# MENNONITE LIFE

July, 1950

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

# Beginnings of Mennonite Missions

## An Editorial

It is generally pointed out that the famine of 1896-1899 in India inaugurated Mennonite missions in that country. This is true as far as the American Mennonite missionary endeavors are concerned. However, Mennonites had already been engaged in mission work in India for a decade when the first American Mennonite missionaries arrived.

The first Mennonite missionary to go to India was Abram Friesen, a member of the Mennonite Brethren church in Russia. Friesen had received a four-year training at the Baptist seminary at Hamburg, and left for India in 1889. The Mennonite Brethren of Russia, full of missionary zeal but small in number, sent their missionaries to India under the American Baptist Union with its headquarters in Boston, Massachusettes. The mission field was located in the province of Hyderabad. By 1891 Friesen had organized a church of twenty-nine members under the Telugus. Soon A. J. Huebert and others followed to help him in his work. Even in our day the majority of missionaries of the American Baptist Missionary Union in Hyderabad are of Mennonite Brethren background from Russia. When in 1898 the Mennonite Brethren of America were looking for a mission field of their own they obtained a part of this American Baptist mission field which was later considerably enlarged. Thus Mennonite missionary endeavors in India go back to the year 1889.

Mennonite missionary efforts in America were started when the General Conference of the Mennonite Church of North America was organized in 1860 and were materialized when S. S. Haury started mission work among the American Indians in 1880. The interest in mission work of the Mennonites in America was considerably strengthened by the coming of the Mennonites from Russia and Prussia in and after 1874.

The first Mennonite missionary from Russia to go out to a foreign field was Heinrich Dirks of Gnadenfeld who went out under the Dutch Mennonite Mission Board to the Dutch East Indies in 1869. Ever since the organization of this mission board in Amterdam in 1847 Mennonites of Prussia and Russia had been supporting it. Thus, independently organized Mennonite missionary efforts have been in existence for more than a hundred years.

However, interest in and support of modern foreign mission work among the Mennonites started during the beginning of the 19th century through the influence of Moravian and Baptist missionary endeavors. After William Carey started his missionary work in India, friends organized a mission aid society in Holland in 1824. Out of this organization grew an independent mission society established in 1847 as the Dutch Mennonite Mission Board, referred to above.

Baptist, Moravian, and pietistic missionary literature bore its influence among the Mennonite congregations of Prussia and Russia after 1800 in the days of the Mennonite migrations to Russia. One of the centers of Missionary interests and activities was the Gnadenfeld congregation of the Molotschna settlement from which Heinrich Dirks, the first Mennonite missionary from Russia, went to the Dutch East Indies in 1869. The first Dutch Mennonite missionary was P. Jansz who left for the Dutch East Indies in 1851.

The early Anabaptists were missionary minded advocates of their faith traveling from place to place to proclaim the Gospel. During decades of persecution, some survived in secluded areas. Here in seclusion their missionary spirit and evangelistic zeal were dampened. Through the pietistic revivals of the eighteenth and nineteenth centuries the sense of missions was revived, albeit in a modified form.



COVER

***Malabar Back Waters***

Government of India
Information Services

# MENNONITE LIFE

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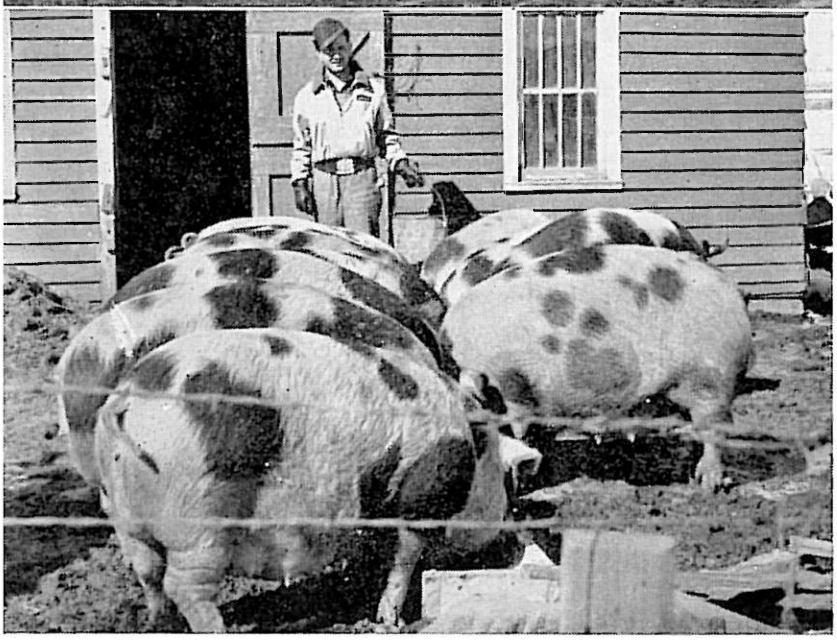


New Bethany Church (GC), Freeman. (Left) Administration Building and new Pioneer Hall, Freeman Junior College. Farms of M. F. Mendel and Mike P. Stahl, west of Freeman.

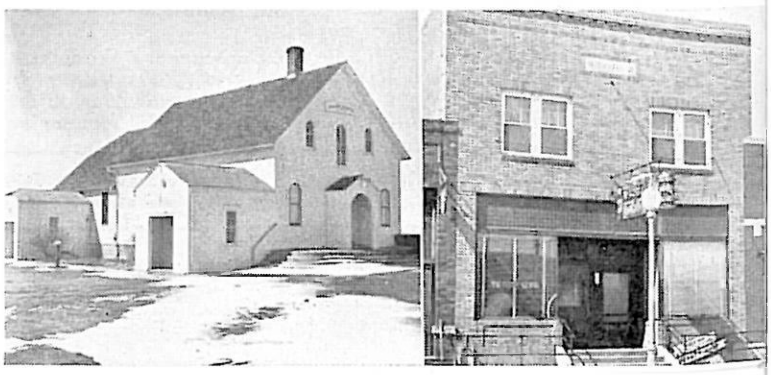
# MENNONITES OF

By J. D.

THE story of the Mennonites in South Dakota goes back to the 1870's. In the general exodus from Russia in that period Dakota Territory received from 1500-1700 Mennonite settlers. A striking impression, as one reads the newspapers of that day, is the eagerness with which the Territory received the Mennonites. Since Dakota had no transcontinental railroad, papers urged the Territorial Government to do more to secure as much as possible of this "most valuable tide of humanity."

