MENNONITE LIFE

January, 1948

Published in the interest
of the best
in the religious, social, and economic phases
of Mennonite culture

To Our Readers

As the ideal Christmas gift to individuals and families we recommend *Mennonite Life*. You will be giving a gift that will continue to provide interest and give joy throughout the year. The gift announcement card enclosed will be sent to all your friends for whom gift subscriptions will be received. To enter several gift subscriptions use enclosed card, noting the special rates.

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MENNONITE LIFE

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Mennonite Life is an illustrated quarterly magazine published in January, April, July and October by Bethel College, North Newton, Kansas. Entered as second-class matter December 20, 1946, at the post office at North Newton, Kansas, under the Act of March 3, 1879.

Contributors in this Issue

(From left to right)





W. SCHMIEDEHAUS is a helpful neighbor of the Mennonites of Old Mexico. (See article *Mennonite Life* April, 1947.)
WILMA TOEWS, formerly at Tabor College, now teaches home economics at Bethel College, North Newton, Kansas.
C. HENRY SMITH, retired professor of history, Bluffton College, is well known as a pioneer Mennonite historian.
H. E. SUDERMAN, president of the Midland National Bank, Newton, Kansas, has held many positions of responsibility.
P. S. GOERTZ, now serving as Mennonite Central Committee representative in Europe, is dean at Bethel College.






LEO GOERTZ, senior at Bethel College, wrote "Innkeepers" while serving in Civilian Public Service at Mulberry, Florida.
MARTIN H. SCHRAG, graduate of Bethel College, is now active in the India-Java area of M. C. C. activities.
ROBERT KREIDER, who initiated Mennonite relief work in Germany delivered this message at Elspeet, Holland, 1947.
ARNOLD B. DYCK, writer of Low-and High-German stories, has just published his first Low-German drama, *Dee Fria.*
ALLEN H. ERB, is minister and superintendent of the Mennonite Hospital and Sanitarium, La Junta, Colorado.
J. W. NICKEL, senior at Bethel College, served as spiritual advisor in the Canadian alternative service program.

NOT SHOWN ON THIS PAGE

J. WINFIELD FRETZ, has made a thorough study of Mennonite attitudes toward conscription.

PETER and ELFRIEDA DYCK have returned to Europe where they served as relief workers since 1940. (For pictures see p. 8, top.)

A. MULDER, Mennonite minister at Dordrecht, Holland, is an active member of the Dutch Mennonite mission board.

D. AMSTUTZ, now at home in Switzerland, plans to return to his field of service in Java. (Picture on p. 19.)

HERMANN EPP, orginally a teacher in Prussia, now serves as minister among Mennonite refugees in Denmark.

Deaconesses contributing to the article, "The Deaconess and Her Ministry," are: Sisters Helene Marie Bartsch, Helen Ruth Epp, Lena Mae Smith, Ella Risser, Theodosia Harms, Mary Elizabeth Becker, Lois Schmidt, Marie Lohrenz, Gertrude Penner, Dora Richert, Anna Marie Goertz, Newta Newfield. For pictures of the above, see article. Following are not shown: Sister Helena Entz and student nurse Rosella Regier.

CHANGES IN THE STAFF

A. Warkentin, who did much in inspiring the ideals which found realization in *Mennonite Life* and served since its founding as Associate Editor, passed away in September, 1947. He is being succeeded by S. F. Pannabecker, dean of the Mennonite Biblical Seminary, Chicago, Illinois, who by reason of interest and training is well qualified to serve in this capacity.

John F. Schmidt, who wrote the editorial in the October issue, has joined the staff of *Mennonite Life*, devoting his full time to research and editorial work.

OTHER ACKNOWLEDGMENTS

National Parks Bureau, Ottawa, Canada, photography, top three pictures, pp. 24-25. Carl Andreas, map of Java p. 18, and photography p. 42. Joanna S. Andres translated *The Poet Gerhard Loewen*, p. 22.

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For God So Loved

BY CORNELIUS KRAHN

IT IS appropriate to remind ourselves of these words at any time and especially during the Advent season. The greatest need in the world today is love—divine love. Our civilization is in the state of the prodigal son—living on husks that swine would not eat. It has not yet found its way back to the house of the Father.

Millions of people today suffer from malnutrition, not only physically but also spiritually. They are wretched human beings, loved by none and having none to love—disillusioned, cynical, and without hope. If only they would remember their Father's home.

Millions of others enjoy all the comforts of material goods without the comfort from above. Take away their materials goods and they would be just as wretched, bitter and hopeless as those now in despair. They need their Father's home just as much.

Millions of Christians enjoy the comforts of material goods without a deep realization that these gifts come from above, from the giver of all good and perfect gifts. Their joy is as shallow as the sugar-coated and artificial gifts that they hand out. They have not yet experienced the depth of the love of God.

Millions, in our day, have lost home, country, and relatives; and yet with Job many say: "The Lord hath given, the Lord hath taken. Blessed be the name of the Lord." *They* have experienced the depth of the love of God.

Our Christianity and our Christmas have become so sentimental that we have pushed the judgment aspect of the love of God almost completely into the background. If we take seriously the Christmas story that God sent forth His *only begotten* son to live on earth and to die on the cross through the hands of man and for the sins of man, then the judgment aspect becomes just as apparent as forgiveness in the act of love. The life of Christ, from the cradle to the cross, was a condemnation of man's sin and the fulfillment of his salvation. The cradle and the cross cannot be separated. There is no Christmas without the cross and no cross without Christmas.

The love of God confronting mankind is an act of judgment and forgiveness. Through the love of God we see ourselves as God sees us—fallen creatures who, at best, want to do well but cannot succeed without Him. Awareness of the love of God condemns man and restores him.

Those of us who have, with the prodigal son, found a loving Father awaiting us to bestow upon us the greatest of all gifts are not out of danger of assuming the role of an elder brother. Self-satisfied and self-righteous we may forget the true meaning of "For God so loved the *world*." We will remember that he loves us, but we may forget that he still *loves the world* in sin. Thus we may surround ourselves with the Pharisaical coldness of the elder brother. Our congregations are to be the outposts of God's love but too often they resemble the medieval monastary surrounded by walls of self-righteousness and self-preservation.

As in the days of old, the cross of Christ is still pronouncing judgment upon individual and collective sin. In "one world" no group, no nation, no church, no denomination is without sin and guilt. The Kingdom of God is still at hand and is still entered into by repentance. The unwarranted optimism of the past century has been shattered. Again it can be said "the time is fulfilled and the Kingdom of God is at hand." Our hope is the Advent of Christ, even though we do not know the hour and the circumstances of His coming. This hope is not ours because of our prosperity and progress, but because of a receptive mood, an awareness of the spiritual bankrupcy of this world, and a resurgent faith in the Word of God.

Under these conditions is it not too gloomy to preach the sinfulness of man and the need for repentance? Do we not have enough evidence about us without further reminders? The prophets of old did not think so. In times of disaster and calamity they did not preach "peace, peace" when there was none. They did not attempt to cure cancer by concealing the growth. Only truth can make us free.

We as evangelists living in the atomic age need to make use of all available means that are in harmony with the "glad tidings" to make them effective in our day. The challenge is still ours "for God so loved the world that he gave His only begotten son, that whosoever believeth on him should not perish. . ."

Innkeepers

By Leo Goertz

And yet in years of warfare, hate and blood
We heap upon that inn-host prideful scorn.
At Christmas we do fete Him, eve and morn.
But time is with us, and in truth we should
More clearly see our Lord than he who could
Not pierce the womb to see our Christ unborn.
And seeing, we use tinsel, tree and horn
To magnify our gain of highest good.

The Babe was sweet, He hushed to angel's song.
The Child was fair, It gardened in the wild.
The Man was wise, He saved men from wrong;
The Man was loving, humble, firm and mild.
The Child grew up to lead us in God's plan.
We take the Child, and yet take not the Man.

The Birth of Jesus

BY ALLEN H. ERB

CHRISTMAS is the world's most popular holiday. This is true at least of those areas where the Christian faith is strongest—Europe and North America. Can this fact be accounted for by only natural causes?

The source material for this fact is the Bible. From the witness of the Bible the facts for the stories and carols of Christmas have been obtained. When, then, are the facts related to the birth of Jesus?

An angel appeared to the virgin Mary, and she knew before it came to pass that Jesus should be born. The angel said, "Thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest, and the Lord shall give unto him the throne of his father David." In response to the explanation how this should come to pass, Mary knowingly and submissively said, "Behold the handmaid of the Lord; be it unto me according to thy word."

The birth of Jesus was foretold many centuries before it came to pass. In the very beginning of creation it was prophesied that the seed of the woman should "bruise the serpents head." Isaiah, about seven centuries before it came to pass, said, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

Not only the fact of his birth but the exact city in which he should be born was prophesied. Micah wrote about seven hundred years before, "But thou Bethlehem, Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel."

Besides all this, Genesis records the particular tribe of Israel from which Jesus should be born. Jacob, nearing the close of life, blessed his twelve sons. In blessing Judah, he says, "The sceptre shall not depart from Judah, nor a law giver from between his feet, until Shiloh come."

But yet more minutely it is prophesied of what family line in the tribe of Jacob, the Messiah should come. Jeremiah specified this family line when he said, "Behold the days come," saith the Lord, "that I will raise unto David a righteous branch and a king shall reign and prosper."

The birth of Jesus was a biological miracle. He was conceived by the Holy Ghost. "The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee." Yet he was also brought forth naturally, born of a virgin. Charles Wesley, the author of our great Christmas carol, "Hark the Herald the Angels Sing" has immortalized the phrase "offspring of the virgin's womb." Well-known Scripture passages which emphasize the nature of the birth of Jesus are: "The Word became flesh and dwelt among us"; "Mary, his espoused wife, being great with child; . . . . the days were accomplished that she should be delivered and she brought forth her first born son."

The herald angels announcing the advent of Jesus to the shepherds, is probably the most loved and frequently told incident in the Christmas story. The humble shepherds peacefully watching their flocks, the usual routine of simple shepherd tasks, a sudden appearance of a great light in the sky, the sound of an angel speaking and then the full glory of a multitude of angels singing with heavenly harmony, "Glory to God in the highest and on earth peace, goodwill toward men." Presently the angels disappeared and the shepherds were left wondering. They rose with faith and went to see this thing which had come to pass.

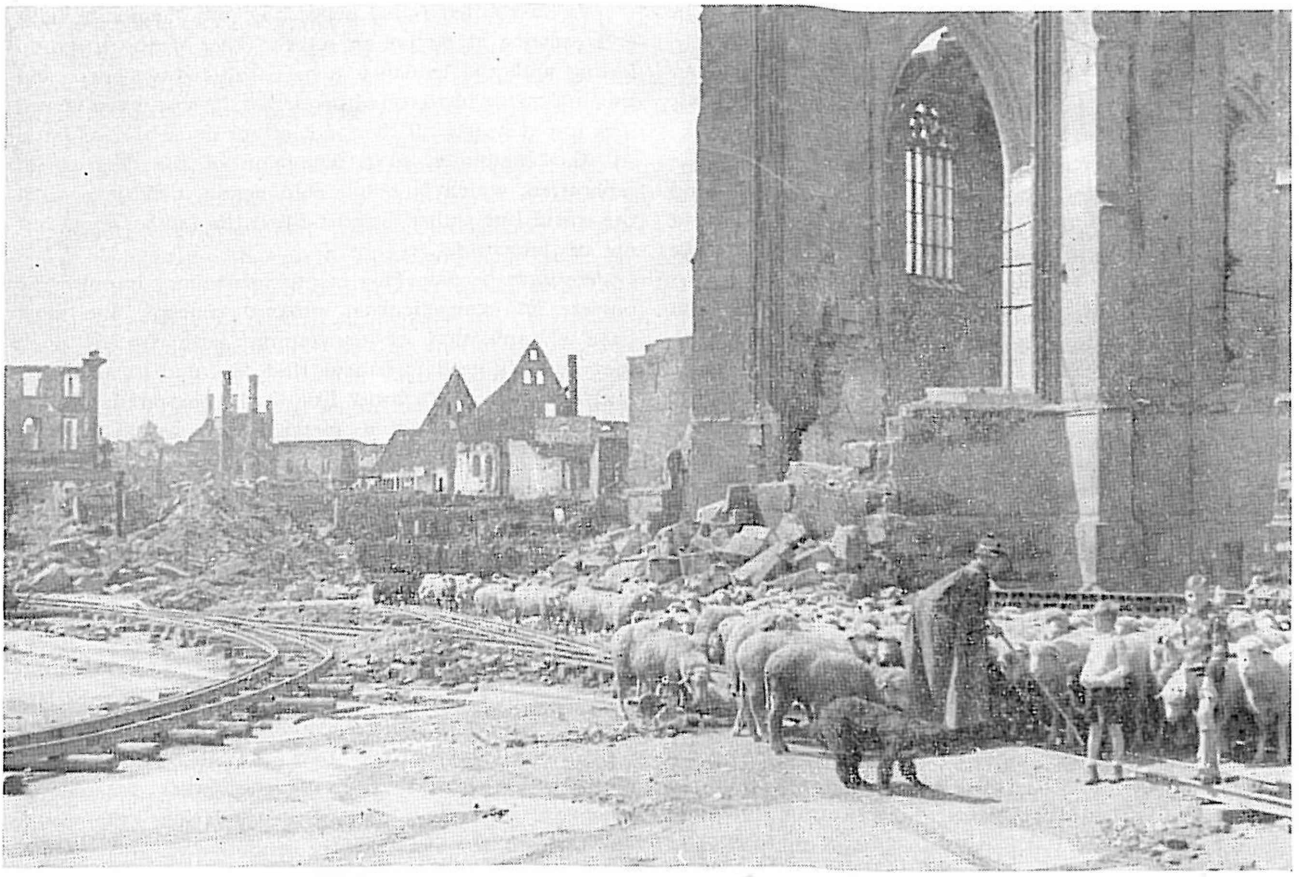
When the Babe was brought into the temple, the aged Simeon came in, prompted by the Spirit. He spoke prophetically, "mine eyes have seen thy salvation." Anna, a prophetess, likewise prophesied "and spake of him to all that looked for redemption in Jerusalem."

Our amazement grows when we see wise men worshipping him. Jesus was with the lowly in his birth. The peasant family had only turtle-doves to offer in sacrifice to God when they presented their male child to the Lord. He had only the meanest accommodations in the village inn. Dust-covered shepherds did him homage.

But joining this company are also the wise men of the earth. Wise men from the East traveled far to see the newborn king. Their own human conceptions led them to the capital city, Jerusalem. But by the hand of God, divine guidance was supplied in a star. They saw the star and rejoiced. They read their travel-guide correctly when it stood over where the young child was. This Babe of lowly birth was worshiped and was given gifts of gold, frankincense, and myrrh.

Herod in anger sought to slay Jesus. Heavenly ministration protected Him. The angel of the Lord appeared to Joseph in a dream, instructing him to take the young child and his mother into Egypt. Later, the Lord appeared in a dream and told him to leave Egypt. The family returned to Nazareth instead of to Bethlehem. Two prophecies were fulfilled: "Out of Egypt have I called my Son" and "He shall be called a Nazarene."

It is the miracle of Christmas that arrests me. Here, in many ways, the God of all grace and power is revealed to men. Supernatural glory surrounds the Babe wrapped in swaddling clothes. He is named by Isaiah, "And his name shall be called Wonderful." I pause and all I can say is "Wonderful! Wonderful!" I can never be satisfied until I go on and say, "The Mighty God. the Everlasting Father, the Prince of Peace," — *Jesus.*



In Heilbronn, South Germany, 30,000 perished in a 30-minute raid.

A Vision for Our Day

BY ROBERT KREIDER

WE LIVE in a secular age, either non-Christian or anti-Christian. The old religious faiths have been rejected or lie neglected. In the optimistic days just past, men paid homage to a god of progress. Man's faith in progress now seems shattered.

This age which has prided itself in scientific objectivity has actually sunk to new levels of cruelty. The American theologian, Reinhold Niebuhr, has recently written: "Not only Marxist fanatics are involved in the cruelties of our age, but democratic idealists also. The ancients were certainly not more merciless to their foes than we; no one has been so merciless to a vanquished foe as we since the Assyrians. We are pitiless because we do not know ourselves to be pitiable."

Some time ago we saw written large the demoniac nature of modern man. The first scene was Dachau—one of the dreaded concentration camps of the Nazi terror. It was a Saturday afternoon. We passed the barbed-wire encircled stockade where 18,000 SS men are held prisoner. We entered the death enclosure where in years past 238,000 men and women were exterminated by the Nazi State. We saw the gallows. We saw the pistol range. We saw the gas chambers where human beings were herded to death. We saw the furnaces and the metal carts on which the bodies were wheeled into the furnaces for burning. We saw where the human ashes were piled. It was late afternoon. The shadows were lengthening. The enclosure had the ominous atmosphere of lurking and terror. Dachau is of our age.

The following day was Sunday. That lovely Sunday morning we stopped in Heilbronn in the valley of the Neckar. The center of the city has been completely destroyed. We stood on what had once been the market place—the center of civic and business life. There was only the silence as amid ancient ruins. And as we waited a shepherd came leading his flocks slowly through the paths of the debris, looking for green pastures. It was a sunny afternoon in 1945 when bombing planes swept through the skies above the city and drenched the city with liquid fire and high explosive bombs. In a 30-minute

raid 30,000 perished. Another objective was achieved in the strategy of war.

The 30,000 of Heilbronn and the 238,000 of Dachau bear stark, awful testimony to the spiritual decay of our day. If this be the world in which we live, what is the Mennonite vision for and in the world?

I sense here and there little signs that men and women are looking toward the Mennonite formulation of the faith with a new keenness of interest, a new receptive spirit.

Add up the number of Mennonites the world around and the total is no more than 500,000. What can such a tiny group give to the harsh world today? What can our little brotherhood do to stem the violent flood of world tragedy?

We find the clue to our problem in the teachings of Jesus. It is the paradoxical teaching of leading a life in the world but not of the world. Jesus referred in several ways to the role of the Christians in the world. The Christians were the "remnant"—the connecting strand of divine truth from one generation to the next. "Ye are the salt of the earth". "Ye are the light of the world". Christians are to be as leaven; or then, again, he speaks of the Christian witness as a seed.

Today we as Mennonites stand on the threshold of a new era of prophetic vigor. There were in the early Anabaptist period several decades when the Brethren with great zeal swept through Europe spreading the glad tidings. Then came the persecutions. And the period of introversion began. Mennonites began to pride themselves in their quietude. This period has persisted for generations. We must confess that as the *Stillen im Lande* we have all too often kept our candles hidden under the bushel. In our effort to save our precious light, we have run the danger of losing that light.

As we point toward a formulation of our Mennonite vision for the world today, it seems to me important that we evaluate rather realistically wherein we have fallen short of our high calling. If we are not to be cursed with the sin of self-satisfaction, it is good that we view ourselves objectively, critically.

Viewing Ourself Critically

One is conscious of the persistent, ever-present fact of materialism among our people. We love our acres, our good cars, our well furnished homes. We take pride in our economic respectability in the community. If a strange teacher were to tell us one day, "Go, sell all that thou hast and give to the poor," we would go away perhaps irritated.

We have blind spots in our ethical responsibility. We are sensitive in some areas of Christian responsibility —as non-resistance—but in other areas we are blind. Sometimes we have succumbed to political quackery despite the fact that historically we are non-political. Sometimes the loathsome disease of race-prejudice has crept in among us: anti-Semitism, anti-Negro feeling. In one department of our life we may be good, in other departments evil.

We have often failed in making our Mennonite faith and practice attractive to others. That strong in-group feeling with the tendency toward self-righteousness and spiritual pride has erected barriers. Often we have lacked love in our hearts for them not of our household of faith. All this is related to a distortion of the doctrine of separation, which is not a cold hostile defense against the world but rather a spirit-filled life *in the world* but not *of the world*.

We have been lacking in our missionary impulse. To possess an evangelical, missionary concern, one must have a conviction of the unique authority of one's message. We need to believe that fact and to articulate that conviction. We must live God-intoxicated lives. If we thought we had a message, we would be less apologetic. We would write more. We would do more pamphleteering. We would carry our message to the non-Mennonite world. We have perhaps a group inferiority complex—a quietism. We have been satisfied with just holding our own.

The Mennonite testimony has been dimmed by the fragmented character of our brotherhood. The intra-Mennonite strife, the divisions have been a blight on our testimony of Christian love. However, I do not subscribe to the position that all Mennonite branches should be welded into one church. Like the instruments of an orchestra, let the several branches work together in harmony, melody, cooperative relation, the same composition, the same master conductor.

All that we may say in a critique of the Mennonites does not diminish our love for the brotherhood. For me that love for the church has grown parallel with an increasing awareness of the faults of the group.

Our Vision Today

Ours is a humble vision, which has yet the riches of the Kingdom. Ours is an ancient vision, which has yet a fresh, new loveliness. Ours is an unfolding vision, which has yet revolutionary explosiveness. In our visions we see that the most significant contribution the Mennonites can make to the world, is the gift of God-filled, individual Christian character. We want men to find rebirth in Christ. Seeking new disciples is our calling.

Thomas a' Kempis gives a pointed description of the life of the dedicated disciple: "Daily ought we to renew our purposes, and to stir up ourselves to greater fervor, as though this were the first day of our conversion."

Ours is a vision convinced that the world needs colonies—growing colonies—of Christian brotherhood. These are "demonstration projects" of God's love in faith and practice. The Kingdom can live in the family. In one community of a hundred souls can be the Kingdom. These brotherhoods are not walled off from the world but rather exist in the world of men, and yet are not of it. If in the world there be weariness, here let there be energy. If there be discouragement, here let there be confidence. If there be fear, here let there be security. The function of the blessed community in the world is

to draw men into its fold and there nurture them for wider service. Here is a "Colony of Heaven."

Our vision today impels us to minister beyond our group. Here we have fallen short. There is the spoken word. Like our Anabaptist forefathers, we ought to be captured by the Gospel message so that we would want to preach it to the whole creation—not alone through professional missionaries and preachers. I have an increasing conviction that we have something to offer to the non-Mennonite world. In Mennonitism there is a unique synthesis of theological conservatism and ethical sensitivity—this synthesis has answers for the needs of this day. Particularly are we called in this day to share with others the "Faith which lieth within us." If we appreciate our life in Christ—in the brotherhood—let us speak so others may know.

Our vision calls us to be bridge builders of love and reconciliation. Mennonites are people who should have the courage to span the chasms of misunderstanding that keep us apart. This we can best do through loving services to those of other lands and groups and it can be done in a variety of ways. When the hot winds of fear and anger sweep the world, I would hope that we could keep ourselves free of hatred and prejudice. If ever in our history there seemed to be the holy war in which Mennonites could engage, some might feel it would be the war against Communist Russia. With the grace of God we must seek to cleanse ourselves of such antipathy. If bridges can be built between East and West, Mennonites should be among the builders.

