians aroused, and the world being made aware of its need. It is the prayer of all of those active here that God will increase their faith and give them the ability to discern and follow His plan as He leads onward.

Commencement Exercises Slated For College

Winnipeg, Man. — The M. B. Bible College commencement activities are slated for the auditorium of the college and the Elmwood M. B. church. The Baccalaureate service was held in the South End M. B. church on Sunday evening, May 31.

The graduating class program will be presented on Saturday, June 8, at 8 p.m. (CDT) in the new auditorium of the M. B. Bible College. Motto of the varied program will be "Walk Worthy of Your Calling", which will be discussed under three headings: The Sinner's High Calling; The Student's Blessed Experiences; and The Saints' Worthy Walk. Testimonies and sermonettes will present the graduates' view of this motto. Music

will be brought by the class in the form of men's and ladies' groups, mixed groups singing, trio and solo. David Bergen of Glenbush, Sask., is class president and will serve as chairman at the program.

Graduation Exercises at Elmwood

Graduation exercises will be in the Elmwood M. B. church at 7 p.m. (CDT) on Sunday, June 9. Twenty-one degrees and diplomas will be awarded by the president of the college, Rev. J. A. Toews. Graduation speaker will be Rev. J. H. Quiring, pastor of the Winkler M. B. Church and part-time teacher at the college.

The Alumni banquet sponsored by the Manitoba Alumni group will be held at 3:30 p.m. on Sunday, June 9. It is hoped that all members of the M. B. Bible College Alumni who can possibly come will attend. The 1957 graduating class will be formally welcomed into the Alumni at this occasion.

On the Horizon

June 8. — Graduating class program of the M. B. Bible College in Winnipeg in the college auditorium.

June 9. — Twenty graduates of the M. B. Bible College in Winnipeg will receive their degrees at graduation exercises in the Elmwood M. B. church at 7 p.m.

June 14-16. — Saskatchewan Mission Conference at the First Mennonite church and arena at Saskatoon. This is sponsored by the ministerial and provincial youth organization of the Conference of Mennonites in Saskatchewan.

June 16. — Graduation exercises at the Canadian Mennonite Bible College.

June 29 to July 3. — The Conference of Mennonites in Canada will meet at Winkler, Man., for its annual sessions.

July 3 to 21. — Tent evangelism by Brunk Revivals, Inc., at Winkler, Man.

July 6-10. — The Canadian Conference of the Mennonite Brethren Church will meet in Herbert, Sask., for its annual sessions.

July 25 to August 11. — Tent meetings by Brunk Revivals, Inc., at Altona, Man.

August 16 to 26. — Mennonite World Conference, Karlsruhe, Germany.

August 18 to September 1. — Evangelistic meetings in a tent by Brunk Revivals, Inc., at Winnipeg.

October 19. — The General Conference of the M. B. Church in North America will begin its triennial sessions in British Columbia.

LORNE A. WOLCH
B.Sc., B.O., O.D.
Optometrist and Optician
Eyes Examined
272 Kelvin St., Elmwood
Phone: 50-1177

Plan to Attend the 1957 Youth Retreat at Lake Winnipeg Mission Camp, Arnes, Man.

Date: June 28 to July 1 (long weekend)
Theme: A Closer Walk With God.
Fee: \$9.

Bring your friends and win many new friends in these few days of fellowship, Christian education and recreation.
Note: Additional \$1 for applications after June 18.

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