The original settlements were somewhat unique in that almost from the very first there were three fairly distinct ethnic groups. The area east of Freeman was taken over largely by the Swiss Volhynian and Low German folk while the West Freeman vicinity received largely Hutterites who no longer lived in colonies. The Hutterian colonies, perpetuating community of goods, were planted along the Missouri and James rivers. With a few changes the complex of the original settlement hasn't changed much in the last seventy-five years. The Avon settlement in Bon Homme County, some sixty miles to the southwest of Freeman, traces back to the very beginning of the Mennonite movement into Dakota Territory. The movement of the Hutterites into Beadle, Spink, and Sully counties in the north central part of the state was a pre-World War I development. The largest compact settlement is still that surrounding the town of Freeman.

Salem Church (KMB), Freeman, and Tieszen Clinic, Marion.



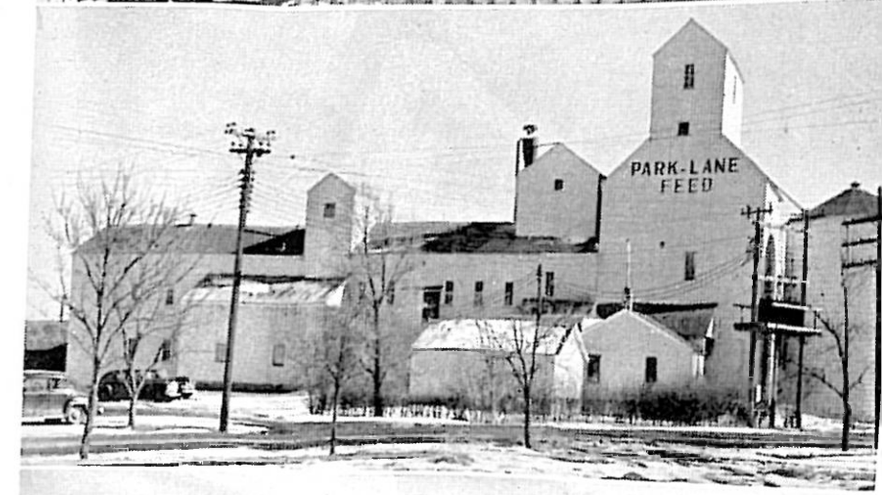
Salem Zion Mennonite Church (GC), and (right) Salem Home for the Aged, both Freeman. (Right) Park Lane Feed Mill and the Jacob Preheim and Ben C. Graber farms.

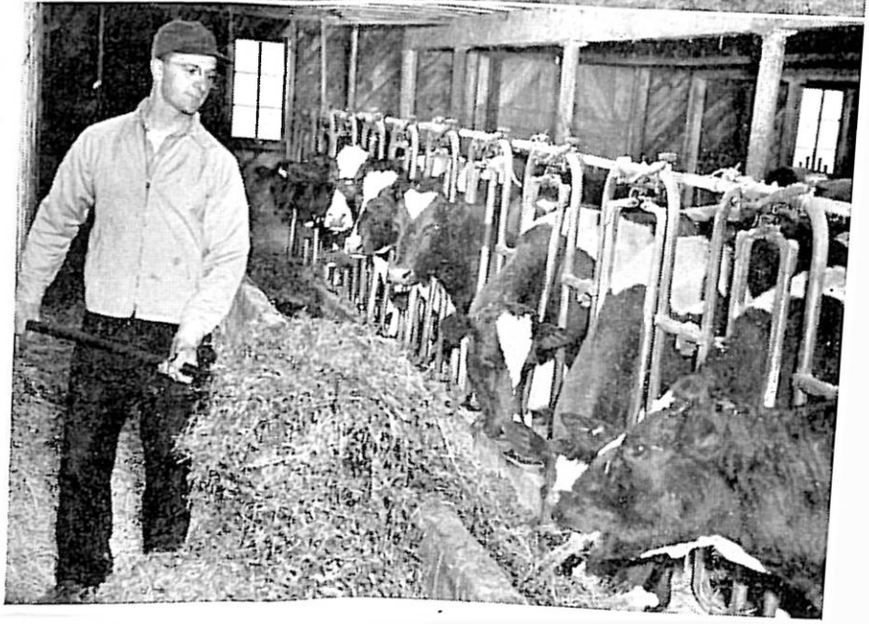
# South Dakota

JNRUH

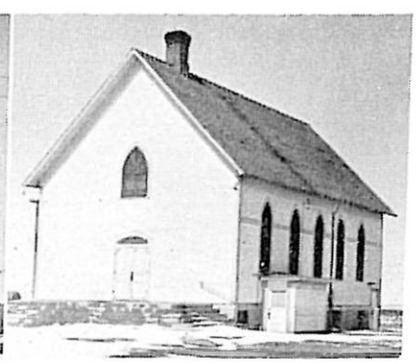
In the immediate vicinity of Freeman there are at present thirteen Mennonite churches of which nine belong to the Northern District of the General Conference of Mennonites. These nine have a total membership of about 2,000, or with children and non-baptized persons, about twenty-seven hundred. Other Mennonite churches in the vicinity are one each of the following: Krimmer Mennonite Brethren, Evangelical Mennonite Brethren, Mennonite Brethren, and a United Missionary Church (formerly Mennonite Brethren in Christ). Taken all together these thirteen churches give the Freeman community a total Mennonite population of about thirty-four hundred. There are an additional nine Mennonite churches in the state but not in the immediate vicinity of Freeman. All but four of these belong to the Northern District Conference. Of the remaining four, three are members of the Krimmer Mennonite Brethren Conference, and one a member of the United Missionary Church. Taking all of the twenty-two Mennonite churches together, the result is a total of about thirty-four hundred members and a grand total of some forty-six hundred Mennonite persons in the state.

There are currently fifteen Hutterian colonies in the state—four of them less than fifty miles from Freeman. These colonies have a total population of about twelve hundred. Most of the colonies moved to Canada during World War I—there are also several in Montana. All of



Silver Lake Church (MB), Freeman, and Bethesda Church (GC), Marion.



these stem from the original colonies first planted in Dakota in the 1870's. There are now approximately eighty-five colonies all told in the United States and Canada with some eight thousand adherents. There were less than two hundred in the original group. If the Mennonites in the state had increased in the same proportion and remained within the church as have the Hutterians there should be around sixty thousand instead of less than five thousand!