I like the picture of Mennonites as builders. The world is in shambles. When others destroy, let us always be in the wake rebuilding . . . missions, schools, hospitals, church-centered communities . . . .

As in all ages, there are all too few—only a remnant —who have an ethical clean-cutness. Mennonites should give evidence of this uncompromising ethics in the personal virtues—chastity, honesty, generosity. But also we must give evidence of it in the social virtues where so often the great churches prostitute their position with small and great compromises. I wish we would maintain as sharp a witness against murder in volume as we do in regard to murder in the singular. The world needs the absolutists whose position is not diluted with compromise.

Particularly do I cherish for our brotherhood a heart which is universally sensitive—the heart which hears the stifled sob of human need not only within the brotherhood but also anywhere in the wider world. We know our responsibility to our own people in need. This mutual aid we want to fulfill. But if our ethical sensitivity halts here, our testimony is covered with a bushel. If Mennonites can feel sensitive to need beyond all particularism and partisanship—there is a magnificent vision for the world.

And in our sensitivity to injustice and need I sense that we should do more than we have in the past in voicing our concerns to those in authority . . . . presenting the case of the wronged, suggesting courses of action—suggesting, not coercing.

But we must guard against the tendency of some who think they can make the world over with a mimeograph, who feel their moral responsibility is fulfilled when they write a couple letters a year to Congress.

The genius of our position is backing up our sensitivity with deeds large and small. In our sensitivity let us ever be creative, ever seeking out new frontiers of Christian labor.

We have staked out here in our discussion of the Mennonite vision only the broad principles. Coming from different Mennonite groups, we represent each in our way our individual group genius. We will be led to make, in our respective ways, applications from these principles.

MENNONITE PRINCIPLES ON EUROPE'S STAGE AND PULPIT

BY HERMANN EPP

IN many countries of devasted and suffering, postwar Europe the name "Mennonite" is being heard by millions for the first time. This publicity has come to the Mennonites because of their emphasis upon the commandment of brotherly love expressed in sacrificial giving. In such countries as England, France, Poland, Denmark, or Germany the renown of the Mennonites is comparable to that achieved by the Quakers after World War I. *Die Stillen im Lande* have now become known to all the starving and shelterless in Europe.

For centuries we of the Mennonite brotherhood followed the way that our faith led us. We were not concerned about the judgment of the world; we were, however, anxious to follow the will of the Lord. Again and again our little group was challenged by the world. Our non-resistant way of life was a thorn in the flesh to the mighty in state affairs. We chose not to resist, but rather to emigrate to other lands where we could live in peace. The number of our brotherhood was never large, but there was always a remnant prepared to obey its principles. This remnant was many times the object of bloody persecution since those who disagreed with them found no other way of quenching their zeal. To be sure, the

(Continued on page 21)

Top left—Peter Dyck greets another refugee.
Top—Elfrieda Dyck interviews and registers a refugee.
Left and down—M. C. C. supplies arrive from Holland, are stored, and prepared for use.

PETER DYCK'S

THESE are the Mennonite refugees which we found stranded in Berlin. Their baggage represents all their earthly possessions. When we found them, we took them into better billets outside the city of Berlin. Our next problem was food. The Mennonite Central Committee food was brought to us from Holland by the Dutch Red Cross. This marks the special occasion when the first loaves were baked.

Here is a woman with her spinning wheel which came all the way from Russia. One of these old women told me that she had two wishes before she would die, and that was once again to eat white bread and once again to sit on a bench in a church. Both of these wishes were answered in Berlin. The youth also had a wish, and to meet it we developed the slogan that the school must go on, whatever the circumstances. We did not have blackboards, chalk, hardly any paper, few pencils, but these little fellows wanted to learn something, not only the three R's, but geography and religion and history and

Women reading Bible. Sister Wall of Muntau Hospital in white headdress

Where East

Top—Where the refugees lived in Berlin.
Top right—Abraham Fast, in charge of records, reviews mail.
Right and down—Dormitory, school in session, children leaving school.

STORY -- PART I

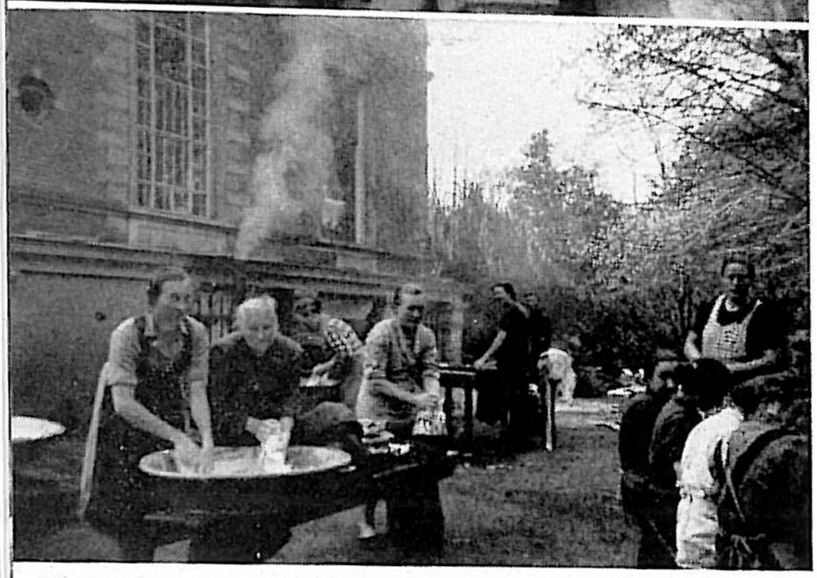
songs, and here in Berlin the teachers were willing. Here you see them coming down the street.

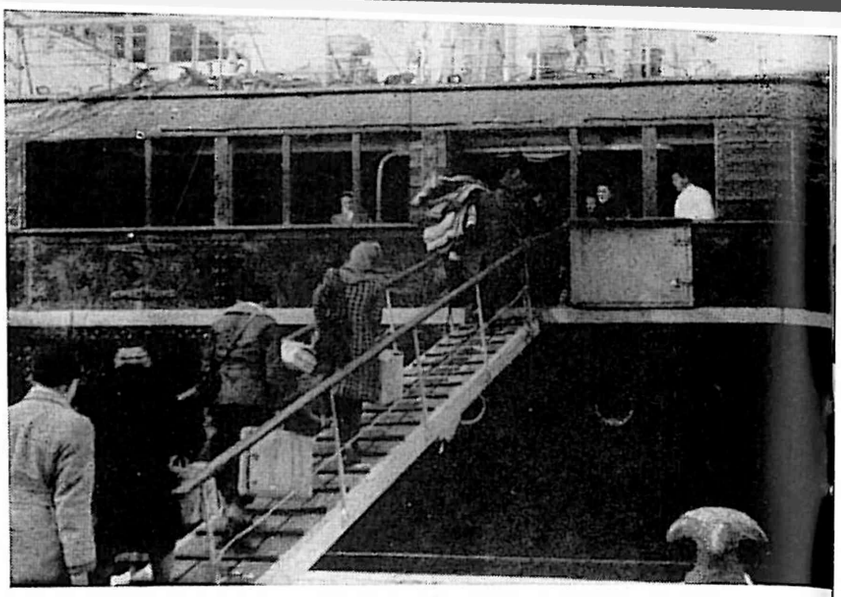
There is a sign in Berlin, "You are leaving the American Sector." Who wants to leave—no one except one of our refugee young men. He has the courage and the persuasion to leave the American Sector to find other refugees, Mennonites. * * *

When we were distributing clothing and food in Holland, a little wedge was pushed into our work. This was the coming of 33 Russian Mennonite refugees who had come from the Ukraine—walking practically the whole distance across western Europe. They told us a sad story. The Dutch Mennonites took them into their homes, and the Mennonite Central Committee promised clothing, additional food, and further needs. The Mennonite Central Committee also guaranteed to take these people off the hands of the Dutch and settle them in the New World. In our minds we saw many of our refugees coming, but the total only grew from 33 to 442.

Spinning wheel brought from Russia, used in Berlin, now in Paraguay.

it and West meet.





Top—These three pictures show Russian Mennonite refugees from Roverestein, Holland, embarking on the Volendam at Rotterdam in order to join other Mennonite refugees in Bremerhaven.

Here you see the refugees of Roverestein, Holland, boarding the Volendam at Rotterdam to join the rest at Bremerhaven. (See top of page.)

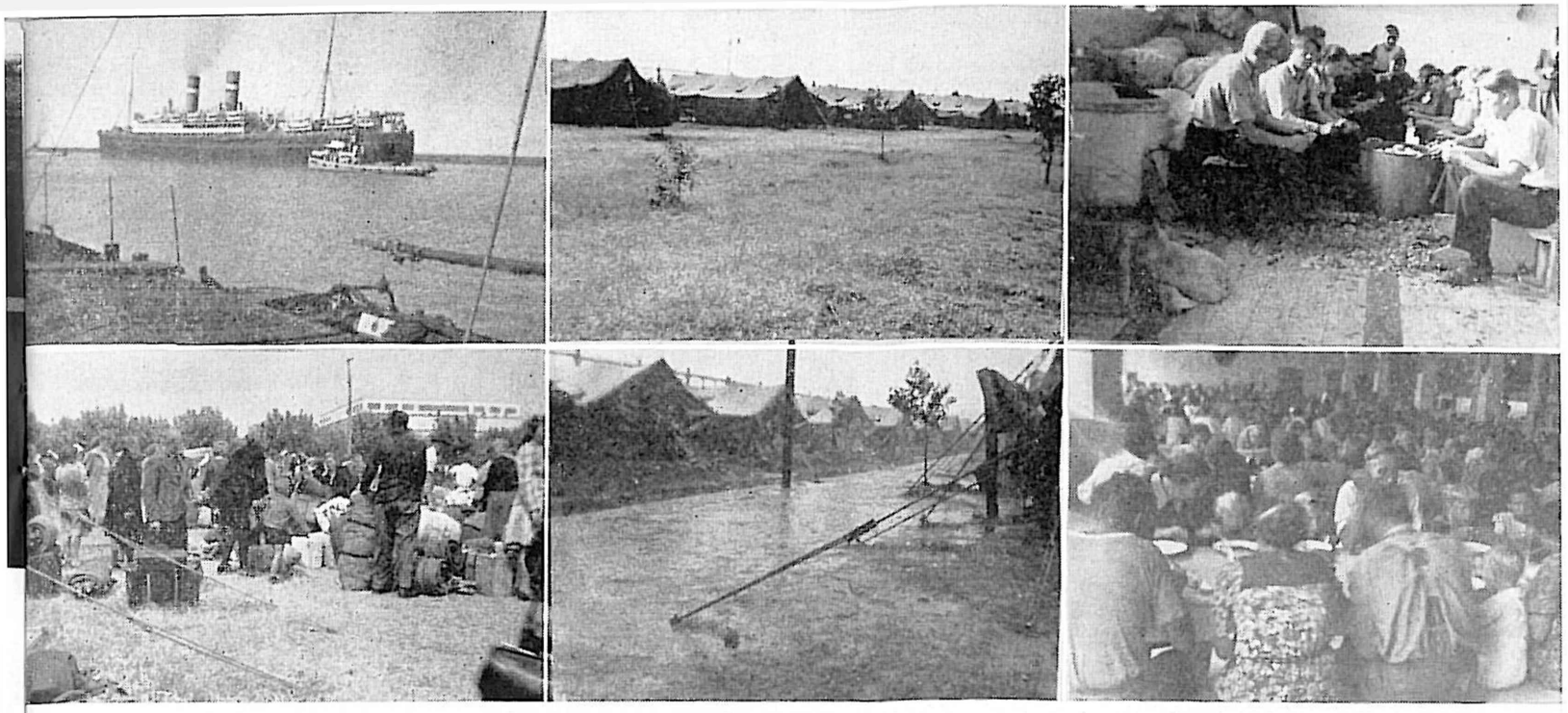
On the bottom you see the 1,125 Mennonite refugees as they left Berlin on this long train to become a part of the 2,305 Mennonite refugees that left Bremerhaven on February 1, 1947, sailing under the Dutch flag on the Volendam. Here you see the Mennonite refugees as they embark. One carload after the other is unloaded and they walk to the ship. This is the greatest day in the history of these people; they and their children will talk about it for many years. Every day, every evening we gathered in groups on deck for a service of worship.

How quickly the time passes and already three weeks are over and the journey is nearing the end. After a journey of three weeks during which four people died on board, five babies were born, and 35,000 articles of clothing and shoes were distributed, we reached Buenos Aires on February 22, and we couldn't continue the journey on to Paraguay because just then a revolution broke out in that country and we were forced to remain in Ar-

PART II

From Berlin to Buenos Aires

The group from Berlin, 1,125 just arrived, is now embarking on the Volendam.



Leaving Bremerhaven and arriving at Buenos Aires. Seventy tents in sunshine and rain. Feeding 2,305 every day.

gentina, living in 75 tents along the shore, 30 and 35 crowded into one tent.

Every day is wash day. On a number of occasions while we lived in those tents it rained and it rained. The children cried and everyone had to get outside and dig ditches, and yet the water rose and rose and got into the tents and into everything.

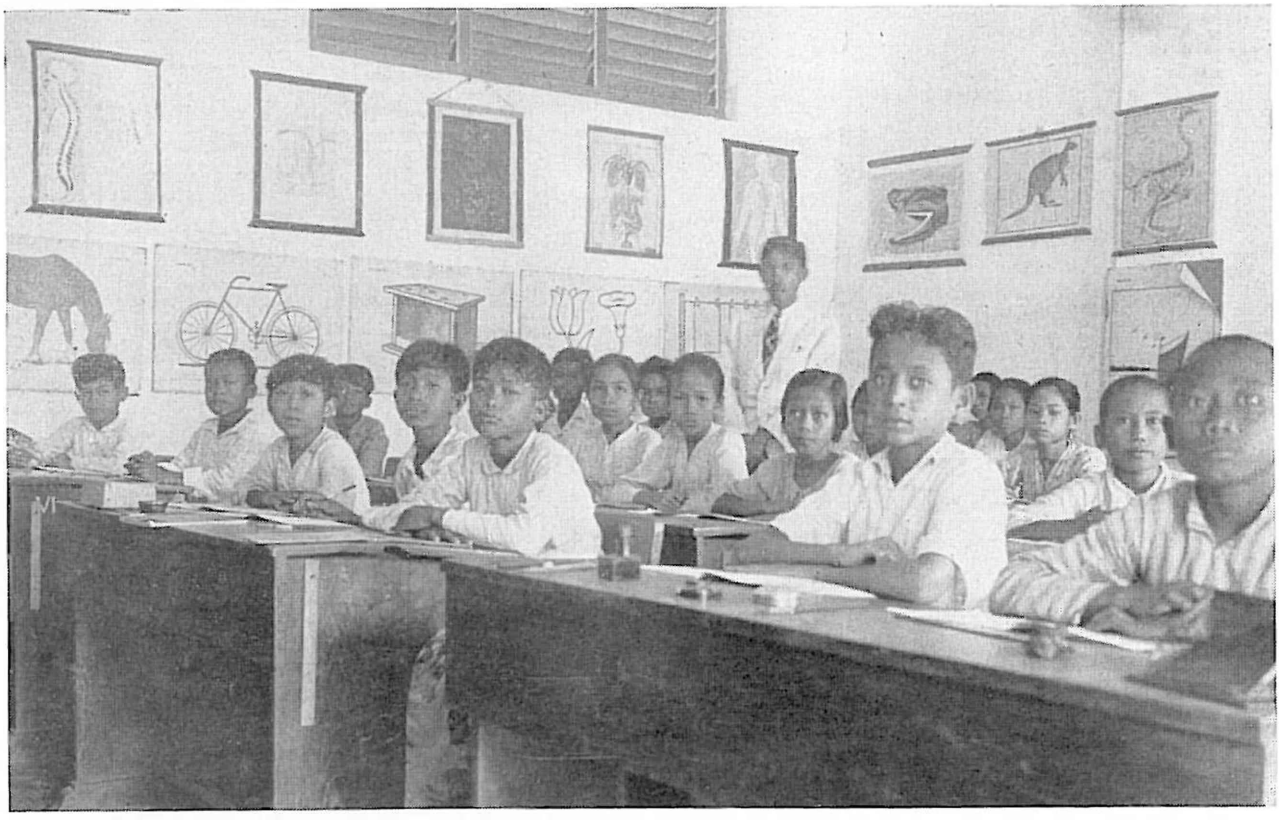
Here the boys are peeling potatoes. If all the camp is to have a meal of potatoes, it will require 12 sacks full. They ate in shifts of 1,000 across the street.

They were also hungry for news. On two or three stands there was a daily paper, and there they would study the news, especially about Paraguay and the revolution. On a fine Sunday morning we gather about and here are 36 to be baptised. Each holds in his hand a Bible which is the first one some of them have had.

The day comes when they leave for Paraguay after several months in Argentina. By this time they have all reached their destination.

Peter Dyck leading daily worship service.

The latest news. Young and old on wash-day. Planning baptismal service. Sharing the rare candy



A class of the Mennonite mission school at Margaredja, Java.

A CENTURY OF MENNONITE MISSIONS

BY A. MULDER

MENNONITE missions, as we understand them, are of rather recent origin, and yet the first century of organized missionary activities has been completed. It was on October 21, 1847, that the *Mennonite Association for the Spread of the Gospel in Dutch Colonies* was founded in Amsterdam *(Doopsgezinde Vereeniging tot Bevordering der Evangelieverbreiding in de Nederlandsche Overzeesche Bezittingen).*

A number of reasons could be given for the origin of this organization. Holland had for sometime been deriving economic benefit from its colonies. At the middle of the past century a religious revival touched the hearts of some members of the Mennonite brotherhood and caused them to feel responsible for spreading the gospel in the Dutch East Indies. However, these missionary interests and endeavors were never supported by the Dutch Mennonite brotherhood as a whole and remained dependent upon individual congregations and individual members. Soon after the founding of the missionary association in 1847, a candidate for the mission cause was found in P. Jansz, a teacher. After some training, he embarked for his field of labor in 1851. His instructions indicated only that he was to locate somewhere in Java. He went as a teacher, but he was also to preach the gospel.

The Beginning

Jansz found his first field of labor on the plantation of an Armenian who employed eight-thousand Javanese. It was a hard beginning, but on April 16, 1854, he baptized his first five converts, with whom he commemorated the Lord's Supper. This was the beginning of the gradually growing Mennonite congregation at Japara. H. C. Klinkert, who was converted after a miraculous escape from an accident, joined Jansz after receiving five years of training. Under the leadership of Jansz, Klinkert soon became the head of a small Javanese school. He developed skill in language and the treatment of diseases. Later he joined the Dutch Bible Society, devoting his time to the translation of the Bible.

In 1875, N. D. Schurmans was accepted as a candidate for the mission field and received five years' training at the mission school of Rotterdam. After visiting the various congregations he went to Japara in 1863. He was the first Mennonite to receive official governmental

approval to go to Java as a missionary. He devoted his time especially to teaching and training native church leaders.

In 1877 P. Jansz wrote a tract entitled *Colonization and Evangelization in Java—A Proposal to the Friends of the Kingdom of God.* His point was that it was very hard for scattered native Christians to lead a consistent Christian life in a thoroughly Mohammedan society. He proposed, therefore, the creation of pure Christian settlements in a Mohammedan environment. These plans were materialized by his son, P. A. Jansz, who had received his training in The Netherlands and arrived in Java in 1867. Both P. Jansz and P. A. Jansz were very successful missionaries.

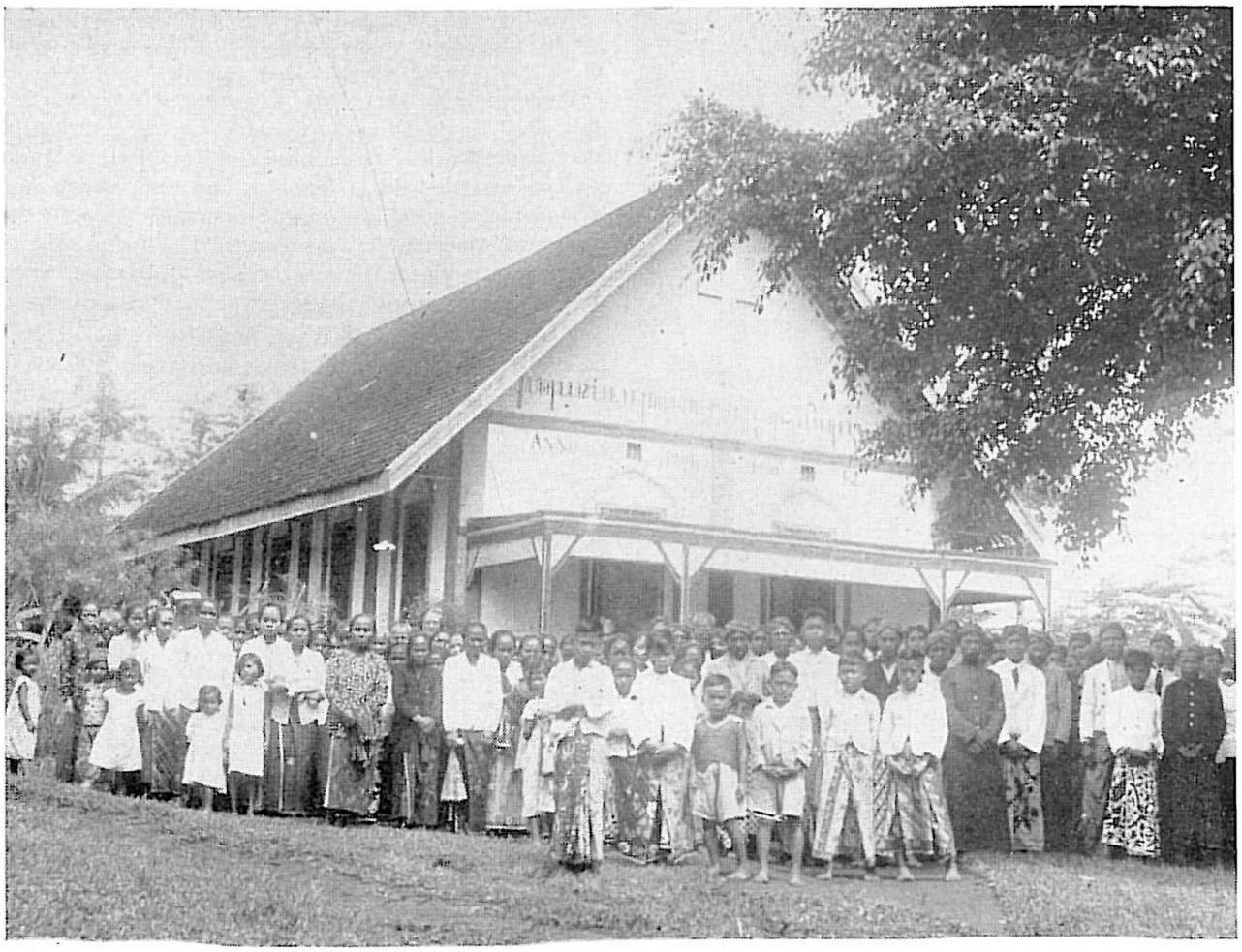
The father, P. Jansz, prompted by ill health to give up active work on the mission field, translated the Bible into the Javanese language for the British Bible Society. He died in 1904 without ever having returned to Holland.