The great majority of the Mennonites in the state are still devoted to farming. During the depression years —intensified by the drought—this industry suffered greatly and some of the farmers gave up their land and moved out or went into business. During the war years and since, there has been a marked revival of prosperity. The farm holdings have increased, equipment has been greatly improved, and the buildings modernized. In the Freeman community young people looking for a farming career are finding it difficult to establish themselves. There is a strong emphasis on a more intensified and scientific agricultural approach. The trend toward better poultry and livestock is striking. Whether east, north, or west of Freeman, one can find farmers whose beef and dairy herds are of the finest in the area. Some of them have developed their herds to where they can command rather fancy prices for their prize animals. This can also be said for hogs. Most of the county and regional fairs have liberal sprinklings of Mennonite exhibitors—and not infrequently they come away with premium ribbons. A goodly number of Mennonite boys and girls have become active in 4-H-Club work, frequently making creditable showings at agricultural exhibitions. Withal, as one drives through the Mennonite communities one has the feeling that God has been good to these people and that they have prospered.

There has been a rather steady trend, however, toward the opening of business establishments in the towns around which Mennonites live. These enterprises range all the way from retail general merchandising stores, garages, farm implement dealers, shoe repair shops, blacksmiths, jewelers, and restaurants to feed mills, hatcheries, printing shops, nurseries, poultry dressing plants, banks, and others. One of the rather unique establishments is the Pine Hill Printery several miles from Freeman. John C. Gering launched this as a side line to his farming; now he devotes full time to job printing.

Brief mention should be made of the *Freeman Courier,* the weekly newspaper owned and edited by J. J. Mendel for nearly fifty years. It has one of the largest subscription lists for a small weekly paper in the entire state. The paper has played an important role in the community.

The social economy in the Freeman community has not reached a wholesome balance. So far the community has not been able to resolve a way of challenging the various talents and capacities of people within the confines of the community. It would appear that there is definitely a place for a number of small industrial plants that would utilize both the indigenous human and material resources.

There is the usual representation of the professions,—doctors, dentists, lawyers, teachers, and ministers. The chiropractors have established three clinics that have reached out far beyond the immediate community. In all of these the men who operate them have come from a Mennonite background but only in one are a majority of the men still members of the Mennonite church—the Tieszen Clinic at Marion.

The influence of Freeman Junior College and Academy in the community can scarcely be overestimated. Incorporated in 1900 (this is the fiftieth anniversary year) and opened to students in 1903, the school has touched the lives of literally all people in the community. Out of its doors has come for many years a steady stream of elementary school teachers. These teachers have gone into the community and have filled the needs for practically all of the elementary school districts. This has been almost tantamount to the operation of a Mennonite elementary school system. It is a fact that there are young people who all through the grades, high school, and college have been under the direction and influence of Mennonite teachers. The increasing interest of education has been almost phenominal. In large part the school at Freeman has been instrumental in this. There are of course a goodly number of college graduates in the churches of the community, but striking is the fact that one out of every five of the Mennonites in the state has graduated from high school—the largest majority finishing at the Academy. What this has meant to the churches by way of organization, to the Sunday schools, Young People's societies and church life in general may not be sufficiently appreciated.

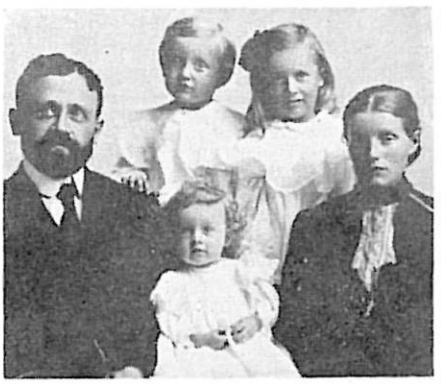
Not the least of the wholesome influences that has come from the school is the increasing measure of understanding between the various groups represented in the constituency. Here in the same classes are young people of Hutterite, Swiss, and Low German backgrounds. Through the years this has developed many mixed marriages between the groups. It has taught the groups to work together in a common cause. Moreover, it has enabled at the same time members of the General Conference, Krimmer Mennonite Brethren, Mennonite Brethren, Evangelical Mennonite Brethren and United Mission Church to unite in a common undertaking. At the present time at least three of the above mentioned church groups are represented on the College's Board of Trustees. All of this has made the Freeman community somewhat unique among Mennonite communities. The *esprit de corps* has not reached the point where complete harmony is a reality, but progress has been definitely marked in cooperative endeavors and the school has certainly played a significant role in this development.

The Community Entertainment series sponsored by

(Continued on inside back cover)

Jamesville Hutterite colony, one of the first in America, located near Utica, South Dakota. There are now some eighty-five colonies in the United States and Canada, of which only fifteen are located in South Dakota, where they originally settled. The original group of some two hundred members has grown to over eight thousand.

Old and young adhere strictly to the century-old practices and costumes.



David Toews family with children, Mary, Benno, and Margaret. Parents, Jacob and Maria Toews, and the old home *Am Trakt*, Saratov, Russia.

# A MOSES OF OUR DAY -- David Toews

By D. J. SCHELLENBERG

THE Toews ancestral home was Weisshof near Tiegenhagen in the Marienburger Werder of West Prussia. Increasing economic difficulties in the middle of the nineteenth century as well as political pressures which would endanger the principle of non-resistance, prompted the Mennonites to seek homes elsewhere. A group migrated to Russia and in 1853 founded the *Trakt* settlement near the Volga. Jacob and Maria Wiebe Toews were among the new settlers *Am Trakt* in the province of Samara.

Here, on February 9, 1870, David Toews was born in Lysanderhöh, just a year after the Toews' had migrated from Prussia. His Father was a minister. In school and church a Christian atmosphere prevailed and the youth learned much while enjoying happy years with fellow-playmates.

The second coming of Christ was fervently discussed in the churches. Universal military service, which the Mennonites wanted to avoid by going to Russia, received increasing attention by the authorities. However, General Kaufmann, governor of Tashkent, Turkestan, promised the Mennonites complete exemption, should they settle in his territories in Asia. In response to this invitation, they set out to unknown lands in the east. What dangers and difficulties they had to overcome: The burning heat and shifting sands of the desert, extreme thirst, mounting and dismounting the slowly moving train of wagons, over mountain and valley and past deep canyons. The occasional collapse of oxen and similar accidents caused much loss of time. Sickness, such as typhoid, cholera, and small pox, and even death were not absent.

They traveled via Saratov, Orenburg, then in Asia (along the military road of Syr-Darya) Kasalinsk, Perowsk, Kaplanbeck, and the beautiful, fertile plateau of Tashkent. The news of the death of Alexander II reached them here; Governor Kaufmann also died. What was to become of them now?

The Government of Tashkent set aside a land area for them several hundred miles east of Tashkent and offered them an acceptable form of alternative service. The offer was accepted by some and thus was founded the Aulie-Ata settlement, which later became a well-established colony. Not all, however, joined this colony and those, accepting the leadership of Klass Epp, who had meanwhile arrived, continued their journey, and seeking the protection of the khan of Khiva, founded a village, Ak Metchet, in his domain, October, 1882. They suffered theft and murder at the hands of the Turkmen tribesmen. The dream of the paradise they had expected to find, vanished; Klaas Epp became more and more fanatic.

Some of the settlers in Khiva corresponded with relatives in America concerning a migration. Thus, a group of about twenty families again took up the trek westward to the Volga, through Russia and then through Germany and over the ocean, arriving in Newton, Kansas, October, 1884, after more than four years of almost continued wandering. The Toews family and some relatives were part of this group.

David had thus traveled over three continents: Europe, Asia, and America. He had learned that, even though it might be difficult, it was possible to traverse a road that had to be taken.

David was now an American youth of fourteen, healthy and strong, talented and gifted with knowledge and experience. For a time he worked on the farm of Bernhard Regier, then he attended the Halstead Seminary three years where he studied under H. H. Ewert and C. H. Wedel. Following this he taught school several years at Elbing and Newton. In 1888 he was baptized in Newton. Upon the invitation of H. H. Ewert, he went to Gretna, Manitoba, in 1893 to teach in the elementary schools of Manitoba, later concluding his formal education at Wesley College and Normal School, in Winnipeg. Following this, he taught school at Burwalde, Manitoba. In 1898 he received a call to teach in Saskatchewan. The Mennonite settlements northwest of Rosthern, at Tiefengrund, were of recent origin. Many had come from the Vistula Delta area in Prussia: a common origin united teacher and settlers.

The youthful teacher was truly a man of the people, living with them and for them, always cheerful and optimistic, loved and honored by young and old. In addition to teaching, he also farmed. In 1900 he found a helpmeet in Margarete Friesen, from Tiefengrund, Saskatchewan. She brought with her a cheerful disposition and an abiding love. Eight children—one son and seven daughters—were given the parents. Of these the youngest, Irene, died at the age of five through burns received in the fire that consumed their home in December, 1926.

From Tiefengrund the Toews family went to Eigenheim, Saskatchewan, and in 1904 he began his work at the German-English Academy at Rosthern as teacher and principal, in which capacity he continued until 1920. In 1901 he was elected to the ministry of the Rosenort Mennonite Church at Rosthern and in 1913 he became elder of this church. In fact, he had a concern for the various cultural and spiritual needs of the Mennonites; he was one of the leaders in the founding of the German-English Academy at Rosthern. His work was highly successful; his students loved and honored him. When pastoral duties incident to World War I demanded more of his time, he resigned the principalship of the school in 1917, but remained until a few years before his death a member of the board of directors. In 1922 he took up teaching in the Heidelberg public school, relinquishing this position with the inception of the great immigration from Russia in 1923.

He served the Canadian General Conference first as secretary and since 1914 as chairman. Skilled in leading, genial, and always enthusiastic—thus he approached his conference responsibility. At business sessions he was able to grasp the essentials of a subject and present them in digested form so that appropriate resolutions could be drawn up. He was often required to travel to Ottawa, Regina, Winnipeg, Chicago—even overseas, as to the Mennonite world conferences of 1930 and 1936. He was well qualified for these travels—self-confident, frank, trustworthy, and resolute in his dealings. During his absence, his faithful wife supervised the affairs of the household. She suffered rather severely with trachoma so that she almost lost her eyesight, but was later able to secure helpful medical treatment.

Toews was elected as treasurer of several funds and in this capacity usually was responsible for gathering money. In this task he also exercised much patience and cheerfulness. He was always optimistic; when something needed to be done, he energetically accepted the task, trusting that the money would be forthcoming. This, however, was not always the case; not all shared his optimism. So he often borowed, believing that the Lord would supply the needed funds. He usually thought of his own needs last. The coming of the Mennonites from Russia to Canada in 1923-30 was the largest of the migrations of the Mennonites. It was an undertaking fraught with difficulties from within and without. Toews was challenged with many tasks and in accepting them he grew in the faith that where God opens a path of service, He will also give strength to follow that path.

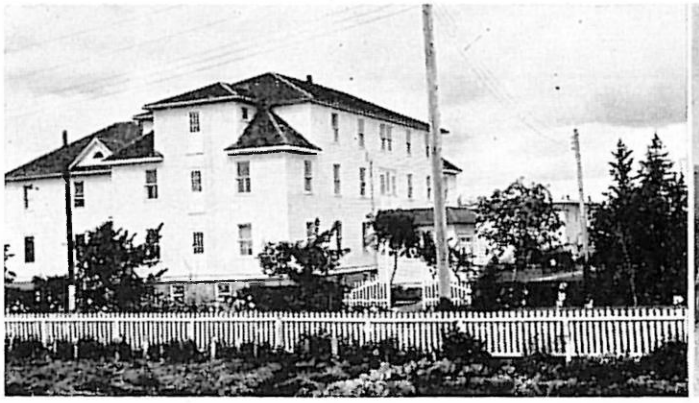
It was thought that for such an undertaking only an able businessmen could qualify and he himself said that he was not a businessman. He saw the needs of the immigrants, but cared little for financial details. Toews was a man of great vision, of daring imagination: He ignored the hills before him and saw only the distant mountains. In many instances this man of the people was able, through faith, to achieve success where business and professional men failed. In this great task Toews dealt in great sums—millions. Perhaps he was a businessman of God's Grace, for certainly he conducted business in ways of his own.

In 1918 and 1919 reports of the terror of the Russian Revolution and the need of the Mennonites began to be circulated. Mass meetings and group conferences were held at various places in Saskatchewan, Manitoba, and in the United States. Committees were named to help the brethren in distress. The funds collected had to be taken to Russia via Constantinople; Orie Miller and Clayton Kratz were commissioned to administer relief to the Mennonites through this route. Effective aid seemed to be impossible through this route, so Toews proposed that relief efforts be channeled through Riga.

In the meantime, several delegates from Russia, A. A. Friesen, B. H. Unruh, and K. Warkentin arrived with a request for aid. They spoke in various states as well as in Manitoba and southern Saskatchewan. It was soon evident that the United States would not accept the Mennonite refugees: efforts to secure entrance into Canada would have to be made.

Through the force of circumstances the leadership of two men became especially prominent at this time: that of H. H. Ewert, Gretna, Manitoba, and David Toews, Rosthern, Saskatchewan. Ewert soon withdrew. Toews would rather have continued his work in school, church, and conference. When, however, God called him he accepted and did not hesitate or thereafter turn back; so deeply did his sympathetic spirit feel the distress in Russia. Events soon showed that Toews had a thorough appreciation of the actual situation. While the solution in the minds of most people consisted in the distribution of relief abroad, Toews was soon convinced that the brethren had to be brought to Canada. It grieved him that his convictions were not wholeheartedly shared in the States where it was felt that the refugees should be brought to Mexico. However, efforts to move the stricken Mennonites of Russia to Canada also met with obstacles.