During a span of more than fifty years, his son P. A. Jansz, did much to further the Mennonite mission work of Java. When the Mission commemorated its twenty-fifth anniversary in 1876, there were only thirty-nine baptized members. After fifty years there were several thousand. This growth was, without doubt, due to a large degree to the fact that young Jansz was successful in materializing his father's plans. He founded the Christian colony Margaredja ("road to happiness"). Later three similar colonies were founded.

Others Join

The Dutch Mennonite mission was at this time by no means limited to the support of the Dutch Mennonites. Soon after its founding, in 1854 to be exact, the Mennonites of North Germany and Prussia began to contribute to this cause. A little later, Liebenau and Gnadenfeld, in the Ukraine, became interested in the Dutch mission work. This interest was not restricted to material contributions and prayers. In fact, for a long time the Mennonites of Russia were the only ones who funished missionaries for the Dutch mission field. Johann Fast went out on March 10, 1888. Johann Huebert followed on April 6, 1893, and Johann Klaassen went out at Eastertime in 1899. All took up work on Java. The two former veteran missionaries died recently, and Klaassen is the only remaining missionary out in the field today.

Dutch Mennonite mission congregation, Kelet, Java, after service, 1938



Balinese leper patient, leader of leper colony at Donorodjo and Kelet. Leper colonies were dispersed by mobs in 1942.

Mission hospital at Tajoe, destroyed by mob in 1942. Hospital was enlarged same year it was destroyed.

When the support of the Russian Mennonites declined after the first World War, the Mennonites of South and North Germany, France and Switzerland developed an increasing interest in this work.

In 1894 a hospital was opened at Margaredja which grew continually, especially after Dr. H. Bervoets joined the staff in 1908. In 1916 the leper colony, Donorodjo, was opened.

A new mission field was opened on the island of Sumatra in 1871. Heinrich Dirks, of Gnadenfeld, South Russia, had received training for mission work in the mission school of Barmen and in Amsterdam. Upon his request he was sent to Sumatra where he established a mission station at Pakanten. Within a year he had a small congregation of eight members. After serving for ten years, he returned to Russia, where he served as elder and worked in the interest of missions.

In 1888 Gerhard Nickel, who had also received his training at Barmen, was sent to Sumatra where he founded a new station. He was soon joined by Nicolai Wiebe, also from South Russia. In 1901 Johann Thiessen succeeded them in their work. He later joined the Pentecostal church.

David Dirks, son of Heinich Dirks, went to Sumatra in 1909 where he opened a new mission-field in Groot-Mandailing. In 1918 he returned to Russia to succeed his father as elder of the Gnadenfeld Church. Like many of his brethren he perished later in exile.

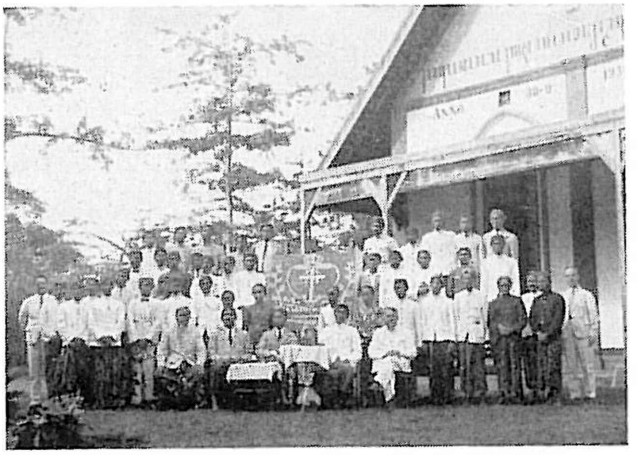
Meanwhile, in 1911, Peter Loewen and Peter Nachtigal joined David Dirks in his work. Loewen returned in 1914, while Nachtigal continued until his death in 1928.

The mission field in Sumatra was now vacant. For a while the proposal to turn this mission field over to the American Mennonites was considered. Finally, it was given over to the *Rheinische Mission* at Barmen. Thus the Mennonite missionary endeavor in Sumatra ended.

Contacts With America

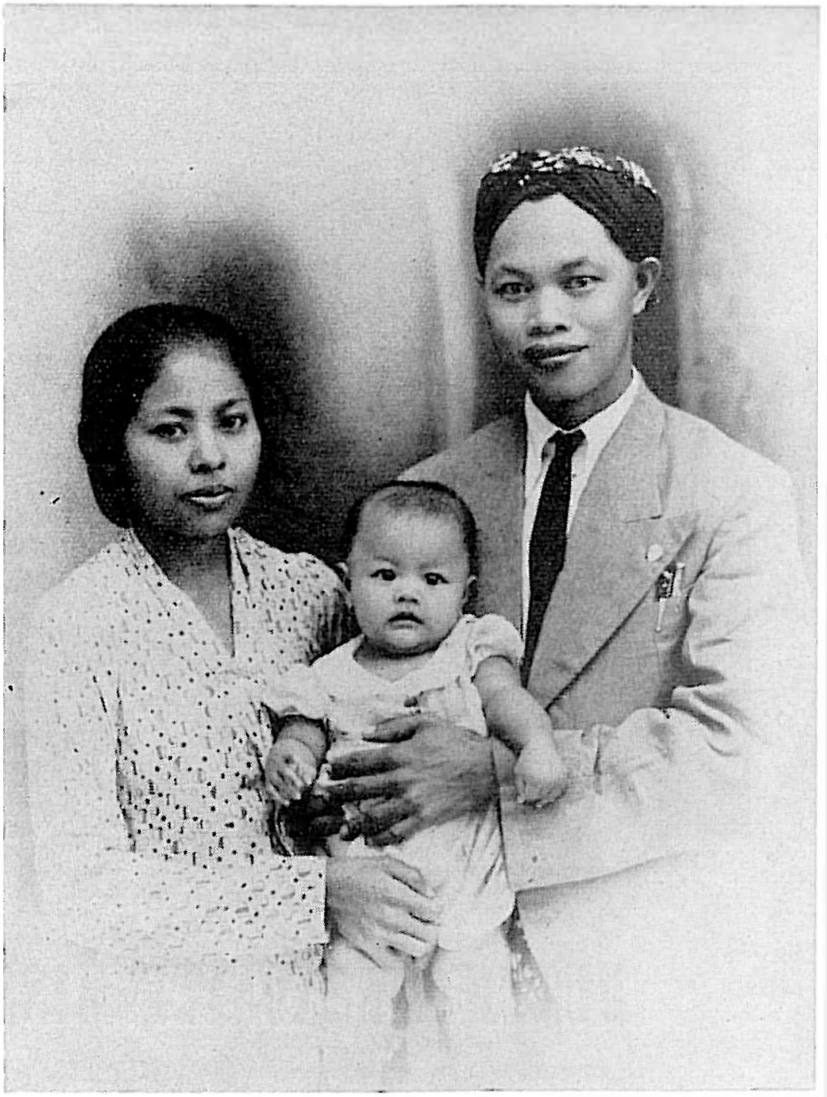
The century of Dutch Mennonite missions has not been without contacts with American Mennonites. As

Leaders conference, Kelet, 1935. Missionaries left, Schmidt; right, Stauffer; center, Thiessen.



early as 1868 contributions were received from Mennonites in Pennsylvania and Iowa. When S. S. Haury studied in the mission school at Barmen he felt inclined to join Missionary Dirks at Sumatra. The recently organized General Conference of the Mennonite Church of North America seems, however, not to have favored this arrangement. The Mission Board at Amsterdam continued to hope for cooperation, but little was accomplished. Carl van der Smissen wrote to Amsterdam that Dutch inclinations to liberalism and the loss of the principle of nonresistance were not sympathetically viewed among the Mennonites of America. In 1897 C. H. Wedel suggested that the missionary P. A. Penner be sent to Sumatra or Java and that the General Conference of the Mennonite Church of North America should be responsible for half of his expenses. The Mission Board at Amsterdam did not accept this suggestion because of lack of funds. Later, this matter was reconsidered, but finally the American Mennonites established their own mission field in India. Jacob Kroeker, Newton, Kansas, was also considering going to the Dutch East Indies in 1899, but his plans did not materialize.

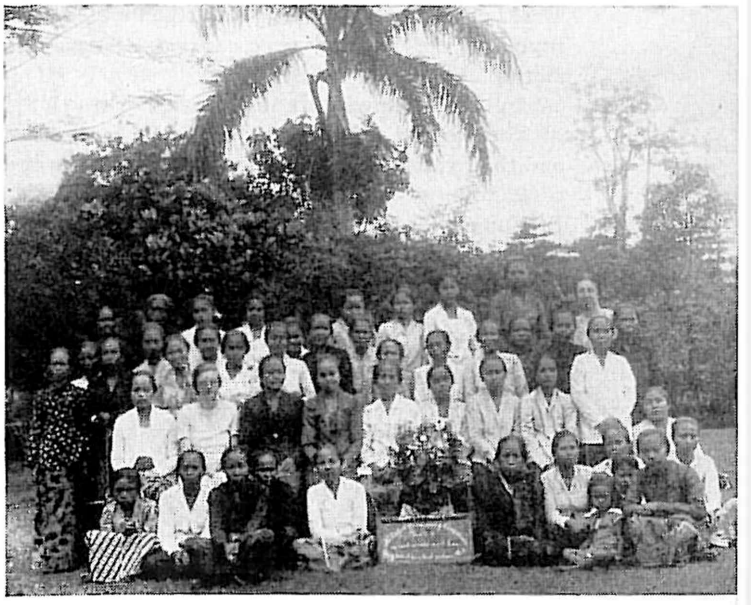
After World War I, Rev. J. M. Leendertz traveled in America in the interest of the Dutch Mennonite mission. At this time the mission had lost all support from the Mennonites of Russia and that from Germany was weakened. Seemingly this trip, too, resulted in little more than a friendly, sympathetic interest. During and after World War II, when the Dutch mission field was completely cut off from its homeland, the Mennonites of America were again called upon in behalf of the mission field. Some contributions were made and at present the widows of the missionaries H. Schmitt and O. Stauffer have found shelter in America through the efforts of the American Mennonites. The Mennonite Central Committee has investigated conditions in Java and is considering working there. Rev. A. E. Kreider returned recently from an inspection tour during which he also paid a visit to Java. His trip was made in the interests of the Mission Board of the General Conference of the Mennonite Church of North America and the Mennonite Central Committee.

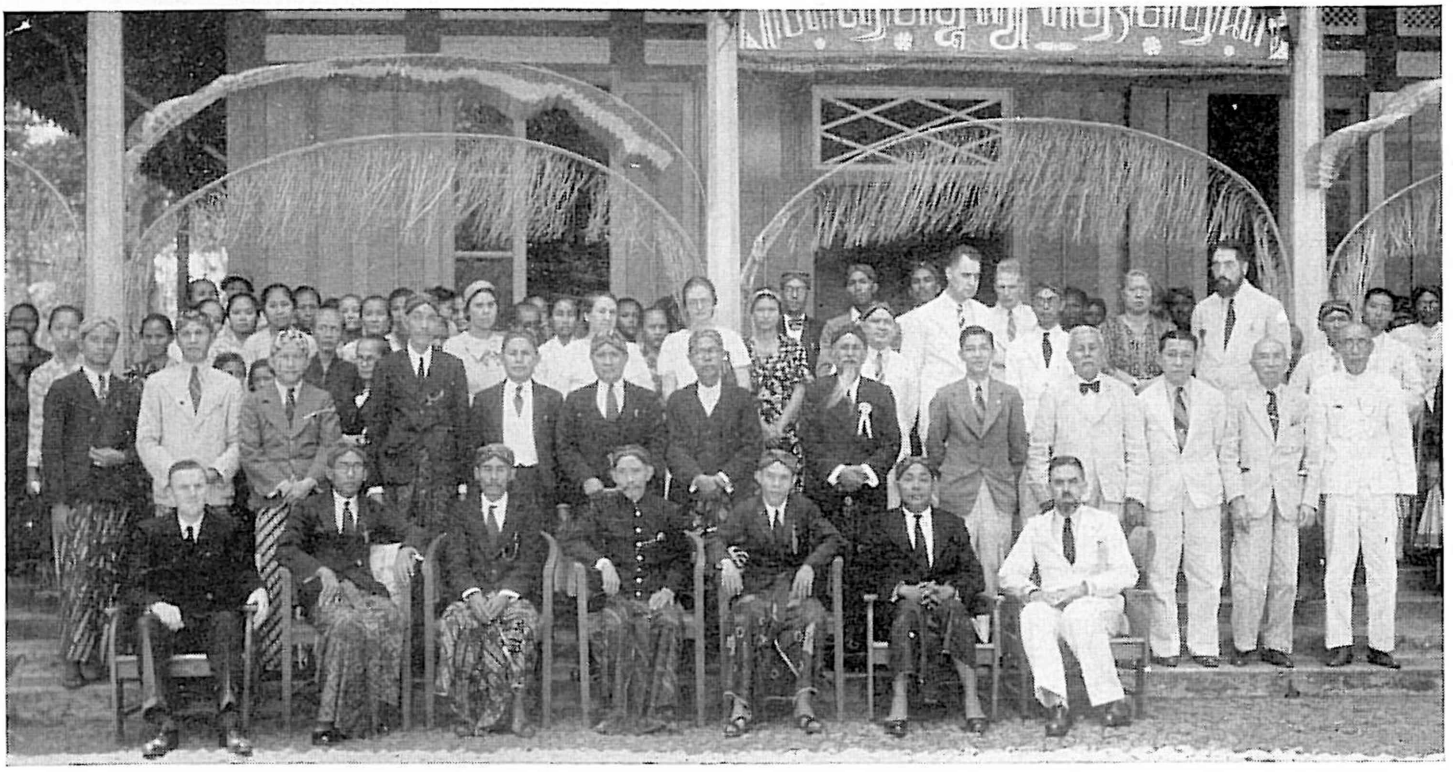


Mas Ngardjan, hospital attendant, with wife and child. Soemi, wife of Ngardjan, serves as midwife.

Javanese nurses at mission hospital, Kelet. Nurse Maria Klaassen, standing, center rear.

Women's Society, Kelet, 1936. Standing, right rear, Mrs. van der Horst. Seated to left of center, Mrs. Amstutz.





A momentous day. November 24, 1940, when five elders were ordained and the Javanese Mennonite mission church became independent. From right to left, seated, Dr. Gramberg, five Javanese elders, Missionary Amstutz.

DUTCH MENNONITE MISSIONS DURING THE WAR

BY D. AMSTUTZ

WHEN THE German army moved into Holland on May 10, 1940, all German citizens in the Dutch East Indies were immediately interned. Thus our mission field lost two of its missionaries, H. Schmitt and O. Stauffer. What a loss this was can easily be realized when we add that the only missionary left was the writer of these lines. Furthermore, contact and support from Holland were severed. It was a crucial moment.

An Independent Mission Church

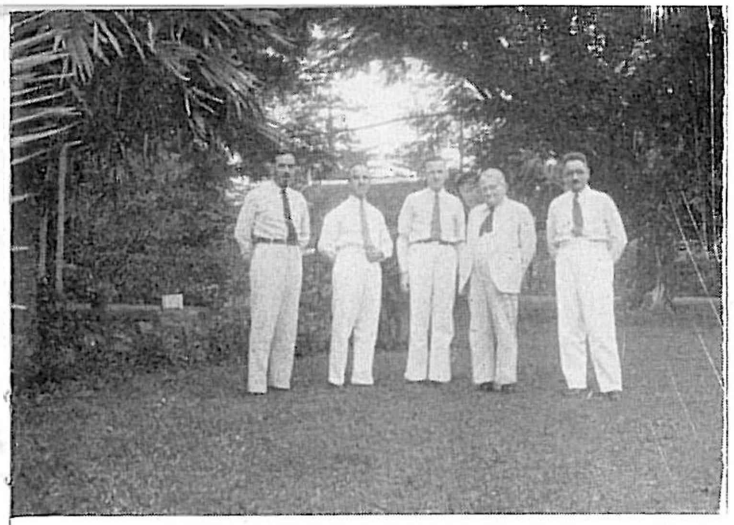
The medical missionary, Dr. K. P. C. A. Gramberg, and the writer came to the conclusion that the time had come to organize the native Christians independently. Fortunately, the constitution had already been drawn up. After preliminary discussions, representatives from all congregations met on May 30, 1940, at the church of Kelet, Java. The meeting was one of significance in the history of the Dutch Mennonite mission. In the "Brotherhood of the Javanese Evangelical Christian Churches in the Vicinity of Pati, Koedoes, and Japar" ("De Patoenggilan") all congregations organized by the Dutch Mennonite missionary endeavors during the past century, were united. The Word of God, the twelve "Articles of Faith," baptism upon confession of faith, and the non-swearing of the oath were the basis of this union. On November 24, 1940, five elders were ordained in the large church of Margaredja. Many congregations not directly involved in this new organization, including the Chinese Mennonite congregations of Pati, Koedoes, and Japara, sent representatives.

This proved to be a significant move. The congregations showed much more interest and responsibility than ever before. The organization is a union of congregations in which each remains autonomous and has an executive committee composed of five Javanese Christians and the remaining missionary and medical missionary. Gradually the work was resumed. Twenty-two mission schools and four mission colonies had to be maintained. The youth organizations functioned and some youth camps were held. Missionary H. C. Heusdens, from the Celebes, was secured for the work in the leper colony. Financial contributions from America and Holland helped.

"The Holy War"

The year 1941 brought stability and progress to our work and no one anticipated the misfortune that befell our mission in 1942. It was not the Japanese that destroyed the fruits of our labor, but a Javanese mob led by Mohammedan priests. A fanatic religious war broke out all over our mission field, with the object of destroying everything built up by our missionary efforts and forcing our Christians to accept Mohammedanism.

The mission hospital at Tajoe and the home of Dr.



Missionaries, 1939. From right to left, H. Schmidt, J. Klaassen, D. Amstutz, O. Stauffer, and K. P. C. A. Gramberg.

The meeting at Kelet, May 30, 1940, at which the Javanese Mennonites organized as an independent church.

Gramberg were plundered and set afire. The new mission school at Tajoe, with an enrollment of three hundred pupils, was damaged. The two beautiful large churches at Margaredja and Tegalamba were completely destroyed and four of the smaller churches and five of our mission schools were either destroyed or damaged. Our leper colony received especially cruel treatment. Missionary Heusdens was tortured to death because he refused to accept Mohammedanism. The patients escaped into the forest, but instruments and medicines were destroyed.

Finally the mob concentrated on the mission hospital at Kelet, where the Gramberg family, Missionary J. Klaassen and his daughter, a nurse, the Chinese of Kelet, and European and native Christians were stationed. They were continually harassed until the Dutch army freed them fourteen days later.

At Koedoes a mob of three thousand, under the leadership of Mohammedan priests, planned to kill all Chinese, Europeans, and Christians. At the eleventh hour the Japanese army established order and punished the leaders.

After all this our mission field was in a deplorable state. It had suffered more than any of the other mission fields of Java. We were located in the heart of Mohammedan fanaticism where preparations for the "holy-war" had been made long ago. Unfortunately, many of our Javanese Christians became unfaithful in the hour of tribulation. Most of them, however, have now returned to the congregations.

Many of our Christians and leaders were saved through the protecting hand of our Lord. Rardjoe Djojodihardjo, the elder of the congregation of Pati, was constantly on his knees in prayer. When the mob approached the house and the church to destroy them the leader shouted: "Not here, this is my brother." When the same mob approached the Chinese Mennonite church the same leader shouted: "This is the house of the Lord Jesus," and they went on.

When quietness was partially restored we received the sad report that our missionaries, H. Schmitt and O. Stauffer, who had been interned as German citizens, had met premature deaths in the waves when their transport ship had been torpedoed. (Their families have meanwhile come to Reedley, California.) We who had worked with them for years could hardly believe the shocking news. We had now lost three missionaies in a short time.

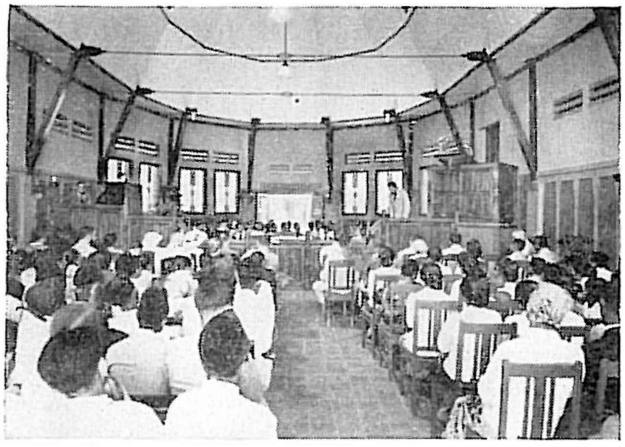
The significance of the independence of the native congregations became more and more evident. During this time a strong anti-European atmosphere prevailed, making it impossible for European missionaries to work in public, but the native organization took over full responsibility for the church and its members. This organization became the proprietor of the Dutch Mennonite mission holdings.

The Japanese Occupation

During the Japanese occupation the mission schools were granted permission to re-open provided that the teacher gave an oath of loyalty to the Japanese army and promised to give no Christian instruction. Naturally, none of the mission schools were opened under these conditions.

The medical work in which the Dutch Mennonite mission had excelled underwent an especially great change. The hospital at Tajoe had been destroyed. The leper colony at Donorodjo and the hospital at Kelet were taken over by the Japanese, Maria Klassen, R. N., continued her work at Kelet. Dr. Gramberg continued his work at Djoena, where the only undamaged clinic remained. With the help of Chinese Christians it soon became a large and creditable hospital. When Dr. Gramberg and his family were interned in August, 1943, this hospital was also taken over by the Japanese. The writer, a Swiss citizen, and missionary Johann Klaassen and his daughter Maria, were now the only Europeans in the district who were not interned. The writer wrote sermons for the native leaders and translated the Mennonite catechism into the Javenese language. The Japanese, however, did not permit its being printed. After this the writer helped the Indo-European youth in religicus instruction until the Japanese interned them also and caused the writer much difficulty. The problem of how to make a living was somewhat eased by contributions from the Swiss consul at Batavia. This was an exceptionally hard time for the veteran

The new church at Donorodjo.