After the first World War an Order in Council was issued forbidding further immigration of Mennonites to Canada. If more immigrants were to enter Canada the prohibitory decree would have to be cancelled. The political campaign of 1922-23 was just in progress and the Liberal party under the leadership of Mackenzie King promised that, in the event it were elected, it would rescind the objectionable Order in Council. The Liberals



Rosthern Junior College 1949, Rosthern, Saskatchewan, and faculty and students in the days of David Toews.

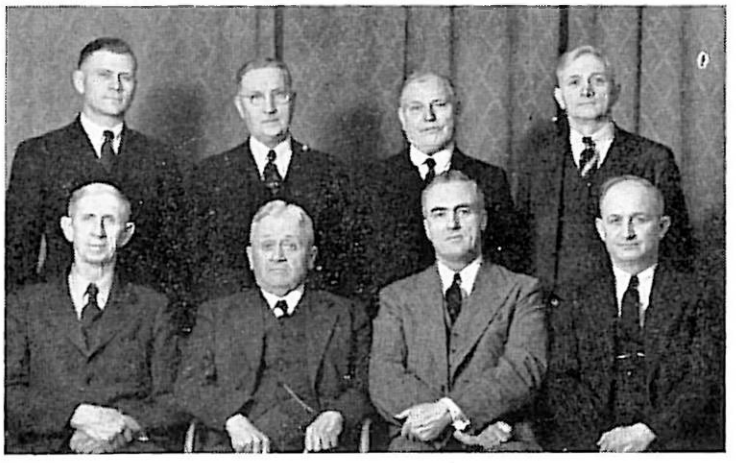
were elected, and thanks to the influence of Gerhard Ens, the descriminatory laws were repealed, and the doors were thrown open to Mennonite refugees. The Canadian Pacific Railway Co., on recommendation of its representative, Col. C. S. Dennis, agreed to undertake the transportation of the immigrants on credit granted under favorable terms.

In Western Canada and in the States problems as to how the immigrants were to be received, sheltered, and settled, were considered. H. H. Ewert proposed that a mortgage be floated to purchase the land of the Old Colony Mennonites in Manitoba. This would have been a protracted process; moreover, where would the money be secured? A. A. Friesen and a lawyer, A. C. March, of Saskatoon, suggested another plan; the incorporation of a stock company with total shares of $10,000,000 which would finance the entire undertaking. This latter plan was accepted and a charter secured for a stock company.

In the meantime, Toews gave up his position in the Heidelberg public school. Then his work as the chairman of the Canadian Board of Colonization, a task requiring all his time, developed. A. A. Friesen was secretary of the Board, which established its headquarters in Rosthern.

The first contract with the railroad provided for the movement of 3,000 persons in 1923. When this contract was first issued in Montreal in July, 1922, the Mennonites were greatly disappointed. The transportation rates were excessively high and in six months the entire debt was to be repaid. These conditions occasioned many a headache and much serious discussion. But there was no other solution and the chairman was authorized to sign the contract. Thus forced by circumstances, Toews affixed his signature to the fateful document.

Members of Mennonite Aid Committee of West Canada. (Left to right, rear) Johann Harder, C. A. De Fehr, G. G. Derksen, and J. Gerbrandt. (Front) B. B. Janz, David Toews, C. F. Klassen, and J. J. Thiessen.



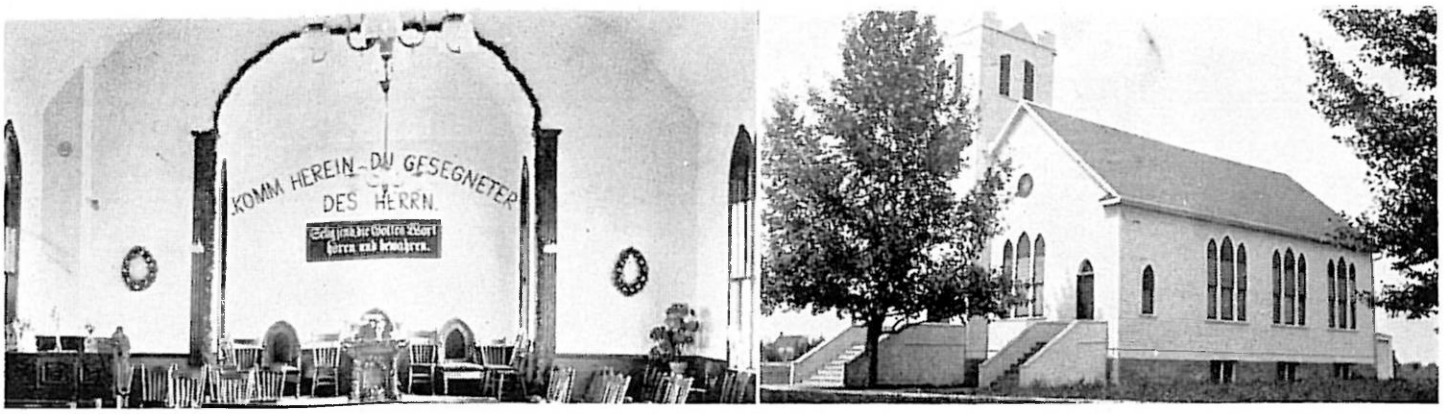
The churches, meanwhile, experienced great unrest. Who are these immigrants? Can they be trusted? Who will answer for them and provide surety? Even in the States where he hoped for so much help, his motives were misinterpreted. Some congregations in Saskatchewan refused to help and friends became enemies. Repeatedly Toews had to explain: Only the Board was responsible, otherwise no one individual or church was accountable. The contract was a "gentlemen's agreement." This explanation satisfied many, but not all. One is reminded of Moses who was plagued by his own people.

The immigrants could now come. However, the Old Colonist land had not been bought and the million dollar corporation did not materialize. Toews said, "Mennonites give freely, but if they suspect a business enterprise is involved they are distrustful." His efforts to raise money toward the $10,000,000 project also met with failure in the United States. The people hesitated because they wanted to help the immigrants to Mexico. Then the question arose: If our plans are not realized the contract with the Canadian Pacific Railway will be annulled! "No," declared Toews emphatically, "the contract will not be annulled!" It is to be regretted that there was not a greater degree of unanimity between Canada and the States relative to this project. We must, however, hasten to add that Toews was always courteously and kindly received by the brethren in the United States. After the failure of the Mexico venture they wholeheartedly supported the migration to Canada.