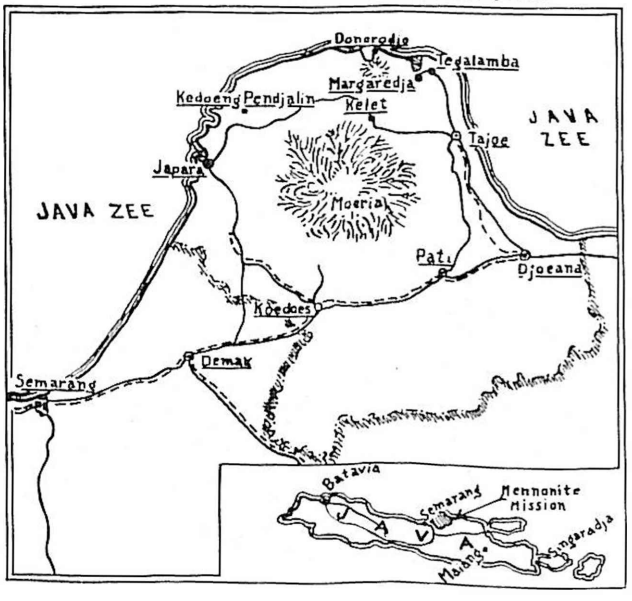
Worship service at Donorodjo

missionaries Jansz and Huebert, not only because of the physical privations, but also because they saw their labor of a lifetime vanish in thin air. Jansz passed away in January, 1943, and Mr. and Mrs. Huebert in 1944.

It was a joy, in those days, to meet former members of the catechism class who had gone away to a school which was interrupted through the Japanese occupation. They attended the services of the Chinese churches regularly and participated actively in the work. It is surprising how the Chinese Mennonite churches of Koedoes, Pati, and Japara have grown during the war. Their total membership is now more than a thousand. These congregations, which have always been independent, have erected large churches at each place, entirely financed by native funds. The son of one of their leaders intends to study theology in order to serve his congregation.

It was unsafe for a European to appear in public. The Mohammedans would spit on the ground when they

Location of Mennonite mission field, Java.



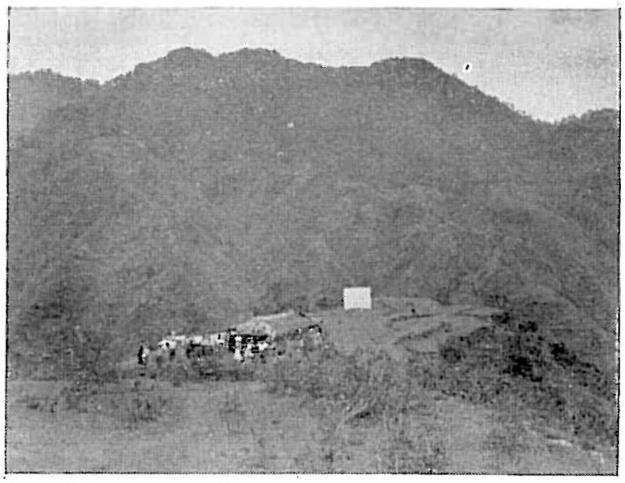
met one and the young people would shout: "England and America are Asia's greatest enemies. Destroy them!" The Mohammedan youth shouted about the holy war, the "army of Allah." However, when rice had to be delivered to the Japanese and no goods were imported, the population began to starve and lost its faith in the promises of the occupying authorities. But no one dared to offer any resistance to the Japanese "Gestapo." It was always an hour of sacred fellowship when one of the leaders would come to the writer and report about difficulties under which they laboured, suppressed and persecuted by both Mohammedans and Japanese, without the leadership of experienced missionaries. Many a faithful Christian woman invited to her home, those who were faint and down-hearted because of persecution.

Present Conditions

Finally, the hour of liberation came. In August, 1945, when Japan surrendered, the internment camps were opened. Word was received of what had happened to internees. Mrs. Schmitt and Mrs. Stauffer were in Tsingtao, North China. Mrs. Gramberg, truly a mother of many, had died in the concentration camp. Dr. Gramberg and his children have meanwhile returned to Holland.

For a while there was an atmosphere of calm as before a storm. The English troops had not yet arrived and the nationalists were working feverishly to organize their own government. All propaganda was now directed against the Dutch. There was revolution. For the Javanese Christians this was a difficult time. All contact with Europeans was considered disloyalty. Mohammedan propaganda stated that only Mohammedans can be good patriots, Christians are "Westerners" and cannot be trusted. The Christians, therefore, formed a Christian party named "Partkindo" ("Party of Indonesian Christians"). This party supported the Indonesian national government. Now the Christians, too, could be "real" nationalists, but the Christian leaders continued their emphasis upon the importance of being a Christian rather than being a member of the Christian party.

Javanese youth retreat in the mountains of Moeria



Showing pictures at a youth retreat, Moeria Mountains

In July, 1946, the writer and his family received permission to proceed to Batavia. In spite of the danger, the congregation at Koedoes arranged for a farewell service. After spending twelve years on the mission field of Java, we arrived at our parents' home in Switzerland on December 7, 1946.

We have heard little from our mission station since that time. We would, however, like to report that all Christian churches of Java have united. Our mission churches have joined this federal organization as "Mennonite churches." This is indeed good news. They need the strength that comes from united efforts. It is reassuring to know that they have remained "Mennonite" without any influence from the outside. In May, 1947, the first conference after the war was held in Batavia, attended by Dutch and Javanese Christians. At this meeting a representative of the Dutch Mennonite mission churches reported about conditions there. The Mohammedan pressure was still strong, but all the elders continued their work in spite of it.

The economic conditions are strained. Shortage of food and clothing makes attendance at church irregular. The wish was expressed that the writer should return as soon as possible. This is evidence of that fact that the hatred and differences between the Orient and the Occident can be bridged only by the cross of Christ. We hope that it will be possible to continue our services by witnessing to this end.

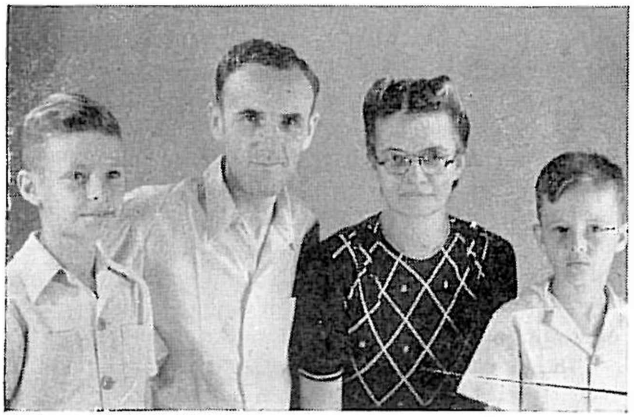
It is, therefore, of great significance that the Mennonite Central Committee has opened an outpost in Batavia to serve "in the name of Christ." If we return to Indonesia we will do so not to impose rules, but to serve in the spirit of Christ. We will have to go there with the full awareness that the Indonesian co-worker must increase and we must decrease. In the future the real mission work will be done by the natives, while Europeans will be teachers and advisers only as needed. To support the leaders that have survived the persecution and hardships of the past will be the first task. Literature is badly needed, as well as a native theological school for the training of new leaders. They also need schools that give training in such courses as agriculture and home economics on a Christian basis.

Of significance is the work among the young people who suffered so much during the war and revolution. The work among the women should not be forgotten. They cannot be reached by male missionaries. Native women must be trained to bring the Gospel to their sisters, and Western women will have to do this training.

Medical work will be very important in all future efforts. Every patient should leave the hospital with the words spoken by a young man in a book by Pear Buck: "Someone by the name of Jesus is the Master there."

I have enumerated the various branches of work in succession. This should in no wise indicate that they are to function separately or be opposed to each other. All branches must work harmoniously toward the one goal of spreading the Kingdom of God. We have seen how important it is to go out and bring the Gospel to Indonesia. Let us not forget that we go out only with the highest motive of bringing the Gospel of Jesus Christ our Savior to a people in need of Him.

The writer D. Amstutz and family, Batavia, September, 1946



Java -- A New Opportunity

BY MARTIN H. SCHRAG

MUCH of the fabulous wealth of the East Indies, which for hundreds of years lured adventurers, comes from the small island of Java. Here an island, 750 miles by 150 miles, has for centuries produced bountifully: rice, rubber, sugar, tea, coffee, and other products.

On this tropical paradise live the Javanese and the Sundanese people, predominantly of mongoloid stock with traces of negroid influence—a people who are peaceful, friendly, and devoted. The vast archipelago is populated by 70 million people. Of these, 48 million live on Java, resulting in a population density of 850 per square mile—the most densely populated area in the world.

With bulging brief cases, sure to impress anyone, Willie Yoder and I left for Java. We flew over mountainous Burma, the dense jungles of Malaya and the calm south seas. Arriving in Batavia, we found the once peaceful island tense with possible political and military eventualities. For the past eighteen months the Dutch had occupied four cities with the Indonesians holding the rest of the island. Negotiations for the political settlement had broken down, and as this is being written, newspapers bring reports of military action. No doubt relief efforts will be delayed due to this turn of events.

Since Batavia is controlled by the Dutch, we made our first contacts with Dutch officials and thereby secured housing and transportation. We soon applied for a permit to enter the interior to learn of the relief needs there. The Republic of Indonesia kindly granted us such permission, and in due time and with all the "royalty" accorded government guests, we entered and traveled through 1,200 miles of the interior. We found an island which showed every sign of past prosperity and many signs of present normalacy. As our train took us through the countryside, we found every inch of land under cultivation with farmers using improved methods of agriculture. The rich soil was producing lush crops of rice and sugar cane. The peasants were going about their tasks harvesting rice and doing the hundred and one other duties. Some of the factories were running and a skeleton railroad system was operating.

Our first choice of areas we wished to visit was the Dutch Mennonite mission area, for it is in this area where our chief interest lay. We discussed this with government officials but were informed that due to the present Dutch and Indonesian political deadlock, it was unsafe for any white people to enter that area; accordingly the government arranged a tour for us through the middle of the island where, with the precautions of adequate police protection, it was safe for us to travel.

The island is suffering from the war and the post-war blockade thrown around the island by the Dutch. Relief needs are apparent on every hand, with clothing and medical supplies as the chief needs. In addition, the poor people are suffering from malnutrition.

In general, it appears that the big need is clothing. We saw many people wearing coarse burlap bags. It was tragic to behold people suffering from lack of food—bodies nothing but skin and bones, wrapped in burlap bags. In some of the schools which we visited, we saw the children naked.

Although the clothing need is great, the medical need is also very great. Since the country is tropical, people can more easily go without clothing than in temperate zone countries. However, due to lack of clothing and proper food, as well as to the tropical nature of the country, disease and sickness is evidenced at every turn. We visited hospitals that were almost without medicines. Many clinics had but four or five bottles on their shelves. Patients in hospitals were uncared for due to the lack of medicines. People were seen in the streets with large tropical ulcers or showing signs of other diseases. Malaria, veneral diseases, and dysentery were some of the most common diseases.

Although bountiful crops will be reaped in some sections of the island, the areas on the island with poor soil do not have sufficient food to sustain life. The complete lack of transportation in the interior makes impossible the moving of rice from one section of the country to the other. In addition, due to paralyzing economic conditions, the poor people do not have sufficient money to purchase food. We visited poor homes where people did not have the strength to feed themselves.

* * *

ORIE O. MILLER VISITED JAVA LAST SUMMER AND REPORTED:

Java is the world's most thickly settled geographical area. Here the world's youngest republic is in the process of being born; here also is a group of 5,000 or more native Christian folk who have come to the light through Mennonite missionary effort and who we know are in great need of physical help. We are convinced more than ever that the Mennonite Central Committee also belongs in this situation.

Martin Schrag and Willard Yoder have made a complete survey and from all I could ascertain have started the Mennonite Central Committee off excellently in Java.

The Mennonite Central Committee program in Java contemplates approximately a five worker group to begin operations about October 15—a three-worker team for supervising relief distribution, a nurse for initiating clinical service, and the director. Two pieces of transportation are deemed essential for such unit services.

MENNONITE PRINCIPLES ON EUROPE'S STAGE AND PULPIT

(Continued from page 7)

name "Mennonite" was not always mentioned in such conflicts, but the principles they espoused were, nevertheless, the object of attack.

Europe Today

Today Europe is searching for spiritual values as a basis for its reconstruction. Old traditions, misused by fanatics, make it difficult to establish proper relationships between the new and the old. Yet Europe cannot be understood without the traditions, for without them Europe loses its meaning. We see politicians create new boundaries, establish new states, and transplant entire populations. Brute force seems to triumph. However, the careful observer of this scene will also see a moving struggle for spiritual values, particularly the values we find in Christ—His Word and His teaching. Small wonder that attention is again being directed to those who have taken the Gospel seriously, as have the Anabaptists or Mennonites.

Switzerland is a country in which three European cultures—the French, the German, and the Italian—meet and influence each other harmoniously. It is here, where the cherished spiritual heritage is lovingly and understandingly being preserved, that well-known writers have injected a discussion of Mennonite principles into the controversial and burning issues of the day.

"Brethren in Christ"

Caesar van Arx is a well-known Swiss writer whose works have been translated into ten languages. His recent drama, *Brueder in Christo,* had its premiere February 6, 1947, in Zurich. The plot deals with the tragic development between the Swiss reformer Zwingli and some of his followers who were later known as Anabaptists. In contrast to the great writer, Gottfried Keller, who described the Anabaptists in his short story, *Ursula,* as people who had become mentally unbalanced through mass psychosis, Caesar von Arx, in his drama, demonstrates the good and noble qualities of the Anabaptists. Briefly, let us note the content and the conflict of the drama.

As the play opens we meet the reformer Zwingli who champions faith in God and obedience to the state. He preaches against war because war separates man from Christ. Some of his followers accept this teaching and apply it in an uncompromising manner. Later, they became known as Anabaptists. Soon thereafter Zwingli, who is drawn into war with the opposing Catholic communities, finds himself in conflict with his nonresistant teaching, and persecution of the Anabaptists begins. Zwingli needs the aid of Falk, a member of the City Council, but Falk wavers in his allegiance between the Anabaptists and Zwingli. Falk's son, Cornelius, is filled with longing for the realization of the Sermon on the Mount. He carries a white banner with the inscription, "Away with war, loyalty to one's fatherland notwithstanding." His sacred conviction, for which he would willingly and gladly endure all hardship and persecution, is that "the Kingdom of God on earth is the promise of Christ. The task is ours to fulfill it."

Falk, who has secretly sheltered his fugitive son, begs Zwingli for mercy toward the condemned son. Zwingli assures Falk that if he (Falk) will promote the war effort and if his son Cornelius will sever all connections with the Anabaptists, he will be pardoned. The son, however, baptizes his father's young wife and Falk, true to his pledge, delivers Cornelius to the authorities. At the same time Falk openly identifies himself with the Anabaptists. In the presence of his tortured son's scarred, burned, and bleeding body Falk cries out in anguish, accusing Zwingli and his followers: "You see here the pure, unadulterated Word of God in person burned in with a branding iron, 'Love one another as I have loved you,' carved in with knives, 'By this shall all men know that ye are my disciples if ye have love one to another.' Lashed with whips, pierced with nails, 'Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me.' They have done it brethren to a brother, disciples to a disciple, Christians to a Christian. Huldrich [Zwingli], I ask you, did they do right?" The writer answers, "No, a thousand times no." The Anabaptists possess the truth; Zwingli, on the other hand has only the half-truth.

"It is Written"

Of a different nature is the drama *Es steht geschrieben,* by Friedrich Duerrenmatt. This drama deals with the radical Muenster Anabaptists who attempted to establish, by force, the Kingdom of God on earth. Led by the visionary, power-hungry John of Leyden who made himself king of the "new Israel," the city of Muenster is plunged into deep distress. In the reaction John is tortured to death and Muenster is returned to the Catholic fold. Among the quiet and peaceful Anabaptists this incident served only to strengthen the principle of nonresistance.

Duerrenmat is not as much concerned about giving a historical picture as in presenting a mirror to our age with the words, "Nothing has been changed. The idiocy of fanatics is the same today. Murder, robbery, plundering, and rape are the order of the day." Thus his drama is revolutionary and not written in the spirit of peaceful Anabaptism. He is not interested in overcoming evil through good, but simply enjoys rummaging in nihilistic chaos. The drama may have value as a description of our age, but is less useful as a historical presentation and least of all valuable as an expression of a Christian struggle and search for truth.

Barth and Adult Baptism

But the religious discussion of Europe is not limited to the stage. Theology should and does have a hand in it. The name of Karl Barth is known everywhere, especially since his pronounced and courageous stand in the struggle of the German church. His influence is power-

ful and steadily growing. Shortly before the outbreak of the last war he began to promote adult baptism (not re-baptism) as scriptural. The response to this emphasis has been widespread and pronounced. The Reformed Churches of France and Holland have already taken sides in this matter. They reject Barth's view on baptism and emphasize, in accordance with the old Reformed tradition, the unity of the old and the new covenant and the relationship between circumcision and baptism. They believe that children of believing parents are included in the divine covenant of the New Testament. But the discussion continues to stir the religious world even as it did 400 years ago.

Baptism and non-resistance, these two Mennonite principles have disturbed the Christian conscience and will not let it rest. Again it is in Switzerland, the country of traditional neutrality and the cradle of Anabaptism, where the discussion and airing of these questions has begun. The question has now been raised as to whether or not a Christian may kill. Religious groups, especially those under the influence of the late L. Ragaz, have announced that they cannot accept military service and have insisted upon the passage of laws which will permit the exemption of conscientious objectors from military duties. It remains to be seen what the outcome will be.

The cause for which our forefathers struggled for in an almost hopeless battle is today being discussed in larger circles. Yet in this heated discussion only few know that there are Mennonites who have suffered for these same principles for almost four centuries.

THE POET GERHARD LOEWEN

BY ARNOLD DYCK

The Mennonite poet, Gerhard Loewen, a native of South Russia, passed away June 2, 1946, at the age of eighty-two years. He was laid away in Stuartburn, southeastern Manitoba.

His whole life, however, served his Mennonite people. He was a teacher and minister, but above all he was a poet. His greatest contribution may have been made as a teacher, yet as a poet he spoke to larger assemblies; and as a poet he will continue to speak as long as there are German-reading Mennonites to whom the period of our Russian history remains of vital value. Only when this has ceased, will Gerhard Loewen be forgotten. Still the pages of Mennonite history will bear his name, for no chapter on the Mennonites of Russia can deny the fact nor refrain mentioning that at the turn of the last century there came an awakening of cultural emphasis which paralleled the progress of industrial development. The literary works produced at that time remain as a monument to this period of progress and one of the leading figures and pioneers in creative writing was Gerhard Loewen.

He merits this place not only because he is the author of poems—others of his time also wrote successfully as has been brought to our attention in a former article in *Mennonite Life* ("The Literature of the Russo-Canadian Mennonites," by J. H. Janzen)—but the works of these other writers remained unpublished and, therefore, lost their chief value to our people. Loewen was the first to publish his poems in booklet form; the poems of B. Harder fall into a different catagory. He called this

Gerhard Loewen (1864-1946)

first group of published poems *Feldblumen,* and offered them to the public as did also Peter Harder with his prose collections, *Die Lutherische Cousine* and *Lose Blaetter,* and J. H. Janzen, with his *Zenian: Denn meine Augen haben deinen Heiland gesehen.*

The publishing of their works is these writers' greatest contribution apart from their works as such. Their

books reached the farthest outlying Mennonite villages and found their way into the large cities where Mennonite young people were pursuing their studies. Reading the books, they were inspired toward literary endeavors —endeavors which bore fruit after the great war and on foreign soil. That this literary awakening among our Mennonites of Russia is now almost extinct is due largely to the loss of the old soil and environment. That which is still alive no longer blooms for our own people. Nevertheless, the valued contribution of the three literary pioneers still remains.

Every hour that his spirit was free from other duties, Loewen was a poet and altogether so. All that stirred his poetic sense and inspired him to write became to him, personally, a deeper and fuller experience than that which the reader could possibly glean from an interpretation of the poems. His poems are flawless in form and diction. In this category they belong to the best which the pen of our writers has left us. It may be, however, that this very stress on the outward form has hindered, to some extent, the easy flow of poetic thought and is the reason for the limitation in the power to interpret the original, deepfelt experience which gave the poem its birth.

Loewen was a lover of nature. Seldom does one find one so tender, so devoted, so lost in his love for the out-of-doors. From the experiences of nature's quiet or storm, he drew the motives for his poems. It is these nature poems that stand out in their power of interpretation against those which he wrote because of some other outside influence—an impulse sometimes in itself so unpoetic that it needed first to be instilled with some poetic thought. In such a manner came into life his so-called "casual poems" (*Gelegenheitsgedichte*). Only his strict observance of form gave these a place of value. On the other hand, when nature was his source of inspiration or when he wished to lead others to nature, then he rose to true poetic greatness. In the reading of such poems one is carried away and caught, as it were, by the power of pictured thought and feeling, so that when the poem is read its presence lingers in the soul. That such an experience might be true, was the hope of the writer as he states in the dedication of his *Feldblumen*.

The dedicatory poem to this booklet (which poem appears below) is especially beautiful both in thought and form. It may well be called the gem of the entire collection.

It would not be well to overestimate the poetic works of Gerhard Loewen. Too often we are prone to do so with all that our people bring forth. It is better to measure our writings against the greater literary patterns of the past. We should, however, also guard against underestimating them. When Linde, the editor of the *Allgemeine Deutsche Lehrerzeitung* speaks of Loewen's poems as "not being overwhelmingly beautiful, but very lovely," then we can know about what place his poems will take in the realm of the greater German poetry.

Feldblümchen

Als Widmung

Gerhard Loewen

Feldblümchen ſinds; denn nicht in dumpfen Räumen,
Im engen Haus nicht ſproſſen ſie empor:
Im freien Feld und unter Waldes Bäumen
Erblühte wonnig ihr beſcheidner Chor.

Nicht mit dem ſüßen Duft der ſtolzen Roſen,
Nicht mit der Hyazinten Farbenpracht
Wetteifern ſie, doch freie Winde koſen
Mit ihren zarten Blättchen Tag und Nacht.

Und in dem Strom der linden Frühlingslüfte,
Die neubelebend unſer Haupt umwehn,
Ergießen ſich auch ihrer Kelchlein Düfte,
Uns ſtill berauſchend beim Vorübergehn.

Denn ob wir der Kultur und Künſte warten,
Wir ſehnen ſtets zurück uns zur Natur,
Und höher als im üpp'gen Roſengarten
Schlägt uns das Herz auf ſonn'gen Wieſenflur.

Drum nimm ſie hin, für dich zum Strauß gewunden,
Die ſchlichten Blümchen nimm mit Freundlichkeit!
Und wäre heiterer durch ſie geſchwunden
Nur eine Stunde deiner Lebenszeit,

So wollt' ich innig meinem Schöpfer danken,
Der mir der Blümchen ſchlichte Schönheit wies,
Der mich mit Wonne Ewigkeitsgedanken
In ihrer ſtillen Sprache hören ließ.

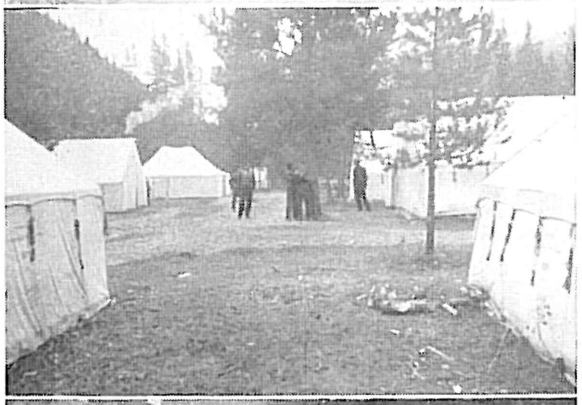
Vor Weihnachten.

Gerhard Loewen

Noch geſtern ſtand mein Bäumchen
Vorm Fenſter ſo öd' und leer;
Und als ich heut' erwachte,
Da fand ich's ſo nicht mehr:
Ein blendend weißes Pelzlein
Hüllt' jegliches Zweiglein ein,
Ein Pelzlein ſo weiß wie Wolle
Und hell wie Silberſchein.

Und als ich dann durchs Fenſter
Zum Garten hinausgeſchaut,
Faſt hab ich da den Augen,
Den eigenen nicht getraut:
Wie Weihnachtsbäume prangte
Ein jeder Baum und Strauch,
Und weihnachtliche Stimmung
Erfüllte das Herz mir auch.

Aus Gerhard Loewen, **Feldblumen**,
Verlag A. Dyck, N. Kildonan, Man.



Typical scenes in Banff National Park, Alberta, Canada, where Ca

Left from top to bottom—They arrive in the woods. Camp is set up. After a refreshing wash and breakfast work can begin on the trail.

THE CANADIAN CONS

BY J. W.

WHILE the terrible conflagration of war swept over the earth, there were in every country those who would not bow the knee to Mars. These were the conscientious objectors who quietly and modestly offered an alternative to the method of settling disputes by violence. It is the purpose of this article to describe briefly these conscientious objectors—their stand and their creed as I knew them in Canada. This can best be done by answering these questions: who were they, where did they come from, what were their peculiar convictions, and how did they fare?

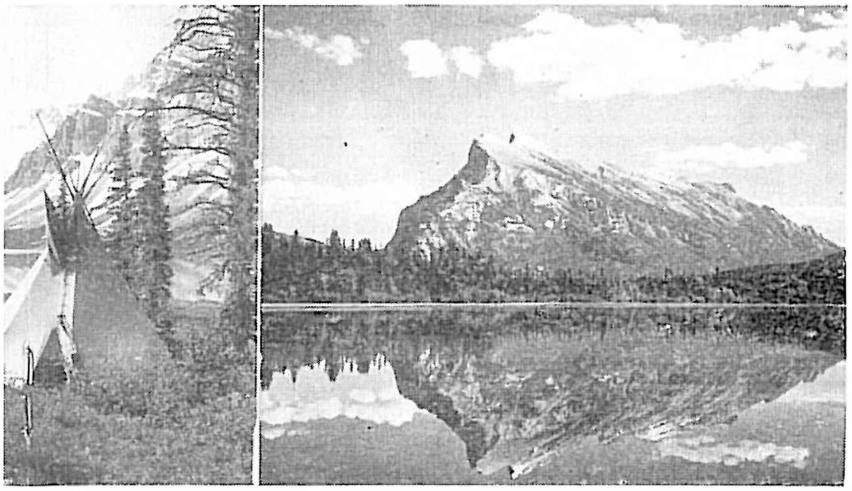
As I consider these questions, there pass before my mind some thousand of these worthy men with whom I have had the privilege of becoming more or less intimately acquainted during the years 1940 to 1943 and later.

At first they were drafted to render civilian public service as an alternative to three or four months' training in the many military camps which sprang up like mushrooms all over our far-flung dominion. However, these three months were hardly over when the conscientious objector as well as the soldier found himself in camp for the "duration."

Why, it was contended by those who determined national policy, should the regular soldier be in it for good and the conscientious objector get only a preliminary taste of it?

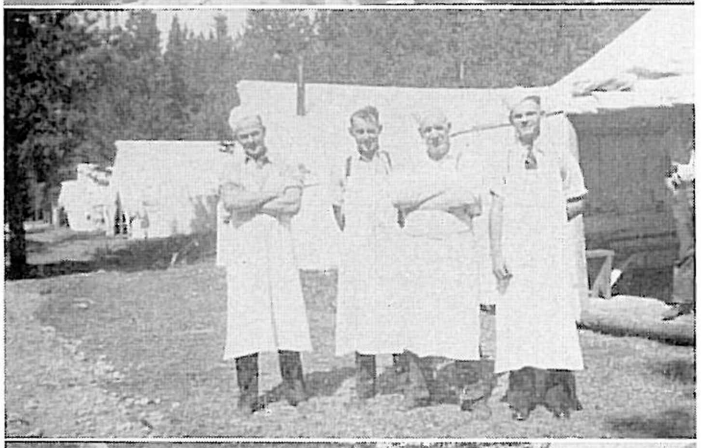
Who were these conscientious objectors? There were those from the United Church of Canada, well educated, talented and refined young men, many of them university graduates. There were the "Seventh Day Adventists" with their zeal to propagate their particular views on the Sabbath. There were the International Bible Students ("Jehovah's Witnesses," as they were commonly called) haranguing that all present governments were evil. There were the Pentecostals with their doctrine on the Holy Spirit. There were the Nazarene and the Church of God in Christ boys with their mild dispositions, the Christadelphians, the Plymouth Brethren, Friends, Methodists, and a host of others, including one who professed an unswerving faith in "Father Divine." The majority of them, however, were Mennonites, representing all the branches of the faith.

Thundering fliers of the Canadian Northern Railroad and the



Canadian conscientious objectors performed alternative service.

Right from top and bottom—They build forest roads. An assault on bull-elk's steak. A quartet of cooks and a week-end fellowship.



SCIENTIOUS OBJECTOR

V. NICKEL

Canadian Pacific Railroad or speeding bus lines bore these "Sons of Peace," the majority of whom had never left their father's farm, to unknown destinations in the vast Rocky Mountain regions and later even to the salt waters of the Pacific. These men, a motley crowd of bewildered and confused farmboys, laborers, clerks, and others were picked up by park or forestry service trucks and conveyed to their new homes.

There were thirty to sixty men in each of many camps scattered throughout the large national park territories. I have worked shoulder to shoulder with them in fair Jasper, haughty Banff, lonely Kooteney, beautiful Yoho, and sun-drenched Glacier. Later I met most of these lads again at the Pacific Coast and on Vancouver Island where they were under the supervision of the British Columbia Forestry Service.

Large and dismal looking log barns or hastily built shacks, housing from six to twenty men each, as well as tents, served for homes in fair and zero weather. The men hardly had the privacy of a goldfish. But if homesickness clutched at the heart of the more bashful, or if wife or sweetheart had committed herself in writing, even he could always retreat into the whispering woods, to the murmuring streams, or climb up some stony, silent mountain, and share with them what he dared not divulge to his comrades.

The alarm woke the men in the morning. After washing, breakfast, and roll call, and equipped with pick and shovel, ax and saw, or sledge and drill, besides a little package of lunch, they would tramp up the steep and rocky mountain slopes to hack a trail through the bush or the sheer rock.

The work demanded of the boys was not exacted in an Egyptian or Philistine manner. Most of the bosses and foremen showed consideration, and the cooks preferred to be lauded for their culinary arts and skill. But no matter how

dexterous the latter were, they could not quite make powdered milk lose its whitewash appearance and flavor, or make an old moose or elk steak lose its sole leather consistency.

The work consisted largely of trail and road building to facilitate fire fighting on the timbered mountain slopes, making general park improvements, and sometimes fire-fighting itself was necessary. On the West Coast, and chiefly on Vancouver Island, a vast reforestation program was undertaken. Literally millions of cedar, fir, and hemlock were planted. Someday, when the nations will review, in a less agitated frame of mind, their conduct during the great carnage, these trees will stand as a living monument to the better judgment of the conscientious objector.

At the five-o'clock supper bell, the crowd of young men streamed out of the many tents, cabins, and barn-doors to the large, rough-lumber dining hall to attempt a new assault on old bull elk's steak. I remember the drooping jowls, the blank faces, and the saucer-like eyes of the men when one day it was announced in the middle of the course that a delicious bear meat had been substituted for the elk steak.

Contrary to popular notions, it was not the conscientious objector's desire to withdraw into the quiet and rustic recesses of God's magnificent mountain world until the storm should subside so that he might live a relatively comfortable life while his brother faced and

After a battle with a forest-fire.

Our friends of the woods

endured the full blast of the fiery conflict. Not by any means!

His was the conviction that God had created man in His own image, and in no way would he be associated with the destruction of this handiwork of God—his fellowman. Furthermore, it was right to honor and obey the powers that be, but as a child of God, it behooved him to obey God more than man. He believed that, no matter how high-sounding and lofty the professed aim of the militarist, no matter how noble the feigned desires of the several governments to guard country, civilization—aye, Christianity and religion itself—war, in its very essence, was a device of the powers of darkness, a treading in the footsteps of him who "hateth his brother."

For these reasons he was a conscientious objector—a non-conformist. He was one who, when a thousand without reflection donned battledress and war helmet, was willing to stand firm in a tide that swept everything before it that was not founded on the rock of conviction. That is why these conscientious objectors were here, representing almost every walk of life, doing a humble service for a negligible remuneration.

Among the group, for instance, was the young banker with the pleasant disposition. No matter how squalid the bunkhouse in the backwoods, how indefinite his stay, how disagreeable and inhospitable the weather, or how arrogant or obstinate the people with whom he dealt, he discharged his duties with a grace and an equanimity he could have learned only at the feet of Him who endured.

There was the young Amish farmhand from Ontario whose rustic philosophy of life would have graced a student. There were the Hutterite boys with their black pocket uniforms, their blue shirts and black hats. Finally, there were the young bearded men of the "Holdeman" church, who possessed the composure of patriarchs.

It is true that not all the campers bore their lot in as quiet and confident a manner. Nor could it be said that all of them had learned their views and conduct at the feet of the Master. But by their presence all of them

Winter snows are a skier's delight.

had signified respect for the laws of God regarding human life.

What did camp life do to or for the conscientious objector? For one thing, it taught those, who because of previous isolated church life held the members of another denomination in narrow esteem, to respect and love their brothers. Nothing should have been better than to see narrow denominational barriers, which in some cases excluded fellowship and communion with others, minimized and made less formidable until finally a more complete program of Christian education could be carried on. It was good to overhear one day during a conversation between two members of a conservative branch of our faith this remark: *De se ji lang nich so verreckt aus eck docht daut si weari.* (They are not nearly as perverted as I had taken them to be.)

Through discussion and observation these men had a wonderful opportunity to free themselves of denominational bigotry. By the same means, they arrived at destinations in their spiritual development in which they experienced in a broader way what their religious leaders and teachers at home had often only hinted at and some had in vain attempted to instill.

On the other hand, the danger of becoming a religious free lance was there. Some of the churches will, no doubt, have learned this upon the camper's return to communal, home, and church life. The camp experience had its dangers and its pitfalls into which the rash and unwary could easily stumble, but could not so easily extricate themselves.

A temptation to which the conscientious objector was not immune was to become a "church crank." Too often he experienced a letdown by the church he represented, an experience which only the more mature and stable could bear with equanimity. Why, for instance, had the church equipped him so poorly along the lines of adequate Christian instruction on nonresistance? When he faced the courts he often found himself little better than an ignoramus and an easy target for ridicule. How could the church stand idly by and see half or more of her young people joining the regular army, navy, or air force, and thereby miss the decisive moment that was to distinguish her as a clarion of peace in a bloody, warring world?

Why, when the conscientious objector, to a greater extent than will ever be known and appreciated, stood for all that the church proclaimed, did not the church in turn stand for him? This would in comparison have been very easy. There was the conscientious objector's little farm, his newly started business, and with it in most cases his hopes and plans for future happiness and success all going on the rocks, when with little effort on the part of the church, it could easily have been preserved.

Did not everyone else make such provisions for those fighting for or representing them? Long before he returned, provisions were made for the soldier's rehabilitation. His wife and family were adequately cared for. To complicate the situation, the unprincipled members of the conscientious objector's confession—and there were many of them—grew wealthy in a short time working in defense industries.

And that smarting social letdown! His chum of yesterday marched down the street with measured tread and the young lady only too often preferred to hang felicitiously on the handsome soldierboy's arm. And the conscientious objector could just go his own way as far as she was concerned. Was Mammon, then, everything in this world after all? And was a young woman not expected to have principles of her own with respect to war and nonresistance?

Catching up with personal chores.

After a snowfall in the mountains.

It is not the intention here to laud the one and judge the other. This is merely an attempt to sketch an outline of the conscientious objector's diverse experiences and inner attitudes as they affected him. But here you might well be justified in protesting: Has the church then done nothing for the conscientious objector? To be sure! She bestirred herself, printed and distributed pamphlets and catechisms on nonresistance. But the time and manner in which they were compiled betrayed only too readily that they were meant to serve as an excuse for something vital that had been almost overlooked in its appropriate and due season.

The church, for the most part ill prepared to meet the situation, also engaged spiritual advisers and sent them to camp to keep in touch with the boys. This was good from every point of view. The boys appreciated more perhaps than anything else meeting one in the camp who was not of the camp but free to come and go and bring thoughts and news from home. They wanted to share what was going on in their minds with someone who didn't have to, but still gladly would, share with them.

Then, too, the church sent or permitted delegates to seek audiences with prominent provincial and federal government officials. However, as competent as they may have been, it is difficult to see where their trips to and from between government and camp amounted to anything that could be appreciated by the boys whom it should have concerned most of all.

At first the men listened eagerly for worthwhile results from such delegations. However, as these delegations were repeated and nothing apparently could move the church itself to step in boldly in the boys' behalf where the government was reluctant to obligate itself, the conscientious objector finally lost faith in any promise of action.

Camp life tended to become stale and morose as time dragged on. The prayers and admonitions of the church more often were not supplemented by concrete and material aid beyond the avails of an occasional church offering, or the odd pair of socks or scarf knit by some friendly ladies' aid group.

Such an account as this does not do much to further the prestige or foster the conscientious objector's respect for his church; but it is wrong to neglect the more unfavorable aspects of church life and enlarge unduly upon the more beneficial angles of her activities. Nothing, in fact, will help matters less than to praise where no praise is merited, and conversely, nothing will harm the church less than criticism she has not deserved. For that reason I make bold to speak as I do though some of my observations may prove to be faulty.

The record of the conscientious objector was not wholly without spot, stain, or wrinkle. Nevertheless, his stand was worth all and not only part of the church's support. Now that the tragedy of active warfare is past, the church can enlist the conscientious objector's service to assist her in revising her whole peace — and war — attitudes.

If our little Mennonite church is not primarily a peace church then she is nothing in this vast blood-drenched world. She cannot ignore the vital needs of her sons who bravely represented her during the past conflicts. She must rouse herself from the apparent lethargy that has gripped her with regard to war. She should and does know that nothing lessens man's respect for the moral laws of God more than does war, and that one of the purposes of Christ's coming was to abolish this evil. If she cannot stay the uplifted murderous arm of the militarist, she can and must strengthen the hands of those who have defended her most cherished principle.

But this awakening must come soon. The present peace of the nations can hardly be termed more than a truce and no one can estimate the danger in which the church would find herself if another war should overtake her unprepared. The world has learned to know well the peace doctrines of Christianity as unfolded by the Master and his twelve disciples. Would it, perchance, learn to apply this knowledge as unfolded and applied by the Master's church?

Beggar of the woods for his daily handout.

Do You Want Conscription?

BY J. WINFIELD FRETZ

THE challenge to the Mennonites at this particular moment of history comes through a proposed program of compulsory, permanent military training. Assuming that the attitudes of the Mennonite young people have not changed since the recent war, what will be the effect of a peacetime conscription program on the local congregation and on the denomination as a whole? Will the church be able to give a peace witness for long if half of its young men choose to take a year's military training? What will be the testimony of a new generation of church members, half of whom are militarized and half of whom are subscribing to the doctrine of non-resistance?

If a program of conscription is adopted in the United States, Mennonites must be prepared to decide whether they are willing to pay the price exacted to preserve the peace principle. If an alternative to military training is provided, will it be accepted? If not, will those who reject it migrate, go to jail, or in some other way suffer the consequences of disobeying the state?

Never in the history of the United States and Canada have we had peacetime conscription for military service. Now we are told that we have to have it, and have it at once. What is the proposal? Why is it wanted? Who wants it?

The U. M. T. Bill

The most widely talked of conscription bill and the one most likely to be introduced for adoption by Congress if Congress approves a conscription program is H. R. 4121. The National Security Training Act of 1947, more popularly known in its abbreviated form as the "Umtee Bill." The proposed conscription program calls for the drafting of all physically able-bodied young men under twenty for a full year of training for military service. The program calls for six months of regular military training, and six months of one of nine optional forms of military service. Unlike previous programs which were confined to war time emergencies, this program would be permanent.

Why is conscription advocated? Those who favor conscription claim that it is essential for national security; they state that adequate preparedness will prevent war and the needless sacrifice of human life; they claim that a militarily trained citizenry is a bulwark of democracy; that it would discourage the growth of communism; that it would make for a prosperous and peaceful world; that it would stimulate scientific research; that it would provide readily available home-defense troops; that it would benefit the Nation by giving its men better health, better education, develop leadership, train men in vocational skills, and in various ways be a blessing to the Nation. The advocates of conscription seem blindly enthusiastic about the benefits that will come to everyone if only conscription is adopted.

Those advocating conscription most strongly are those who stand to benefit most generously. The military men who would by means of such a program have their own jobs fortified, plus thousands of additional men for whom new jobs would be created, favor conscription. The American Legion leaders are strongly behind the conscription program. The Chambers of Commerce, representing American business interests, would stand to gain from a conscription program and generally favor it.

Opposed to conscription are the united voices and efforts of organized labor, the educators of America, the farmers and farm organizations, and the churches, individually and collectively. Yet, in spite of this vigorous opposition, the forces in favor of conscription are powerful and, like a mighty machine, seem to be crashing on to their objective.

Implications of Conscription

Is military conscription less evil today than in former times? Is the present proposed program of permanent peacetime conscription less of a threat to the basic freedoms of religion and democracy than in other days? Is American conscription more noble, less diabolic than conscription in eighteenth and nineteenth century Europe or than in Nazi Germany or Soviet Russia? Advocates of conscription in the United States seem to think so. They try to give American citizens the impression that conscription in this country will be a boon to all mankind; that it will save our democratic heritage and our Christian institutions. For them a conscription program seems the most efficient, democratic, and beneficial policy of safeguarding the American public and private values.

From the Mennonite point of view the implications of conscription are ominous and the benefits claimed by military advocates are questionable, if not purely imaginary.

Conscription would militarize religion. The President's Advisory Commission on Universal Training states that the proposed Universal Military Training program would bring into church many of the men and boys who are now unidentified with any faith. It would do this supposedly through its chaplains who are to be trained at army expense. What a tragedy if America would need to look to the army and navy to bloster its religious life!

Conscription would militarize education. Our system is already highly nationalized but the UMT program

(Continued on page 37)

Missionary Elizabeth Goertz, Sister Lena Mae, and Sister Ella at the International Congress of Nurses, Atlantic City.

THE DEACONESS AND HER MINISTRY

BY THE DEACONESSES OF THE BETHEL DEACONESS HOME AND HOSPITAL

Her Heritage

In Europe.—In the early church deaconesses were appointed, or they volunteered to join the order and were counted among the clergy. As the church grew, so did the number of deaconesses increase; and we know of young women from families of high rank, of wealth, and of nobility who did fine, sacrificial service among the poor.

The office of the diaconate gradually declined with the loss of spiritual life in the church, becoming nearly extinct with only a few traces existing during a long period of darkness.

However, the Reformation again brought to life hope for a new beginning of the apostolic diaconate. Before the Lutheran church had any sponsors for the cause, the Mennonites had already begun the work soon after the denomination was founded. Although there are only imperfect records because of the persecution of the Mennonites, we know of a deaconess, Elizabeth Dirks, who was imprisoned and drowned in 1549. But deaco-

ness work was kept alive among our Mennonites in Holland.

Years later, God appointed a man who was to carry on the work on a larger scale. Pastor Theodore Fliedner, on one of his many tours, met the Mennonites in Holland who had deaconesses serving the poor in their congregations. Pastor Fliedner had long wished to see the deaconess work started in Germany; he carried the idea from Holland to Germany, and in 1836 the first deaconess institution was started in Kaiserwerth later spreading its many branches to other countries and continents. At the time of Fliedner's death in 1864 after twenty-eight years of service, there were in four continents, Africa, Asia, Europe, and America, nearly two thousand deaconesses in over four hundred fields of labor.

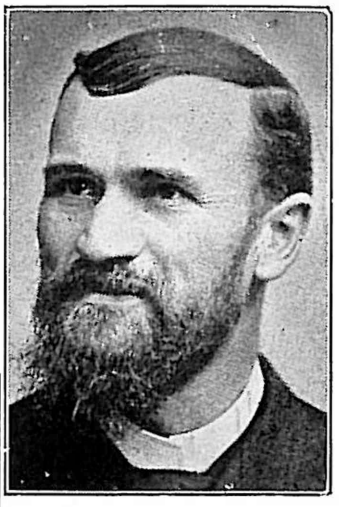
In America.—The deaconess work in America was introduced by Pastor Passavant, of the Lutheran church, in 1849. Growth was slow. Repeated attempts were made by various denominational and interdenominational circles to establish the work. When the deaconess idea gained entrance in the Methodist church, it became widespread. The Evangelical, Reformed, and Episcopal churches also met with success in promoting deaconess work. At the beginning of this century there were some 150 deaconess institutions with 1800 deaconesses in this country.

The deaconess work of the Mennonites in America owes its origin to the providential impact of two vigorous personalities: David Goerz and Sister Frieda Kaufman. In 1900 David Goerz made a trip to Europe and India visiting also the Mennonite settlements in Russia. This visit stengthened his resolution to found a Mennonite deaconess home. Thereafter he devoted untiring effort to this cause. Through his influence the board of directors of Bethel College included the deaconess cause in the program of the school.