The coming of the first immigrants was delayed. When they did come, 25 per cent had been detained in Germany. They landed in Quebec, July 17, 1923, and arrived in Rosthern July 21. The coming of these first six hundred immigrants caused a great commotion. By that evening all had been taken care of.

Soon other groups of immigrants followed. By years they came in the following numbers: 1923—2,759; 1924—5,048; 1925—3,772; 1926—5,940; 1928—511; 1929—1,019; 1930—305. A total of 20,201 thus arrived. Somehow the payments were made.

Those who brought some money along were able to pay for their passage. As soon as a few groups were




The Rosenort Mennonite Church, Rosthern. (Left) At the ordination of David Toews as elder, Sept. 14, 1913.

settled, these assisted in taking care of those who followed. Other railroads wished to share the burden of transportation. Toews did not favor such an arrangement; dividing the load might cause misunderestanding.

In September, 1925, the Toews family observed the silver anniversary of their wedding. From February to April, 1926, Toews made a trip to Europe to visit the detained immigrants. Back in Canada the new arrivals had to be settled. Regulations did not permit them to take up urban occupations so they were settled on the land, many under favorable conditions.

By 1927 Soviet Russia imposed more difficulties on the migration and soon stopped the movement entirely. Because of the depression and unemployment in Canada, she refused to accept more immigrants. Thus the movement came to a close in 1929-30. Toews could not at first accept this sudden termination; his further efforts, however, were unsuccessful so that he, too, was forced to conclude that the movement was over. He did, however, attend the Mennonite World Relief Conference at Danzig in 1930, as well as the Menno Simons World Conference in The Netherlands in 1936.

There was other work. Over twenty thousand new settlers without friends or means, scattered over the land from Ontario through the prairie provinces—such a situation meant work. Supplying clothes, organizing churches, ordaining elders and ministers, visiting the sick—what a field for service! The situation of those who were mentally ill and were in danger of being deported was a burden in itself.

He always felt an intimate relationship to the new immigrants, showing them many favors and exercising great patience towards them. They often expressed their gratitude toward him; but alas, they also disappointed him. It grieved him particularly that the transportation debt could not be liquidated sooner. However, he did testify in 1936 that the C.P.R. had not found fault with him for the protracted debt.

The twenty-fifth anniversary in 1938 of his ordination as elder was another high point in his life. In retrospect he often quoted the poem by Karl Gerok, *Es reut mich nicht.*

He had noticed in 1930 already, that his hearing was somewhat impaired. This later became more evident in his work. However, in the next ten years he was an ardent worker in the churches and also very active among the new arrivals. Toward the end of the thirties he suffered from diabetes and underwent an operation. To maintain his health regular injections became necessary. In 1941 his wife, Margarete, passed away and he became more lonesome. In the years 1942-43 he again submitted to several operations and seemingly improved for a time.

Again he failed. He could not believe that his strength would not return. Finally he submitted his resignation from the Board and in 1946 also the eldership of the church. With sympathetic concern friends attended him in his suffering. He was happy to be able to attend the sessions of the General Conference at North Newton, Kansas, 1945. Another occasion that brought him great happiness was the information that the huge sum involved in the *Reiseschuld* had been entirely liquidated.

At first the children were able to attend him, then as he became bedfast, the service of a nurse was required. He was now going to the Father's Home. He was comforted by the Scripture readings, prayers, and hymns, such as, *Befiel du deine Wege, Es ist noch eine Ruh vorhanden, Ich bete an die Macht der Liebe,* and *Unter Lilien jener Freuden.*

On February 25, 1947, the tired pilgrim who had reached the age of seventy-seven years and sixteen days, was welcomed Home. At the large funeral Elder J. J. Thiessen based his meditations on II Samuel 3:38. Memorial services were conducted at several places. A beautiful stone now marks the grave where David and Margarete Toews rest.

T. O. F. Herzer (left), J. N. K. MacAllister (center), and W. W. Webb (second from right), all of the C. P. R., visit Board of Colonization members David Toews (second from left) and Daniel P. Enns (right) in 1942.

Along palms on the road in Bengal, India.

Village street scene in central India.

# —— General Conference Men

BY JOHN

IN 1860 a group of Mennonite churches organized themselves into what is now known as the General Conference of the Mennonite Church of North America. Mission work was one of the first aims. The missions representative, S. S. Haury, was sent to various parts of the world to investigate possibilities for opening a field. But for twenty years nothing seemed to open. These were long years of trial for a young enthusiastic Conference. Finally, in 1880, after twenty years of searching, a field was found among the Arapahoe Indians in Oklahoma. The first so-called foreign mission venture had its beginning in Darlington, Oklahoma. Later, work in a neighboring tribe, the Cheyennes, was opened, which soon spread to Montana, where part of the Cheyenne tribe lived. In 1893 the work spread to a third tribe of our American Indians, namely the Hopi tribe in Arizona.

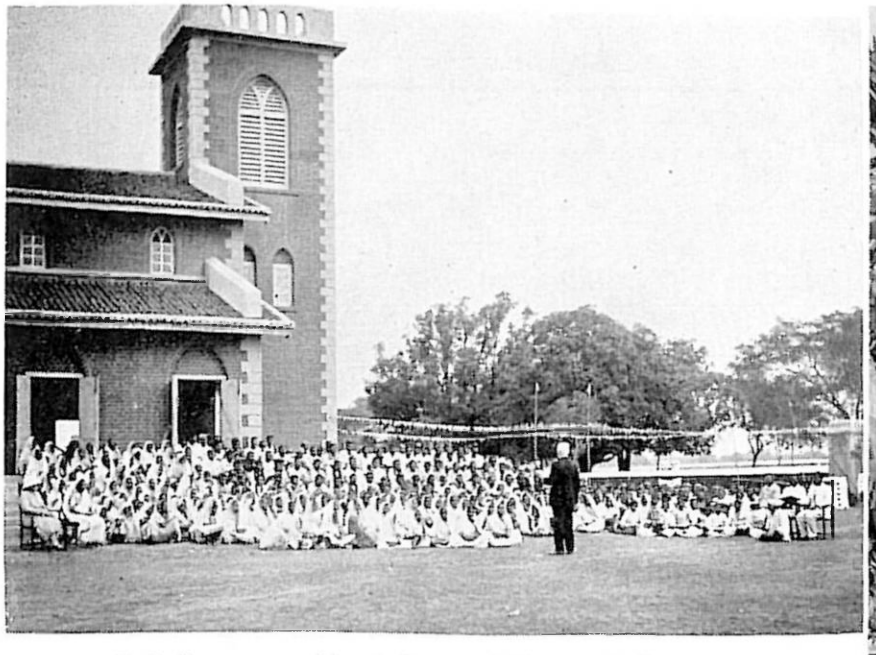
Some interest in mission work in India had become vocal at the General Conference in the Alexanderwohl Mennonite Church in 1896. In the latter years of the nineteenth century a very severe famine struck India.