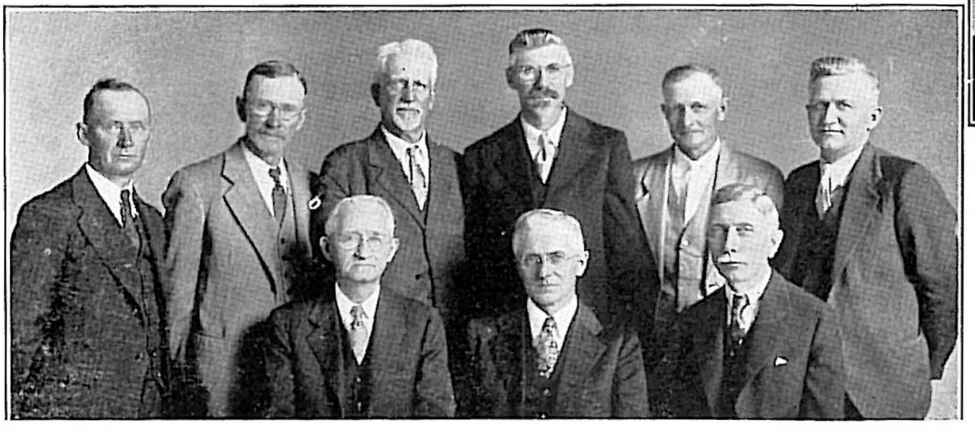
In 1900, Sister Frieda became the first Mennonite deaconess candidate and entered the Deaconess Hospital, Cincinnati, Ohio, for nurse's training.

In 1903 the directors of Bethel College applied for a State charter authorizing a deaconess motherhouse. The Bethel Deaconess Home and Hospital Society was founded with David Goerz as its secretary.

Sister Catherine Voth, Sister Ida Epp, and Sister Frieda Kaufman, at time of their ordination, June 11, 1908.



David Goerz, Father of American Mennonite deaconess work, first advocated this cause in 1890. Upon his return from a relief mission to India he established this cause on a permanent basis by founding the Bethel Deaconess Home and Hospital Society as an adjunct of Bethel College. Two years later, in 1905, the Society became independent.



The Board of Directors of the Bethel Deaconess Home and Hospital Society at twenty-fifth anniversary of Bethel Hospital. Standing left to right, A. J. Dyck, F. N. Funk, G. N. Harms, H. J. Dyck, John Harder Jr., J. E. Regier. Seated, C. F. Claassen, J. E. Entz, H. E. Suderman.

Getting ready for the day: Consulting and getting assignments. Finishing the breakfast tray. Preparation for dinner. In the dining-room.

This society became the sponsoring agency for the founding of the Bethel Deaconess Hospital which was dedicated in 1908. At the same time, Sister Frieda, Sister Catherine Voth, and Sister Ida Epp were ordained.

The work has grown. At present, there is an institution with a 100-bed hospital, two deaconess homes, a school and dormitory for student nurses, a home for aged, and twenty-eight deaconesses with Sister Lena Mae Smith as Sister-in-Charge. About thirty missionaries have received nurses training here.

The Bethel Deaconess Home and Hospital Society has had, and still has, a wide influence. Since David Goerz first promoted the deaconess cause at the Conference session of 1890, several hospitals, including the Bethel Hospital Association at Mountain Lake, Minnesota (1905); the Bethesda Hospital, Goessel, Kansas; the Mennonite Deaconess Home and Hospital, Beatrice, Nebraska, (1911); The Salem Hospital, Hillsboro, Kansas, and others originated from the direct or indirect influence of this promotional activity and the work of the Bethel Deaconess Home and Hospital Society.

Her Calling

What is a deaconess? A deaconess is a servant of the church. who in the spirit of Jesus Christ and for His sake spends her whole time in serving those who are sick or poor or morally in danger. She not only nurses them but takes care of them as a Christian, in order that they may be saved through faith in Jesus Christ.

The principle phases of deaconess work are: nursing, teaching, and a combination of these in parish and rescue work. Quoting Sister Frieda: "A deaconess is first and foremost a Christian woman who wishes to serve in the ministry of good works under the auspices and direction of her church. These deeds of mercy may include many forms of service beside that of nursing the sick. The care of children in day nurseries and orphanages; teaching in kindergartens, elementary, and high schools for girls; conducting schools of domestic economy; institutions for training maid-servants; and providing Chrisian homes for working women —all these are definite branches of deaconess work. The deaconesses also care for demoralized children and juvenile, criminal girls in rescue homes, serve in institutions for epileptics and defectives, feeble-minded and idiots. Homes for aged and infirmaries, parish work, city missions, and district work among the poor offer other fruitful fields for service."

How does God call a deaconess? He calls in His appointed time and uses different means or ways of calling people to a particular service. As we come to know Him better, we desire increasingly to be in the center of His will. To one, the call comes as a direct answer to the prayer, "What shall I do, Lord?" The Lord gives her a growing desire for a certain work: He shows her a need, and this constitutes a challange, a call. To another, He gives success and joy in some service, and thus leads her to yield herself wholeheartedly. In every case, it seems the call consists of accepting Him as our Lord and Master, asking Him for guidance, obeying Him, and then receiving that quiet conviction that God is calling and using us.

Some of the daily tasks: Keeping the records. Ministering to a patient. In the laundry. Relaxing in the parlor at the close of day.

Do the Sisters receive a salary? As in all church work and especially in the case of full-time workers in the mission field, the deaconesses are provided for by the organization responsible for them. In our particular institution, the Bethel Deaconess Home and Hospital Society is responsible. The sisters have a home, full maintenance, a monthly pocket allowance, an annual vacation allowance, opportunities to attend institutes, conventions, and to take post-graduate work with expenses paid; and we always have the privilege to ask for any financial help that may be necessary to promote our health or the cause in which we serve.

What is the basic appeal of deaconess work? Sister Frieda answered this for us in these words: "There is in the heart of every woman, touched by the spirit of God, the desire to give herself to others in sacrifice and love. This desire can find full expression in the life of a wife and mother. But a woman can also mother the children of another; she can mother the sick and aged, the poor, and helpless. Anyone seeking to save his own life can lose it also in the deaconess work, but whosoever shall lose his life for the Master's sake shall truly find it."

Her Field of Service

In the Nursery.—Would you like to take a walk with me through the nursery? Quiet, please. I will take you in and introduce you to our wee ones. We must walk on tip toe and whisper. Please do not touch anything. The door is open. Step right in!

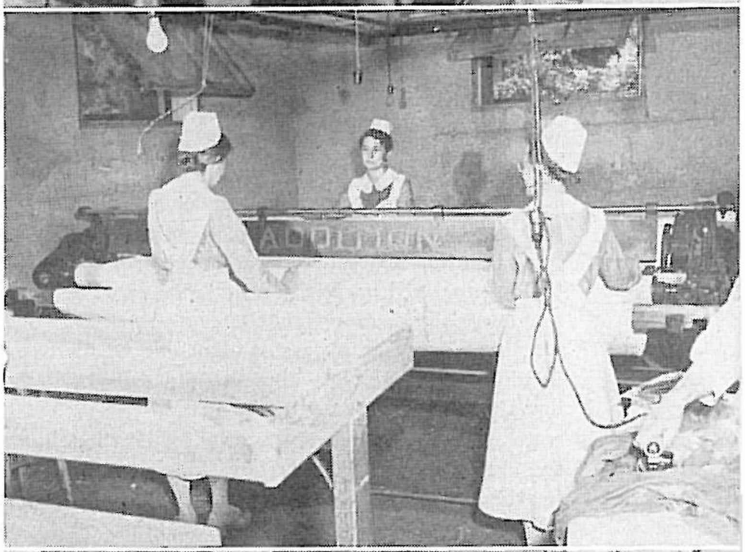
This first baby is Santiago. We are not in California. We are still in the nursery. Santiago is this Mexican boy's name. He is a husky little lad. It looks as though he will grow up to be a sturdy robust little fellow.

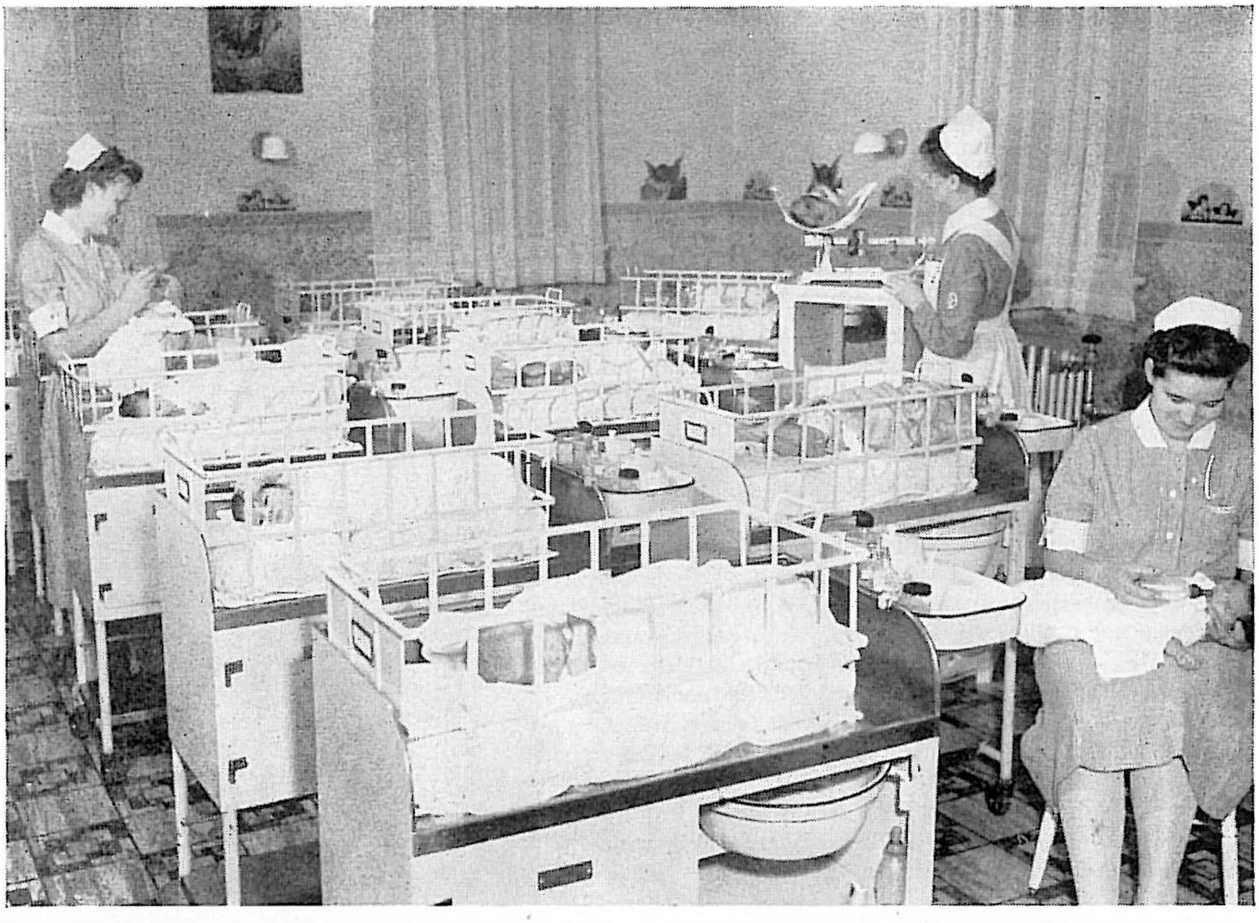
The next two babies look exactly alike. Am I seeing double? But no, they could not be! The one has a blue blanket and the other a pink one. Still they look alike. Are they related perhaps? Yes, they are twins! The smaller one is Joe David and the other one is John Lee. Hush, what do I hear? Joe David has aroused and is asking for his supper. Oh, and John Lee is crying too! He doesn't waste any time when he eats. Joe David, however, just loves to get in a few cat-naps when the nurse is not looking.

Are twins always identical? Let's step over to this corner and look at these two boys. Do they look alike? Oh no, they don't! These boys are Albert Gene and Robert Dean. They are just as different as they look. Albert Gene always manages to get out of his blankets even though he is the smallest one. Robert Dean takes life more seriously. He thinks it best to sleep while he has a chance.

This next little girl gets a finger wave by her nurse every morning. I am introducing you to Shirley Patricia, our little negro lassie. If her basket is empty after nine o'clock in the morning, we need not worry as to her whereabout for she is making rounds with Dr. Allen.

Here it is four o'clock and we see the nursery girl getting the babies all fixed up for their visit with their mothers. So we better bid them farewell.





Life at dawning and at dusk: The nursery above is an exciting place. Right, Brother C. A. van der Smissen and Sister Hillegonda taking their daily stroll.

In the Home For Aged.—A home for aged seems to many a cheerless and depressing place because the residents there become increasingly feeble physically, mentally, and even spiritually.

In a hospital, most patients recover, at least improve, and return to their homes; in a home for aged, there is not often that general improvement nor a returning home to look forward to. Many aged folks experience repeated and surprising improvement after a severe siege of illness, yet there is a gradual loss of vigor and an increase in the infirmities of age. The apostle Paul says in II Corinthians 4:16, "Though the outward man perish, yet the inward man is renewed day by day." Knowing these truths the aged need not be cheerless. There are compensations for the loss of physical strength and vigor and the giving up of temporal, transitory, and tangible things. Should not a deaconess serve gladly where she may daily remind herself and others that our inward man may be renewed day by day?

A deaconess can learn much through ministering to the aged. She experiences here, as elsewhere, that it is more blessed to give than to receive, and that it pays to be kind, patient, tolerant, forgiving, self-forgetting, and loving. A home for aged is, indeed a school where a deaconess can learn true Christian living.

In Surgery.—Surgery fills most people with fear for no one likes the idea of being put to sleep. It is the duty of the surgical "team" to help remove that fear and to reassure the patient that everything is being done for his good—that he will be restored to better health. It is interesting to watch the patients recover so rapidly from their operations and to see them well and happy again.

To give the best service to the patients, it is necessary to keep abreast of the new methods of anesthesia and operating-room techniques. The deaconess finds this service a real challenge. It takes faith, courage, and strength, but the Master has promised to supply all needs as she calls upon Him. Sometimes the fear of the patient is replaced by faith and hope as the deaconess directs the patient to Him "who loves us and is able to meet all our needs."

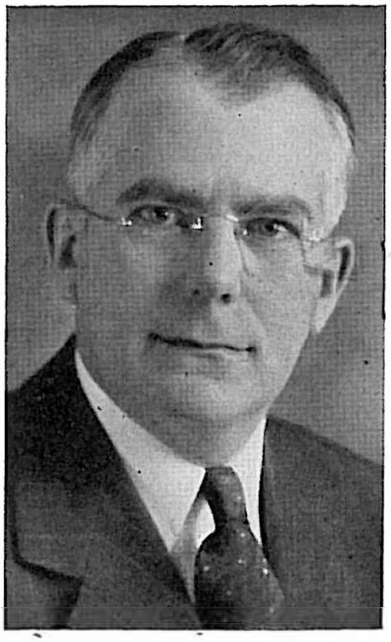
Director of Nursing.—The director of nursing has a definite responsibility in the care of the sick. She sets the proper standards for nursing in all departments.

The selection, instruction, and supervision of the student are a definite responsibility of hers. She must keep in touch with every phase of the student's life.

As director, it is her responsibility to assign the graduate nurses to the various positions. She must plan to place them so that each one is able to work happily and successfully. There are constant changes, involving new methods of treatment, new drugs, new equipment, scientific advancements in prevention and cure, and changes in diagnostic procedures which make a continuous staff education imperative to insure the higest type of nursing service.

To promote smooth, efficient functioning in the care of the sick, it is very important to maintain an atmosphere of goodwill and contentment within the whole personnel. It is not so much "the letter of the law but the spirit" that counts.

As a Dietitian.—The primary duty of the dietitian is to plan kitchen procedures, the budget, the menus, the schedules, and the diets.



H. J. Andres, administrator of Bethel Deaconess Hospital and Home since 1938.

In itself, the scope of the work can engage her full attention, yet it can never be forgotten that "what we sow we shall reap." Consciously or unconsciously, her influence reaches out—how far one knows not.

In the Household Department.—The duties of the household department in a hospital are very much the same as those in a home, only many times multiplied. There are floors to mop, furniture to dust, windows to clean, linens to wash, iron, patch, and sew, and many other things to do. In a hospital, there must be cleanliness and order.

Many of the tasks which present themselves appear menial and trivial, but in God's sight nothing is small or trivial if it is for His glory and honor. F. B. Meyer says that we shall not wait for the great things in life, they may never come; but rather do the little things which constantly claim our attention.

In the Bethel College Infirmary.—The infirmary staff of Bethel College consists of three persons—one doctor, who has his office at the Bethel Clinic, one nurse who is a deaconess representative of the Bethel Deaconess Hospital, and one student assistant.

At the beginning of the school year, the college nurse makes preparations for a hundred or more freshmen to go "through the mill" of physical examinations. That is in itself a major undertaking and includes such tasks as writing their medical histories, laboratory work, etc.

Some of the infirmary nurse's responsibilities, besides dispensing medicine, dressing wounds, and bedside nursing, are those of serving the food to students who may be infirmary patients. The nurse keeps the infirmary orderly, patches the bed linens, looks after all medical supplies, keeps records of the patient's care, expenses, "sick leave" to the dean's office, writes an annual report to the College president, and performs other smaller duties.

Giving Spiritual Aid.—Those who have at one time or another occupied a bed in our hospital know that our nurses are also interested in the spiritual life of our patients. Each evening, before the night force comes on the floors, the nurses sit down for a brief devotional period with the patient. Sometimes a heart to heart talk follows which leaves its blessing on both patient and nurse.

Another means through which we endeavor to minister to the hearts of our patients is the tract. The responsi-

Sisters Maria Dora, Mary Elizabeth, Helen Ruth and Gertrude

bility of this service rests with our Sister Amalia who for many years has been faithful in this work.

Immediately after Bible class on Saturday evening, Sister Amalia can be seen wending her way to a cabinet in the kitchen hall. In this cabinet are filed all manner of tracts according to their thought content. With the list of patients in her hand about whom she has gathered a few facts, Sister Amalia chooses a tract to meet the need of the individual patient and places the message on the patients' trays where it waits to greet them in the morning.

Of this service Sister Amalia says: "The early hour of quietness is the time when the patients feel the touch of the Master's hand. The Lord does touch them for He loves us with His everlasting love and wouldn't He reveal Himself to those, especially, who suffer pain?"

Her Personal Life

Religious Life.—Perhaps the need for kindness and love presents itself to a deaconess oftener than to almost anybody else. Many patients suffer not only physically but also mentally and spiritually. To be a good listener often contributes as much comfort to the patient as does the best nursing care. Upon realizing that you are interested in him and care about what is happening to him, the patient will often unburden his heart and thus find mental relief. Having won his confidence, it is our privilege to direct him to the great Physician "who forgiveth all thine iniquities and healeth all thy diseases."

A deaconess is not exempt from temptations. Daily she needs to examine herself so that she may not think more highly of herself than she ought to think. But with Paul she says: "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus."

There are problems for a deaconess in an institution just as there are problems in other institutions and schools. Coming from different families and being of different temperament, nature, and character, the deaconesses learn to live together, and thus learn to love, understand, and appreciate each other. This she finds possible by the grace of God and by dedicating her life to Him.

The work is often strenuous, but the joy and satisfaction in the work far outweigh the strain. Sister Catherine, our first superintendent of nurses, said shortly before she passed away: "The work has often been hard and difficult, but I have had a good time through it all."

Recreational Life.—Anyone becoming a deaconess expects to devote her time to w-o-r-k, as the deaconess pledge states, "to serve the Lord in His sick and suffering ones." That there is much work to be done in this

Sisters Theodosia, Lois, Anna Maria, and Marie.

Sister Newta

field is a well-known fact. But even so, there are times when the deaconess is off duty.

There are the beautiful, quiet summer evenings when she may spend some time under the spreading boughs of the large maple tree in the back yard. There is a stone bench and comfortable lawn furniture in which to relax. In winter, the pleasant living room invites her to relax in the easy chairs and listen to the radio while reading the evening paper or doing some embroidery or some most necessary darning and mending. One good way to rest the mind, she finds, is a game of Chinese checkers in case a group happens to gather.

For the more ambitious deaconess there is the piano for "just playing" or for "practice," the shuffle board and tennis court, and, occasionally, a call goes out for volunteers to help pick beans, or to pick strawberries, or to stem them. This, too, she finds, is relaxing.

Then there is that wonderful four-week period in the year—v a c a t i o n. This is planned for in advance, and, if possible to arrange, the sister may have the time of her own choosing. In that way, she may be able to attend a certain Bible conference or some summer camp. She may plan to go with several other sisters to some remote place to enjoy fishing, swimming, or hiking. Or she may be with her own people at times most convenient for visiting.

Sister Helene Marie

Rewards of Her Service

There is joy that comes to the deaconess, first of all, from the assurance that God has definitely called her for that very ministry. No matter what circumstances may arise in the life of the deaconess, the inner joy and satisfaction will remain.

There is great satisfaction in completing a day's work well, of seeing a very ill patient recover after faithful care, or the knowledge of having rendered "second-mile" service gladly, however menial it may seem to the public, whether seen or unseen. Strength may be spent; the body may be tired; disappointments or even discouragements may come, but at such times the promise comes, "For the joy of the Lord is your strength." (Neh. 8:10)

As year after year she continues, supported by the goodness of the Heavenly Father, she must truthfully exclaim with the song-writer, "Oh, the joy the Saviour gives—joy, I never knew before; and the way has brighter grown, since I've learned to trust Him more."

DO YOU WANT CONSCRIPTION?

(Continued from page 29)

would reach into every local high school to do some of the preliminary testing which now absorbs much of an inductee's time. The plan also calls for bringing the civilian community into the actual operation of the program. It would force colleges to make their schedules fit the government's training program. In order to qualify for Government money many high schools and colleges would install Reserve Officer Training Corps in their systems, thus integrating the local school program with the national military system. Militarization of the country's youth would thus become more rapid and simple than at present.

The claims made for conscription in the name of security for the nation, seem to non-resistant Christians, absurd. We have never believed that the might of the soldier or the sword could make a nation secure and we don't now. America will perish by the sword just as surely as all other nations have perished when they took the sword or when they trusted in horses and chariots instead of in God.

Let no one be deceived by those who claim that conscription in America is either beneficial or necessary. Furthermore, let no one recline in comfort and assume that conscription is not going to be adopted in America. Conscription is a curse upon any country, yet there are millions who look upon it as an inevitable curse and thus have resigned themselves to it.

Conscription is not inevitable; it can be defeated, but the opposition must be pronounced, persistent, and persuasive. Our representatives in Congress should know our religious concerns in this matter. Our churches should be actively engaged in discussing the implications of conscription, the young need to be taught and the old aroused.

It was to preserve religious freedom and to escape just such military regimentation that caused our fathers to bring us to this land. Are we now going to surrender this heritage to Caesar and bequeath to our sons a future of servitude? "Woe to them that are at ease in Zion!"

SIXTY YEARS IN THE BANKING BUSINESS--
FROM JANITOR TO PRESIDENT

BY H. E. SUDERMAN

TO OTHERS, Decoration Day in 1885 was just another holiday; but to me, it was one of the most unforgettable days of my life. After a long and strenuous journey, our family of eight had finally arrived at our destination in Newton, Kansas. It is difficult to exaggerate the patience which my parents, Mr. and Mrs. Herman W. Suderman, must have possessed at times, in conducting their three sons and three daughters to the journey's end.

During those previous few weeks, we were transplanted from Berdiansk, South Russia, to a very strange land; from the shores of the Sea of Azov in the Ukraine, to a comparative desert. As children, it seems to me that we were not much perturbed. However, my mother was greatly upset by the change, and had found it heart-rending to bid a departing farewell to her three brothers and other associates of a lifetime.

Several circumstances prompted our final decision to leave Russia. My oldest brother was almost twenty-one, and would soon be inducted into the Russian army. This was contrary to the deeply religious belief of my parents, who could see no other escape from military service. Father's dwindling grain-commission business was causing financial embarrassment; and relatives in this country were constantly luring us to the land of enterprise and opportunity. In fact, father's sister, Mrs. William Quiring,

Herman W. Suderman and family. Author standing second from right.

who preceded us by a decade to Newton, furnished the transportation which made this eventful arrival possible. This magnanimous offer was augmented subsequently as we became guests of the Quiring family for the succeeding ten months.

I was then twelve, and can well remember the unemployment situation which prevailed. The fact that we could not speak a word of English made the situation appear hopeless. My older brother succeeded in obtaining a teacher's position in a German school, and my sisters, found work in private homes. I attended the district school —a most unsatisfactory experience to me—and helped with farm work during my leisure hours.

By March, 1886, conditions had greatly improved. Father had found employment as night watchman with the Newton Mill and Elevator Company, and a part of our family was thus able to move into a three-room house in town. I shall always remember, however, those exhilarating farm experiences, and often cherished the hope that I might sometime return to the soil. The contrast of its quiet isolation to the turmoil of urban life has always been a powerful inspiration to me. That desire to share rural life remains the will-o'-the-wisp of my dreams—unrealized.

A Messenger Boy

My second attempt at formal education started with the Newton city schools; it ended six weeks later when I received a position with the German National Bank of Newton. This was on November 1, 1886. As messenger boy and janitor, I found my time well occupied. The remarkable patience of the cashier is worthy of comment. My English vocabulary was next to zero, requiring the constant help of a German interpreter. The $10 per month helped to cover family expenses, and soon had to pay a good portion of them, as my aged father had to retire completely.

I gradually advanced to assistant bookkeeper, but retained all my former duties. Three years later, our bank merged with another, and I continued to advance in both position and salary until the bank failed in December, 1892. My salary, then $60 per month, could hardly have accounted for the failure of the bank!

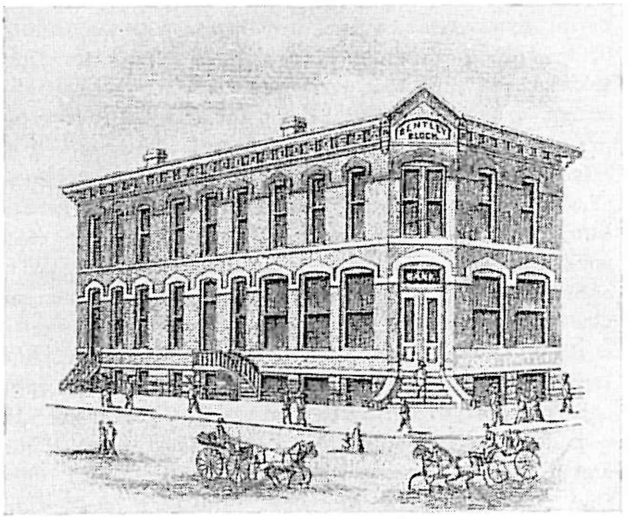
I could not tarry long in seeking other employment. I obtained a position as general utility clerk with the National Bank of Commerce in Kansas City on January 1, 1893, at just half my former salary. However, this gave me a splendid opportunity to learn about all of the departments, and accounted for my promotion to representative of the bank at the stockyards eighteen months later. This bank was then the largest west of the Missouri River, and I was grateful for this first real opportunity. A few months later the parent bank incorporated a branch there, and I was elected its cashier soon after my twenty-first birthday. For some time thereafter I had the happy distinction of being the city's youngest cashier.

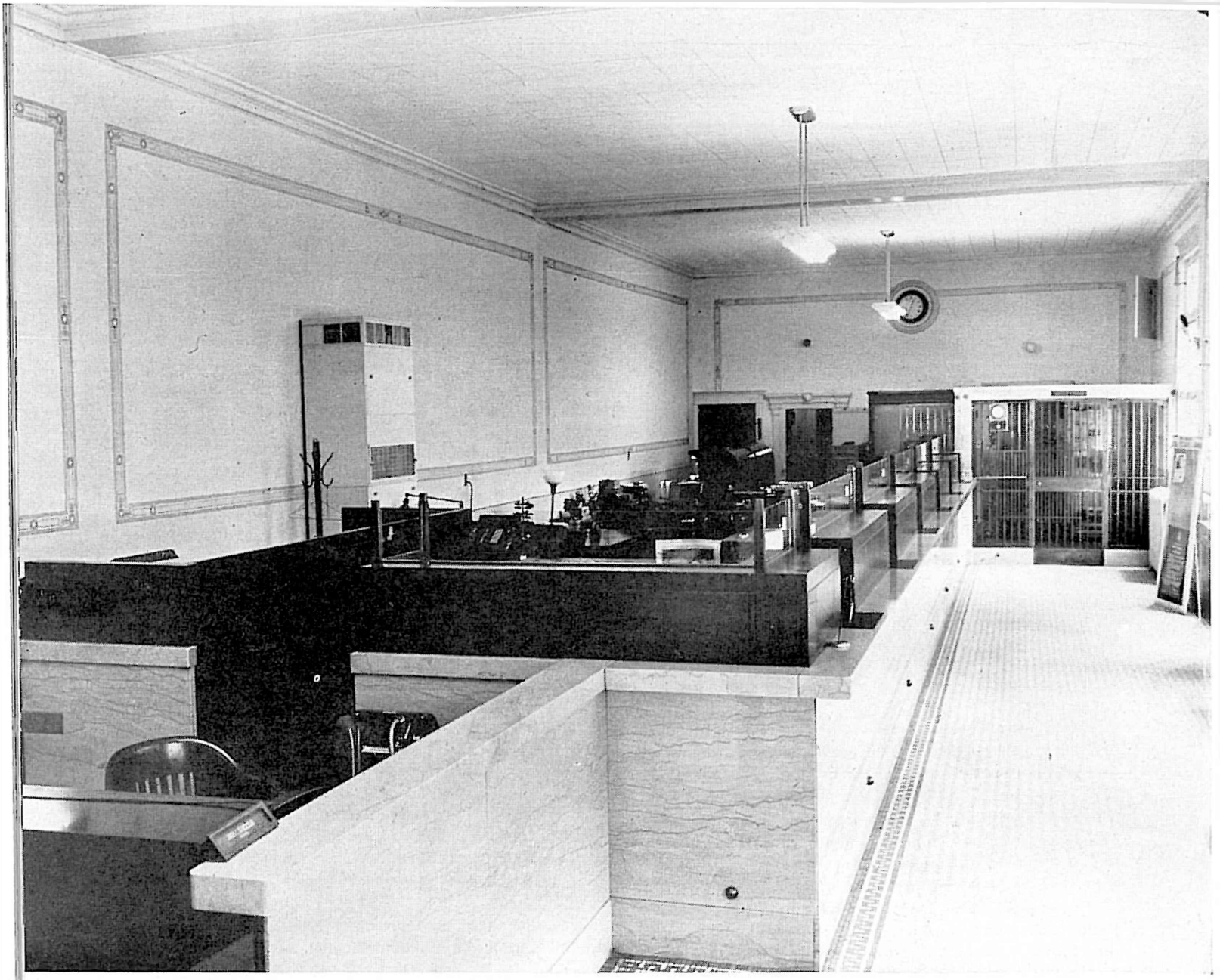
If my life has been worth the living, I would like to add a paragraph here on the place of industry and thrift. In my experience, production and effective services have been the end-result of hard, intelligent work. I have never found a substitute for this formula, and I have sought it (as everyone else has) ever since I started my business career.

In 1898 I realized my fondest dream. On December 27 of that year, I was united in marriage to Mary Krehbiel, daughter of J. J. and Anna Leisy Krehbiel, of Newton. She has constantly been my chief adviser and a great source of inspiration. As I reflect, this good fortune becomes ever more apparent, and I shudder to think of the consequences which a wrong decision at that time could have wrought.

My young wife and I promptly established our residence in Kansas City, and dedicated our home to the

The German National Bank of Newton where the author began his career.





Interior view of the Midland Bank, Newton, Kansas, of which the author is president.

religious precepts of our beloved Mennonite faith. Prior to our marriage, and subsequent thereto, I was constantly being exposed to the obnoxious evils of a large city. Open saloons were prevalent everywhere; in fact, we had four within a stone's throw of my business. In 1902 we returned to Newton, Kansas, where I had accepted an offer as vice-president of the Midland National Bank. The decision to make this change was not easily reached. Mary and I spent many long hours discussing this offer, before determining upon our future course. The opportunity of re-establishing our former church relations was a strong factor in our final decision.

While in Kansas City, our first daughter, Ann, arrived on October 23, 1899. She was a most lovable child and a source of much pleasure to us both. She also occupied much of my wife's time during my long hours away, as I was frequently at work until late at night. One other daughter, Margaret, and three sons, Carl, Herman, and John, were to complete our family. Our first real sorrow came with the death of Herman on November 20, 1917. He had been a very delicate child from birth, and a serious illness quickly called him to his reward at the age of eleven. This was a severe blow to us all, and Mary barely averted complete collapse. My own philosophy of life was destined for many modifications.

In 1916 my service to my friends in Kansas City of former years was richly rewarded. I had an opportunity to purchase the controlling interest in my bank, and with the generous assistance of these friends and their confidence, this was accomplished. As its president since 1919, I have seen the resources grow to over $4,000,000 and invested capital increase from limited beginnings to over $225,000. It is a source of much satisfaction to know that last year we served the public by transacting over $100,000,000 in business.

Serving The Community

Other institutions of a benevolent and Christian nature have also been a concern to me, and I have devoted much of my time and energy to their welfare.

I have served as Sunday school superintendent in both the First Mennonite Church of Newton and the Bethel College Church. The most pleasant memories of my connection with the First Mennonite Church are the years I taught the young men's and later the young women's classes. These young people (now middle aged and heads of families) were alert, took a lively part in the discussion of the lesson, and were eager to make the classes interesting and instructive. To this day, when I meet some of the members of those classes, we review our class experiences. In both of these churches I have also served as treasurer, and as member of the board of trustees.

In the General Conference I have served as a member of the board of trustees, and as chairman of the board automatically becoming a member of the executive committee. Our General Conference Headquarters in Newton were opened during this period, in which I was privileged to assist in arranging the details of this office. Shortly after World War I, the board of colonization was organized of which I became a member, serving as treasurer in later years. This board investigated various land projects in Florida, Texas, Washington, Chihauhau, Mexico, etc.

It has been my privilege to serve as director of the Bethel Deaconess Home and Hospital Society of Newton, Kansas, for the past thirty-seven years, and am now also serving as treasurer. Incidentally, our beloved Sister Frieda Kaufman made her home with my family while this institution was under construction and spent many late hours by the old gas light. For a number of years I served on the Board of Directors of Bethel College, holding the position of treasurer and at other times as vice-president.

The Midland Mutual Fire Insurance Company has occupied much of my time as director and executive committee member. This has been an engrossing position, and has given me an opportunity for service which I cherish immensely. I was also instrumental in organizing the Goessel State Bank in 1910, serving as president for a time and as director until 1935.

I should also mention, in passing, my connection as vice-president with the Newton Finance and Investment Company of Newton. Since 1928, this company has extended its installment financing operations from a few local accounts to complete state coverage. It is also directly or indirectly engaged in several merchandise warehousing and distributing projects, retail and wholesale outlets, and a general business.

These were sixty years of rich and interesting experiences; probably the most turbulent, economically, which our country has ever known. Step-by-step we have moved from an era of "rugged individualism" to our present philosophy of government parenthood for all. The period has been fraught with booms and depressions, squandering and suicides; with abundance for a time, followed by riots, hunger marches, and impending revolution. Each period presented its own individual problems, and I am eternally grateful for the Divine guidance which helped me through them all.

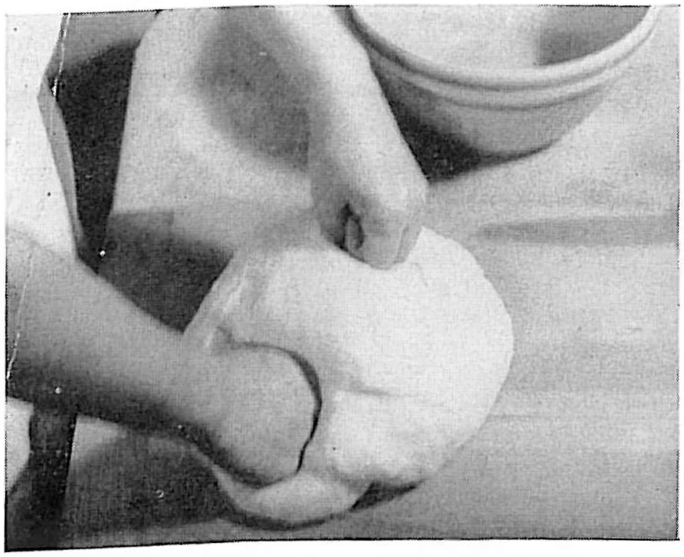
The hardships of my early years have been a genuine blessing. Their memories have constantly exerted a stabilizing influence on my subsequent life. Although my varied experiences were admittedly distressing at times, I was never greatly tempted into the excesses which the moment seemed to offer. My difficulties have given me an appreciation of the distress of others. In my business, this has been particularly helpful, and accounts for much financial assistance our bank has given which would not otherwise have been extended. Our bank has always attempted to render a real community loaning service—one which recognizes character and ability as well as collateral. Whenever our business year is closed without some losses, I am most apprehensive of the amount of real service which we have rendered. Any loaning institution can avoid losses, but it has evaded its greatest responsibility by following such conservative policy.

Again, the future could well seem complex and disturbing to many. I am not able or willing to predict. However, at 74, I look forward to greater opportunities for men of courage and industry, for our enterprising youth, and for our beloved country.

Zwieback Recipe

2 cups milk, scalded and cooled to lukewarm.
2/3 cup butter, melted and cooled to lukewarm
(Part butter substitutes may be used)
2 teaspoons salt
2 teaspoons sugar
1 cake compressed yeast (2/3-ounce size)
About 6 cups flour, depending on the kind used.

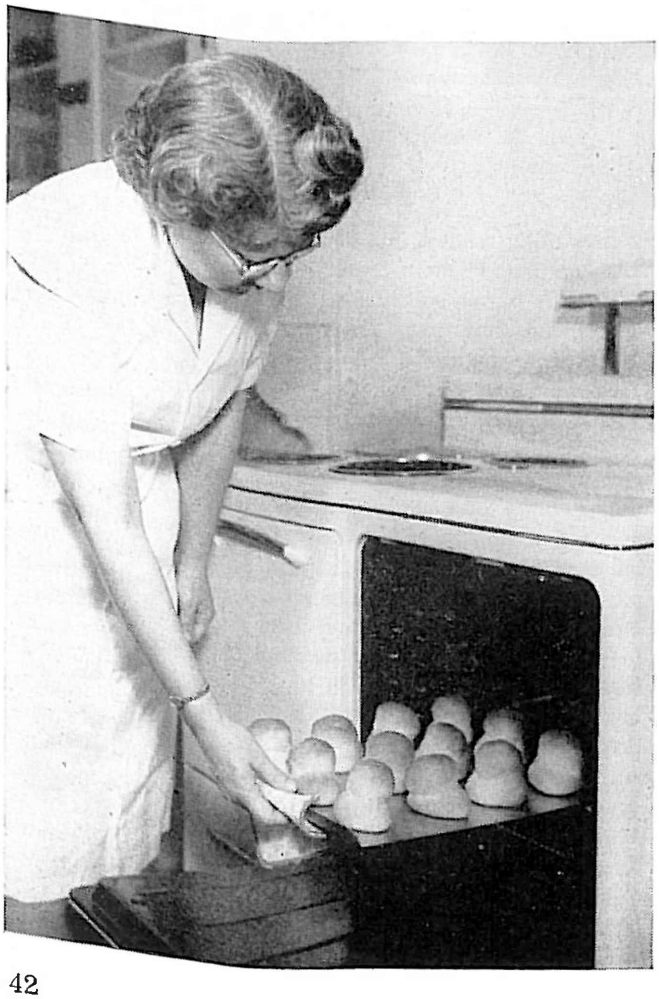
Crumble the yeast into a large mixing bowl. Add sugar, warm milk, and warm fat. Stir until yeast has dissolved. Then add salt and begin to stir in flour. When spoon can no longer be used, begin to work with the hands, and add only enough flour so that dough is just past the cohesive stage. Dough should be soft. Knead briskly for a few minutes and then place in covered bowl in a warm place, allowing dough to rise until it has at least doubled in bulk. Then knead it down gently. Allow to rise again and then shape. Do not knead dough before shaping. Press top half of *Zwieback* firmly down onto bottom half. Allow to rise on pan, keeping them covered. When very light, bake in a hot oven (400° or 425° F). This recipe makes about twenty-four medium-sized *Zwieback*. Experience is invaluable in helping one to develop the desired texture, lightness, and the shape of the *Zwieback*.



Mother's recipes tested and taught at Bethel College.

It Wouldn't be Sunday Without *Zwieback*

BY WILMA TOEWS



AMONG the customs of the Low German Russian Mennonites the baking of *Zwieback* has become almost synonymous with Saturday. No member of this group will forget seeing his mother mix the large bowlfuls of dough on Saturday mornings. After several hours, during which time the dough was allowed to rise, came the interesting act of forming the *Zwieback*. Skillfully the two balls of dough were pinched from the large mass in the bowl—one ball, a tiny bit larger than the other, formed the bottom of the unique "roll" into which was pressed the smaller ball.

When finally the *Zwieback* were in the oven, a most delicious aroma filled every part of the house and was wafted outdoors, luring children in from their play to beg for the freshly baked rolls with golden, crunchy crusts and a flavor which has hardly been excelled.

Large quantities of *Zwieback* were made. They appeared first at Saturday suppers and were again relished for Sunday breakfast. There were always enough for Sunday suppers, too. Being congenial folk, these Mennonites loved to visit one another on Sundays. Entire families spent the afternoon at Grandmother's, with other relatives, or with friends. The highlight of the afternoon was always the serving of *Vesper*. Eagerly all those present gathered about the long tables laden with *Zwieback,* jellies, and perhaps *Mus* and cold meats.

Other occasions which called for *Zwieback* and coffee as the medium of fellowship and expression of hospitality were engagement parties, birthday parties, and more extensively, weddings, funerals, and the holidays.

Conversation flourished, one plateful after another of *Zwieback* disappeared, and coffee cups were frequently refilled. It was difficult to stop eating. Either a lone half-*zwieback* remained and the coffee cup was empty, or the coffee cup was full and there was nothing left on the plate to eat with it. Eventually, though it came out just right! At such meals there were sometimes those who insisted that *Zwieback* were better if "dunked" in coffee; and, happily, they were allowed to do so.

In an effort to help those who would like to learn the

art of making *Zwieback* a number of recipes were collected and tested. The accompanying recipe is submitted in the hope that the inexperienced housewife will be guided as she continues to learn to recognize the "feel" of *Zwieback* dough.

Not all Mennonites made *Zwieback*, but most groups had favorite rolls or coffee cakes which were made regularly for Sundays. The custom of Sunday repasts with these favorite baked foods was a delightful occasion of fellowship. (For recipe see p. 41)

Ein Neujahrserlebnis in Mexico

Von W. Schmiedehaus.

Es ist schon eine ganze Reihe von Jahren her. Aber es könnte ebenso gut gestern oder heute gewesen sein. Die Zeit hat es so eilig in den Dörfern unserer Mennonitensiedlungen.

Der neue Tag war erst vier Studen alt. Sternklare Winternacht hing über der nordmexikanischen Hochebene. Unser kleines Cuauhtemoc schlummerte fröstelnd unter der schneidend kalten Neujahrsnacht. Die Häuser des Ortes, die sich weit über den mächtigen Hügel verstreuten, lagen dunkel und still.

Heute wollen wir weit hinaus nach Santa Clara, um dort in der Siedlung der „Sommerfelder" am Neujahrsgottesdienste teilzunehmen. Unser großer „Studebaker" gleitet hinaus in die unendlich erscheinende Ebene. Unter den Rädern knirscht der Reif, und die Prärie vor uns schimmert weiß. Wir durchqueren die „Altkolonie", deren Siedlung schon weit über fünfzig Dörfer zählt.

Blumenort, Schönwiese, Osterwick. Dann nach größerem Zwischenraum Rosenthal, Rosenfeld, Kronsweide. Ueberall saubere, weiß gestrichene Häuser und Scheunen mit schimmernden Dächern. Reif glitzernde Gartenzäune, Brunnen mit hochbeinigen Windmotoren. So ziehen die Dörfer an uns vorüber, friedlich, still, schlummernd. Nur hie und da brennt schon ein dämmeriges Licht im Stalle.

Dann ostwärts. Wieder mennonitische Dörfer. Allmählich beginnt es zu grauen. Weit links in der Ferne taucht Halbstadt aus dem Morgennebel, und wie die Sonne die ersten blutroten Strahlen über die fernen Berge auf uns schießt, haben wir die „Altkolonie" passiert. Viele Kilometer weit geht die Fahrt über die Hochebene. Weite, endlose Prärie. Dahinter die Berge, blau im Morgendunst der steigenden Sonne.

Endlich sind wir am Ziel. Die Ansiedlung von Santa Clara, wieder in verschiedene Dörfer eingeteilt, liegt vor uns.

In der Kirche hat eben der Gottesdienst begonnen. Rechts sitzen die Frauen und Mädchen, links die Männer. Vorn, nahe der schmucklosen Kanzel, die „Vorsänger". Harte Bauernfäuste halten die Gesangbücher. Rauhe Kehlen singen die langen, schleppenden Strophen. Flachsblonde Scheitel neigen sich zu andächtigem Gebet.

Ein Siebzigjähriger besteigt die Kanzel, nach Jahrhunderte alter Ueberlieferung in hohen schwarzen Schaftsstiefeln und langem, dunklen Rock. Seine klaren Augen blicken frei und gläubig in den Raum. Mit der Ruhe eines Lebens, das „siebenzig Jahre währte und Mühe und Arbeit gewesen ist", beginnt er die Neujahrspredigt.