Drawing water at the oriental village well.

Very large numbers of people died of starvation. This depressing news came to America prompting the Conference to send a shipload of grain to India to feed the hungry in the famine of 1899. David Goerz, of Newton, Kansas, was commissioned to take this food to India. When he distributed it, the conviction grew upon him that we owe the people of India more than physical food. David Goerz wrote to the home churches and challenged them to act at once. They accepted the challenge and before Goerz reached the shores of America on his homeward journey from India, two young couples, Peter A. and Elizabeth Penner, and John F. and Susanna Kroeker were on their way to India as missionaries. The Kroekers were from the Gnadenfeld Mennonite Church in South Russia, which had been supporting the mission work of the Dutch Mennonites for decades.

## Beginnings in India—1900-1917

The Penners and Kroekers arrived in India toward the end of the year 1900. Many severe tasks were facing them. They knew nothing of the language, habits, and customs of the people. The Mission Board had told them to go to India, find a field, and start mission work. That was a tremendous assignment, especially for newcomers and strangers. Other denominations had already staked off their field of labor. After several months of searching and traveling, during which time they were the guests of the Old Mennonite Mission at Dhamtari, our brethren Penner and Kroeker found a field. This is now the Champa and Janjgir area, which later grew to include the Mauhadih and Korba areas; still later it grew to in-



P. A. Penner preaching to lepers at Champa, India.

Puran Banwar and family, active in mission work.

# nonite Mission in India——

THIESSEN

clude the Jagdeeshpur area, which is sometimes called the Phuljhar area.

Now began the first years of hardships and trials. P. A. Penner has often spoken of the great void and the emptiness of those early years. No Christian, no church, no school, no fellowship with likeminded people. The two missionary families were at two different stations, Champa and Janjgir, with a wide river separating them from each other. A few famine waifs could be gathered; but no fellowship existed with Christian adults. In contrast to this we now have some four thousand adult baptized Christians and over two thousand children and young people who are not yet members of the church. Besides the above-mentioned void and emptiness, sickness and death struck the first pioneers. The Penners lost their daughter, Linda, and only a few months after Linda's passing, Mrs. Penner took sick and entered her eternal home, leaving P. A. Penner and his daughter Mariam alone.

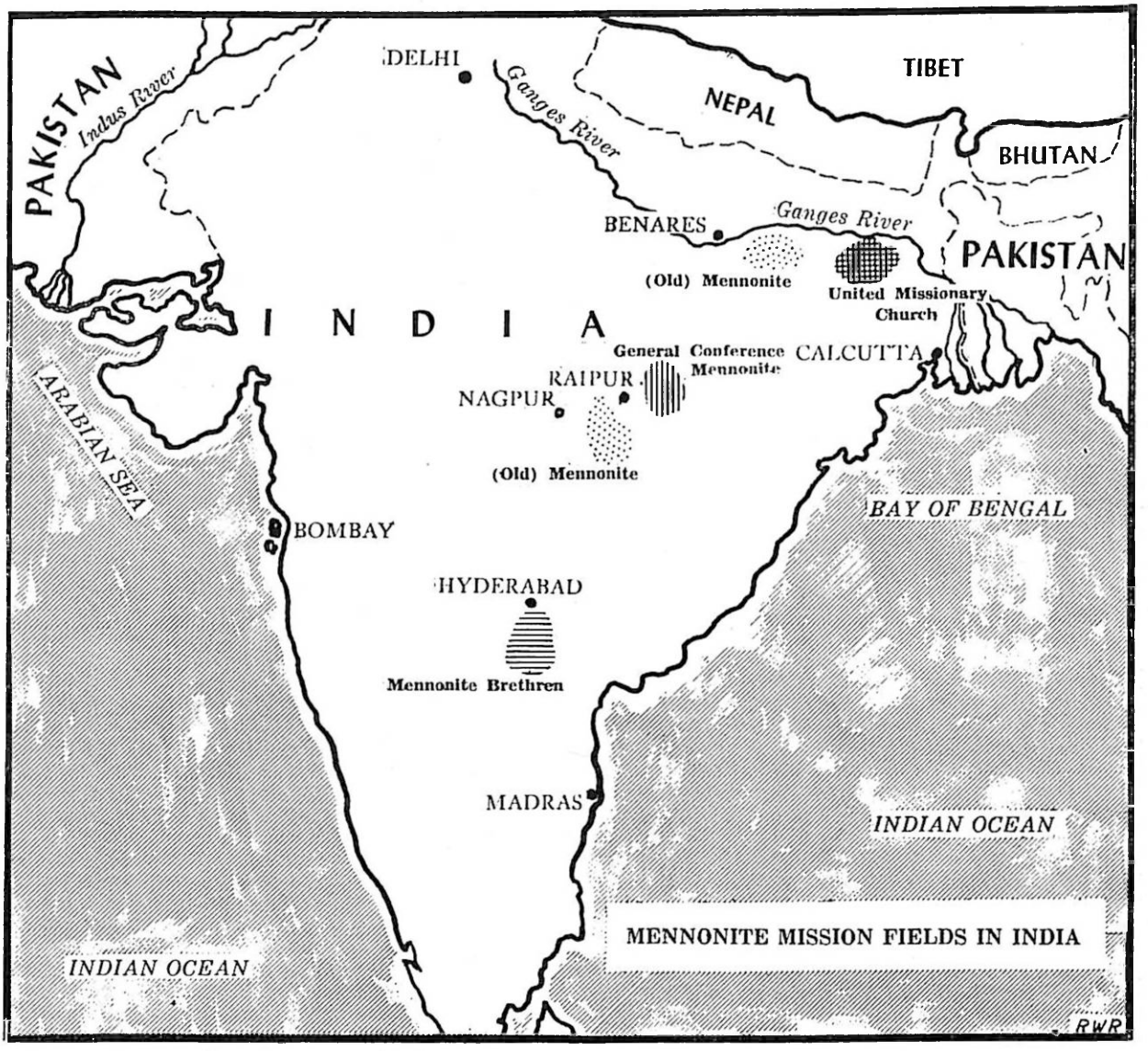
The non-Christian people in the areas were slow in responding to the Gospel. But from the Gossner Mission toward Calcutta a Christian evangelist and his wife (the Joseph Banwars, parents of Puran Banwar, who was in America in 1948) came to help P. A. Penner. Rufus Asna, an evangelist, came to Janjgir, with his family, to work with the Kroekers. Now there were likeminded people and co-workers.