Aus den einfachen, klaren Worten des Greises aus der Kanzel spricht Wahrheit. Tiefe Lebensweisheit geschöpft aus einem langen Leben unter Bauern, fernab vom lauten Getriebe der modernen Welt, in der Einsamkeit des Land- und Pionierlebens. Aus den Kämpfen um jeden Fuß fremden Landes, das der Wildnis zäh entrissen und zur Heimat auf fremder Erde gewandelt wurde. Aus den Leiden und Nöten seines Völkleins, seinen spärlichen Freuden und hart errungen Erfolgen. Er kennt den Born, aus dem diese Menschen unerloschene Kraft schöpfen.

„. . . . Das Leben, Freunde, gleicht einem Berge, den wir ersteigen. Laßt uns heute Halt machen am Neujahrstage! Blicken wir den langen Pfad hinab, den wir heraufgekommen sind. Unsern eigenen Lebensweg, und weit darüber hinaus den Weg unserer Väter, unseres Volkes. Fürwahr, ein dornenvoller Weg! Und doch, sie sind ihn mutig gewandelt. Ein Ziel ist vor ihnen gewesen, ein blauer Himmel der Hoffnung hat über ihnen, über uns geschwebt. Immer neue Zuversicht ist von jenen Höhen gekommen, zu denen wir auch heute gläubig und vertrauensvoll emporblicken.

Wenn wir die Geschichte unseres Volkes betrachten, eine Geschichte des Leidens und Entbehrens, des Ringens um den Boden in vieler Herren Länder und des immer wieder neuem Beginnens nach endlich errungenen Erfolgen, so müssen wir uns fragen: Wie kommt es, daß wir gerade diesen schweren Weg gegangen sind, und wie ist es zu erklären, daß wir noch heute vereint sind und hier zusammen Rast halten, seit zwei Jahrhunderten tausende von Meilen entfernt von den Sitzen unserer Urheimat, und doch dieselben in einer neuen Heimat?

Woher kam unsern Vätern die Kraft, von Friesland, vom Rhein, aus der Schweiz und aus Holland durch Deutschland zu ziehen, um in West- und Ostpreussen die erste neue Heimat zu suchen? Woher kam ihren Kindern die Kraft, dem kaiserlichen Rufe ins weite, unbekannte Rußland zu folgen und hier nicht hunderte, nein, tausende Siedlungen und Dörfer zu gründen, unermeßliche Teile des Zarenreiches nach tausend Opfern zu blühender Kultur zu erschließen? Und woher kam unsern Eltern die Kraft, all dies wieder aufzugeben, zu tausenden

übers Meer zu fahren und in Kanada und den Vereinigten Staaten die harte Pionierarbeit wieder aufzunehmen? Und woher, Brüder, ist uns selbst die Kraft gekommen, jenes uns so lieb gewordene Land Kanada, die Geburtsstätte der meisten von uns, in langen Kolonnen zu verlassen und mit Mexiko zu vertauschen, wo uns nichts erwartet hat als die trockene, jungfräuliche Steppe, die Einsamkeit und die Wildnis?

Es ist nicht an uns, tiefgründige Untersuchungen anzustellen. Aber wir wissen, daß diese Kraft von Gott aus jenen lichten Höhen zu uns gekommen ist, und wir sehen und fühlen, in welcher Form und Gestalt sie in uns wirkt. Der Herr hat uns zwei Stützen gegeben, an denen wir uns aufrichten, die das Mark unseres Lebens geworden. Zwei Säulen, auf denen das Gebäude unseres Volkstums ruht, sicher und fest, denen wir uns anvertrauen können zu allen Zeiten. Sie sind das unschätzbare Erbteil, das unsere Väter uns als heiligste Güter hinterlassen haben: unser Glaube und unsere Muttersprache!

Wäre unser Leben ohne sie denkbar? Hätte der Lebensweg unseres Volkes in den zwei letzten Jahrhunderten einen tieferen Sinn gehabt, wäre er überhaupt möglich gewesen, wenn uns die Urheimat nicht diese Güter mit auf den Weg gegeben hätte? Um unseres Glaubens willen haben unsere Väter einst jene Heimat verlassen. Um des Glaubens und der deutschen Sprache willen sind wir dann später von Land zu Land gezogen, haben hart erkämpften Wohlstand aufgegeben und immer wieder neue Leiden auf uns genommen.

Vor wenigen Jahren erst haben wir die jüngste Heimat in Mexiko gefunden. Wir dürfen unsere Kinder in der Muttersprache in eigenen Schulen unterrichten, in unsern Kirchen deutschen Gottesdienst abhalten. In diesem noch so unerschlossenen Lande haben wir die ersten und schwersten Jahre harter Pionierarbeit hinter uns. Der Pflug zieht über die einst wilde Prärie, freundliche Dörfer bedecken die weite Steppe. All dies, so fühlen wir, wäre unmöglich, wenn uns nicht die göttliche Kraft einte, die aus unserm Glauben und unserer Muttersprache in uns strömt!

Ohne diese beiden Säulen, die unsere Glaubensgemeinschaft stützen, würde es gar bald bergab gehen mit uns. Der Fall ins Tal und ins Dunkle wäre ebenso gewiß, wie unsere Auflösung als das, was wir heute noch sind . . . . . !"

Draußen stand die mexikanische Sonne im Zenith, als wir die Kirche verließen. Schweigend hing jeder seinen eigenen Gedanken nach, während wir den weiten Weg zur Stadt zurückfuhren.—

A PIONEER EDUCATOR--N. E. BYERS

BY C. HENRY SMITH

THE recent death of Emma Lefevre Byers, wife of Dean N. E. Byers of Bluffton College, together with the retirement from active educational duties several years ago of Dean Byers himself—the last of a group of pioneer Mennonite educators—suggests in a way the end of a period in the history of higher education among the Mennonites, the pioneer period.

Higher education among the Mennonites of America does not have a long history, scarcely more than fifty years. Of the early leaders—C. H. Wedel, David Goerz, and J. W. Kliewer, of Bethel; N. C. Hirschy and S. K. Mosiman, of Central Mennonite and Bluffton; H. H. Ewert, of Gretna; and N. E. Byers, of Goshen and Bluffton—only the latter is still living, although he, too, has retired from active service. Mrs. Mosiman, widow of the late S. K. Mosiman, also survives.

Mrs. Byers, although not actively engaged in teaching in Mennonite schools, except for a short period in the old Elkhart Institute after her marriage, yet as the wife of a college official, played an important role in provid-

Mr. and Mrs. N. E. Byers in 1898 at Elkhart Institute

ing the wholesome home and social atmosphere so essential in an educational institution dedicated to the development of the religious and intellectual life of young people. She was born near Sterling, Illinois, in 1875, graduated from the local high school, spent a year in the Northern Illinois Normal School at Dixon, and was the first graduate of the former Elkhart Institute in 1898. She was married to Noah E. Byers, also from Sterling, in the year of her graduation and the first year of her husband's duties as principal of the Institute.

In the years that followed, she shared with her husband all the joys and hardships of a pioneer college president. The Byers spent a year during this period in study at Harvard, and some years later another year in travel and study in Europe at Oxford and Heidelberg, with some travel through England, France, Germany, and Italy.

From Academy to College

Although Noah E. Byers served as the last principal of the former Elkhart Institute and for ten years as the first president of Goshen College, an Old Mennonite sponsored institution, yet he is best known today as Dean Byers, because he spent the later years of his educational career as dean of Bluffton College. As the first president of Goshen, he was responsible for laying the educational foundations and policies of that branch of the church. Like all other early Mennonite colleges, Goshen, too, started as an academy to which was finally added a two-year junior college, and a business department as a necessary adjunct. He soon came to the conclusion that a Mennonite college must maintain the same high educational standards as those of other church schools if it was to meet the demands of its constituents; and to this end he was determined to transform the institution as rapidly as possible into a full-fledged senior college, granting the usual academic degrees. In the course of a few years, two years were added to the course of study, the business department was dropped, the academy was relegated to a minor position, and finally eliminated altogether; and Goshen became a full-fledged respectable college granting its first academic degrees in 1910, the first of the Mennonite-colleges so to do. Incidentally, when Bethel followed two years later, President Byers was invited to give the commencement address to the first A. B. class of that college also.

Similar to other Mennonite colleges, also, Goshen was started by a select group of laymen and ministers who were a bit ahead of the leaders of the organized church in anticipating the future educational and spiritual needs of their young people. The first board of directors was almost a self-appointed board and self perpetuated with little responsibility to the organized church as such. Here again President Byers was wise enough to realize that the wholehearted support of the church constituency could be secured only if the church leaders had a larger stake in the control of the institution. It was through his labors, largely, that in due course of time, one district conference after another appointed its quota of directors until finally the whole board was church-elected, and the college became a child of the church conferences. It was under President Byers' regime, thus, that the Old Elkhart Institute, a small academy privately controlled, was transformed into a full-fledged college, under church jurisdiction.

By 1913 there were two degree-granting colleges among the Mennonites: Goshen, an Old Mennonite institution; Bethel, of the General Conference; and a number of small academies and junior colleges scattered throughout the country, including Tabor, in Kansas, and Central Mennonite, at Bluffton, the latter supported by the Middle District Conference. Without any school affiliations whatever were a number of smaller branches of the church—the Central Conference, mostly in Illinois, the Defenseless Mennonites, the Mennonite Brethren in Christ, the Eastern District of the General Conference, and a number of the remaining minor groups, some of which were ripe for an invitation from some of the larger groups to join them in behalf of their educational interests.

The Need for a Theological Seminary

There still remained thus an unfilled gap in the general educational structure of the Mennonite denomination as a whole—a number of unaffiliated branches without any college connections, and no seminary for the training of the ministry. Since the closing of the Wadsworth institution in 1878 there had been little interest either in the General Conference or among the other branches in establishing a special school for training their ministers. Mennonite ministers were left to get their preparation from a variety of schools, much to the detriment of Mennonite unity as a whole. Occasionally there appeared in the columns of the *Mennonite* an article from the pen of such progressive leaders as S. M. Grubb and S. K. Mosimen and others, calling attention to the need of such an institution, but nothing ever came from these suggestions up to this time.

By this time President Byers, too, had become interested in this question, especially in the possibility of an all-Mennonite seminary to serve all branches of the church. Perhaps these various small unaffiliated branches might be brought together in the support of a union seminary attached to one of the already existing colleges. After testing out the idea with several of the leaders of the different branches of the church, he was encouraged to contact both President Kliewer and President Mosiman regarding the possibilities of his plan, with the result that these three presidents—Kliewer, Mosiman, and Byers—united to call a general meeting from the various branches of the denomination early in 1913 to discuss the whole project.

This meeting was held May 29, 1913, at Warsaw, Indiana, and was attended by twenty-four of the leading educators and church leaders from the Central Conference, the Defenseless Mennonites, Mennonite Brethren in Christ, the Middle District, the Eastern District, and the General Conference. There were several unofficial delegates present also from the Old Mennonites, but the Old Mennonites had no official connection with the movement. Had they favored the plan, undoubtedly Goshen, as the largest of the colleges at that time and as the most centrally located, would have been the beneficiary of the seminary and the enlarged constituency from the unafilliated branches.

A. B. Rutt, of the Central Conference, was appointed chairman of the meeting, and P. R. Schroeder, pastor at Berne, of the General Conference, was selected as secretary. All the members present took part in the discussions, but President Byers, who had resigned his presidency from Goshen by this time, and President Mosiman, both took a leading role in directing the proceedings. It was finally agreed that the seminary should be attached to one of the existing colleges, which in turn should be developed into a standard institution, so recognized by the educational standardizing agencies of the country. The selection of the existing college was not so easy. There were several deciding factors, however. President Byers suggested early that Goshen would not likely be a candidate, since the board was not favorable to the affiliation; Bethel was too far west to meet the needs of the various smaller branches who lived largely east of the Mississippi; and so Central Mennonite, although the smallest of the three and least desirable for that reason, seemed the only logical location. President Mosiman, of course, was very favorable, as was the board of Central Mennonite. With the support of President Byers, Central Mennonite won the day, and so it was decided to enlarge the existing academy and junior college at Bluffton into a standard college, add a seminary and a strong music department. A board consisting of three members from each of the co-operating groups was elected, with Dr. Mosiman as chairman, and a committee to draw up a constitution for the new school. This committee later met in Chicago, drew up the present constitution, and selected the name, Bluffton College and Mennonite Seminary. The Central Mennonite Board later met, dissolved and turned over all its rights and obligations to the new Board, elected Dr. Mosiman as president of the institution and N. E. Byers as dean. And so was born Bluffton College and Mennonite Seminary, which later in a few years was granted a separate charter under the name of Witmarsum Seminary, and which for ten years served the church well in furnishing a number of her present leaders, but which was allowed to die a premature death for lack of proper nurture. And so Bluffton College, too, under the vigorous direction of its president and dean was gradually transformed from a small academy to a full-fledged college, the academy and the business department being dropped in course of time. The first degrees were granted to a class of eight in 1915.

Other Activities

In rounding out the contributions made by Dean Byers to the educational and cultural interests of the Mennonite denomination as a whole, mention should be made of the fact that the All-Mennonite convention which held its first meeting at Berne, Indiana, in this same year of 1913, was the result of his suggestion to editor I. A. Sommer, who sent out the first call for the convention through the pages of *The Mennonite*. This convention, which met biennially for more than a decade, no doubt, was partly responsible for the spirit of co-operation which has pervaded the various bodies of Mennonites ever since then.

Not to be omitted either, should be Byers' part in the founding of the Intercollegiate Peace Association, which for many years carried on a series of oratorical peace contests throughout many of the states in the Middle West before World War I, which made their continuance temporarily inexpedient. In 1905, Dean Byers, then president of Goshen, called together representatives from a number of the Quaker, Dunkard, and Mennonite colleges of the Middle West to discuss what these colleges might do to promote the cause of peace teaching, especially among the colleges. The result was the creation of this Intercollegiate Peace Association, which in the years that followed, largely in the end under the secretaryship of Dean Weston, of Antioch College, expanded until it included a full dozen states of the Middle West, in all of which local-college and finally state-contests were held. The interest today in local churches, states, and colleges in such contests undoubtedly reaches back to these early efforts of this pioneer organization.

Dean Byers retired several years ago from active administrative and teaching duties, but his influence is still felt in Mennonite educational circles, not only through younger men who came under his influence as a teacher, but still in numerous educational and cultural conferences which he loves to attend, and in which his voice is often heard and listened to with respect.

American representatives who attended the Mennonite conference at Basel 1947. (Not all relief workers are shown.)

MENNONITE CONFERENCE, BASEL

By P. S. GOERTZ

AUGUST 16-17, 1947, were an important Saturday and Sunday for the Mennonite church in Basel, Switzerland, and also for the Mennonite church universal. For weeks many European Mennonites and a number of Mennonite Central Committee representatives now scattered in Europe had looked forward to this occasion. The meeting was truly international in scope. A comprehensive and rich program had been prepared.

Mennonite Central Committee workers present came from France, Belgium, Denmark, Poland, Holland, Italy, Germany, and Austria. Other guests and speakers at the conference represented: Luxembourg, France, Alsace, Holland, Waldensians in Italy, Syria, Canada, and the United States of America, and, of course, the eleven churches in Switzerland. Even Java was represented by Mr. and Mrs. D. Amstutz, Mennonite missionaries now on furlough in Switzerland.

It was a singular event in the history of the Mennonite church to have so large a group of young people gather in a European center. We cannot easily overrate the impact of this upon the coming generation and its leaders.

It also gave a large group of American and Canadian young people a chance to think back four hundred years to the days of the origin of our fellowship, for Switzerland is the cradle of the Mennonite church.

On the other hand, the Swiss and other European Mennonites present, could see what had become of their spiritual descendants. The story of the Acts of the Apostles has been repeated. It was quite apparent that this return to Basel was a heartening experience to the Swiss Mennonites and European guests.

It was further a demonstration of the unifying power of the spirit of Christ. Culturally there are differences among Mennonites. We speak different languages. All addresses were being translated into two languages other than the one used by the speaker. However, the warmest fellowship prevailed throughout.

Such sharing and mutual stimulation between youth and age, between Europe and the new world, such a look into the past and examination of the present and forecast as the conference provided are bound to have a wholesome bearing on building God's kingdom on this earth.

From Contributing Readers . . .

How to Use
MENNONITE LIFE

Editors, **Mennonite Life:**

My warm congratulations on the excellent number of **Mennonite Life.** You have managed to get together a more varied set of articles than ever before. The illustrations are fine as usual. The continuation of articles on later pages has been solved to advantage. The proof-reading is first-rate. The index is valuable, and the provision for school-work is a bright idea that should cultivate future contributors. Young people will realize that there are subjects all around them that can be written about.

Yours faithfully
E. E. Leisy

Dallas, Texas

Editors, **Mennonite Life:**

We wish to commend you wholeheartedly for the fine issue of **Mennonite Life** which has just appeared. It is well done, and it will be some time before our family gets through reading the material. I feel like having these first six issues bound into one volume. This will put the index into its proper place.

Sincerely yours,
Walter H. Dyck

Newton, Kansas

Projects for
MENNONITE LIFE

Editors, **Mennonite Life:**

As I said in my earlier letter, I think very highly of your publication. A magazine like yours, presenting not only the religious, but also the cultural and physical aspects of Mennonite life, has long been sorely needed. You are on the scene now to record our current history, but so much of our past history has been irretrievably lost because there was nobody there to write it down . . . . I believe it is not yet too late to save a great deal of the past history of the Russian Mennonites. The older writers among them, like Mr. Jacob H. Janzen, could perform a great service by recreating from their memories, in minute detail, the Russian Mennonite scene, now forever vanished. But there are also the many older immigrants, unable or disinclined to write their memoirs themselves, who would prove an invaluable source of historical material if approached by a capable interviewer. They would be a particularly rich source of that material from which could be composed a vast panorama of our very humble everyday life, the life which for me, who has been away from the Mennonite environment for so long, holds increasing fascination . . . .

Very sincerely,
A. Gerhard Wiens

Norman, Oklahoma

Editors,**Mennonite Life:**

These are ten names from the church at Hydro. Perhaps before too long we will also join the 100% plan with the **Mennonite Life.**

Sincerely,
Waldo W. Kaufman

Hydro, Oklahoma

Mennonite Life"
Your Missionary

This is part of a beautifully inscribed thank-you letter from a Mennonite teacher of Russia, now a displaced person in Germany, who received MENNONITE LIFE as a gift subscription from one of our readers. How much such a gift can mean or achieve is evidenced by a letter from Java, a portion of which follows. We invite you to send in gift subscriptions and we will inform you who is receiving MENNONITE LIFE from you.

The Editors

Editors, **Mennonite Life:**

It was with much interest that I read your January, 1947, issue of **Mennonite Life,** which came in my hands in a Military Hospital in Macassar on the isle of Celebes in the Netherlands East Indies.

The person who gave me your issue was a girl, a nurse, in the hospital mentioned above; she is a Mennonite, I am not. She came all the way from Europe and had been a nurse for 1½ years in Germany with the UNRRA. The nurse left the hospital and I forgot her name, possibly she left for another country again.

Two months of dangerous illness brought me closer to life than 34 years of life. Born in Java from a Dutch father and a Spanish mother, I finished my studies here as a schoolteacher. When war broke out I joined the Dutch Navy as a sailor, now serving as a Lieutenant, Royal Netherlands Naval Reserve. . . . I served in the Indies—Australia—U. S. A.—the Phillipines—Okinawa and then back to Australia and now in Batavia.

I want to get out of the Navy as soon as I can and start my own life again. I could never agree with the deeds of war and I think this was the reason why they always gave me a shore job at Headquarters. There is one thing I am sure of and that is that I am not going to start here again. I want to start all over again but somewhere else with new surroundings. Since I have talked with the nurse, that is a year ago, I made up my mind to know more about Mennonite life and if possible become one myself. I am of course very interested in your quarterly issue and other works.

My ambition is to go to South America after my discharge, Maybe I can go in with somebody as shareholder or part owner at Curityba or Witmarsum in Brazil. Could you give particulars or addresses of Mennonites at the cities mentioned previously? I would be very grateful to you if you could help me along.

Thanking you I remain,
B . . . .

Batavia, Java

Editors, **Mennonite Life:**

. . . **Mennonite Life** is appreciated here immensely. The copies have come in handy on numerous occasions in our interpretation program. Mennonites are becoming very popular people just now since they are sending in so much food from America. It isn't hard to get people interested in the life and thinking of American Mennonites but rather difficult to give them a clear description of our people at home without pictures. This is where **Mennonite Life** has come in handy.

Did you know that the Knoop article on the Lancaster Amish was condensed, translated and published in a farm paper here in Germany? . . .

Sincerely yours,
Delbert L. Gratz

Neustadt, Germany

MENNONITE LIFE

An Illustrated Quarterly

Published under the auspices of Bethel College: Abraham J. Dyck, President; Sam J. Goering, Vice-President; Arnold E. Funk, Secretary; Chris. H. Goering, Treasurer; Gerhard Zerger and P. F. Quiring, members of the Executive Committee.

Jesus iſt erſchienen.

W. Horn. James R. Murray.

1. Nun iſt ſie er-ſchie-nen, die himm-li-ſche Son-ne, Und ſtrahlt durch die ir-di-ſche Nacht;
2. Wie lag ſie um-nach-tet in Tod und Ver-der-ben, Die Menſchheit, voll Sün-de und Noth!

Da-rum trock-net die Thrä-nen und jauchzet vor Won-ne; Denn den Men-ſchen iſt Heil nun in Chri-ſto ge-bracht.
Doch durch Chriſtum kann je-der die Se-lig-keit er-ben; „Glaubt und le-bet!" ſo heißt's nun, ge-lo-bet ſei Gott.

Dem Hei - - - - land ſei Eh - - - - re Und Frie - - - - den der Welt.
Dem Hei-land ſei Eh - - re, Hei-land ſei Eh - - re, Frie-den und Heil der Welt.

In Chri - - - - ſto dem Ret - - - - ter Iſt Heil . . . . uns be - ſtellt.
In Chri-ſto dem Ret - ter, Chri-ſto dem Ret-ter, Iſt Frie-den und Heil be - ſtellt.

This song can be ordered from *Mennonite Life*, North Newton, Kansas, at the following rates: 10 copies — $.50; 20 — $.80; 30 — $1.00; 50 — $1.25.

The Christian Church, A Colony of Heaven

OUR Mennonite fathers actually tried to live as the family of God, as a colony of heaven, as a living cell of the kingdom of God on earth . . . To have witnessed to this vision of the Christian church is the glory of the Mennonite tradition. And the whole of Christendom is hungry for a rediscovery of that same vision. It is fast becoming a Christianity in exile, beleagured in fortress. From the Mennonites it can learn how to exist as a persecuted church, a nomad church, a church once again defying the ruthless power of the secular state . . .

The Mennonites have reason to give thanks for the blessings of American freedom . . . Yet the ancient witness of the Mennonite communion to the primacy of the church as over against the secular rule of the world is not out of place even here.

Theodore O. Wedel at the Golden Anniversary
of Bethel College, 1938.