In these early years the unintentional work with lepers began. One Sunday noon two lepers came to the missionary home begging for food. They received food, and stayed. Penner managed to get a small plot of land from the Champa village chief. A little hut was built for these lepers. A third and a fourth and a fifth leper came; and before Penner realized it he was the superintendent of a fast growing leper home. These lepers one by one accepted Christ; and there was an increasing fellowship. The void and the emptiness began to recede more and more. Other Indians listened more and more to the good news of the Gospel. The first Hindu family to become Christian was the Chandoo family. One son, Daniel, of that home is today a faithful and trusted teacher in our high school at Jagdeeshpur station.

Joy in the work increased. Missionary dwellings were built; new missionaries came to help in the increasing work. Annie Funk from Bally, Pennsylvania, came in 1906 to take up the work with women and girls. Anna Braun succeeded Annie Funk who lost her life on the ill-fated Titanic in 1912. Peter J. and Agnes Wiens came to work in India in 1906. They worked with P. A. Penner for a while, and then opened the Mauhadih station,

(Continued on page 22)

P. A. and P. W. Penners with healthy children of lepers.




Location of Mennonite Mission Fields in India.

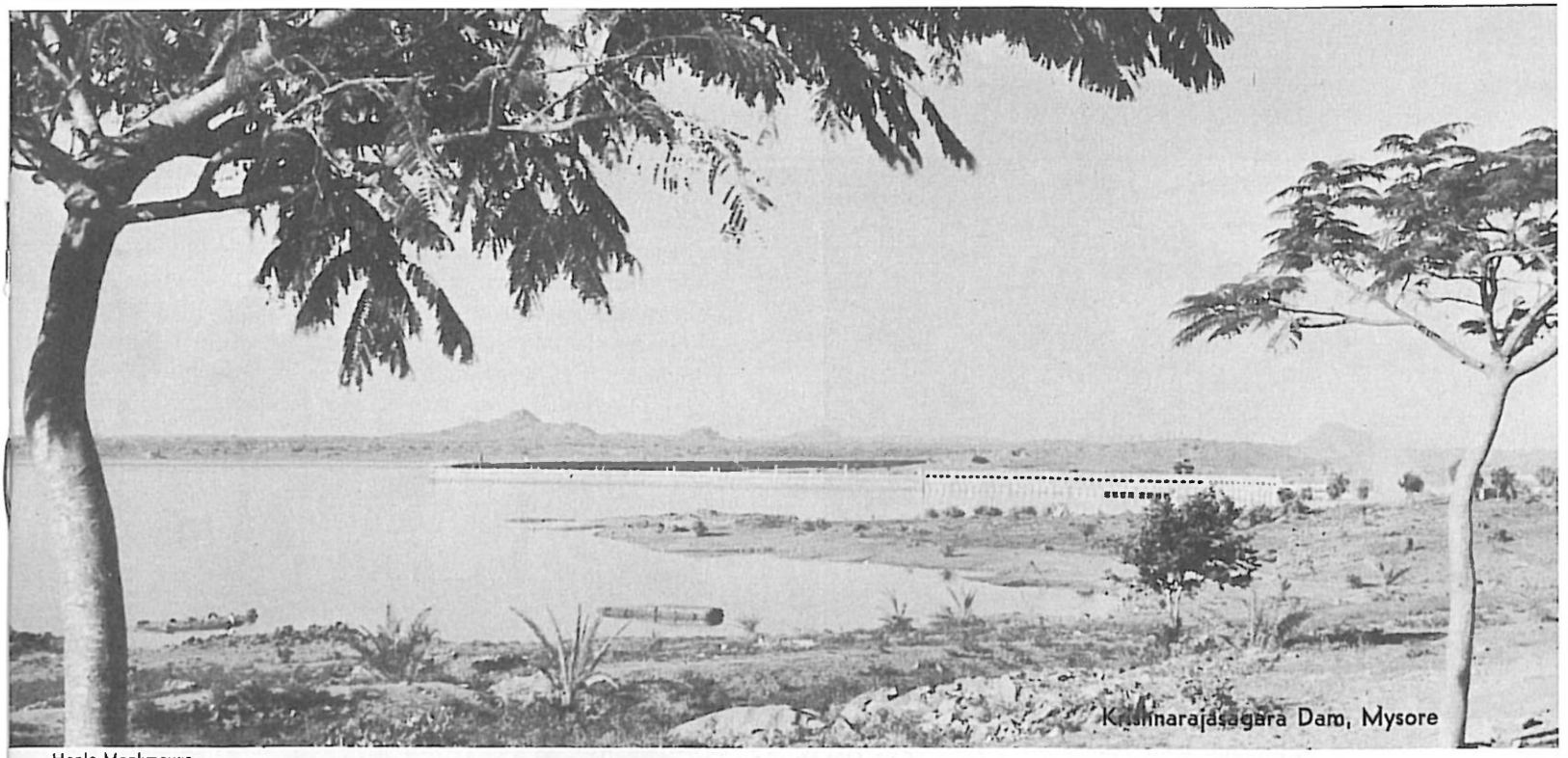
# THIS IS INDIA

BY ARTHUR T. MOSHER

CONTENTS



*Pages 1-20 are used through the courtesy of the Friendship Press, New York.*



Krishnarajasagara Dam, Mysore

Henle-Monkmeyer

# The Land and its People

India is a land one-half the size of the United States, on the southern coast of Asia, jutting out in a huge triangular peninsula into the Indian Ocean. It is shut off from the rest of Asia by the Himalaya Mountains, which rise in the highest ranges to an average of 20,000 feet, with a few peaks, like the famous Mount Everest, towering thousands of feet above that.

There are three major divisions of India: the peninsula, the Indo-Gangetic plain, and the Himalaya Mountains. The peninsula, to the south, is a great plateau sloping gently eastward from the Western Ghats, a mountain range along the west coast, to broken hills near the east coast. The Indo-Gangetic plain lies in a huge arc 3,000 miles long and 90 to 300 miles wide between the peninsula and the snow-covered Himalaya Mountains to the north.

India is a very old country. The land is old; the peninsula has never been below the sea since life appeared on the earth. The civilization is old; recent excavations at Mohenjo-Daro on the Indus River in the northwest of India have uncovered a civilization as old as any on the earth. Numerous empires have risen and fallen in this land, and the culture of India today has its roots in many of these.

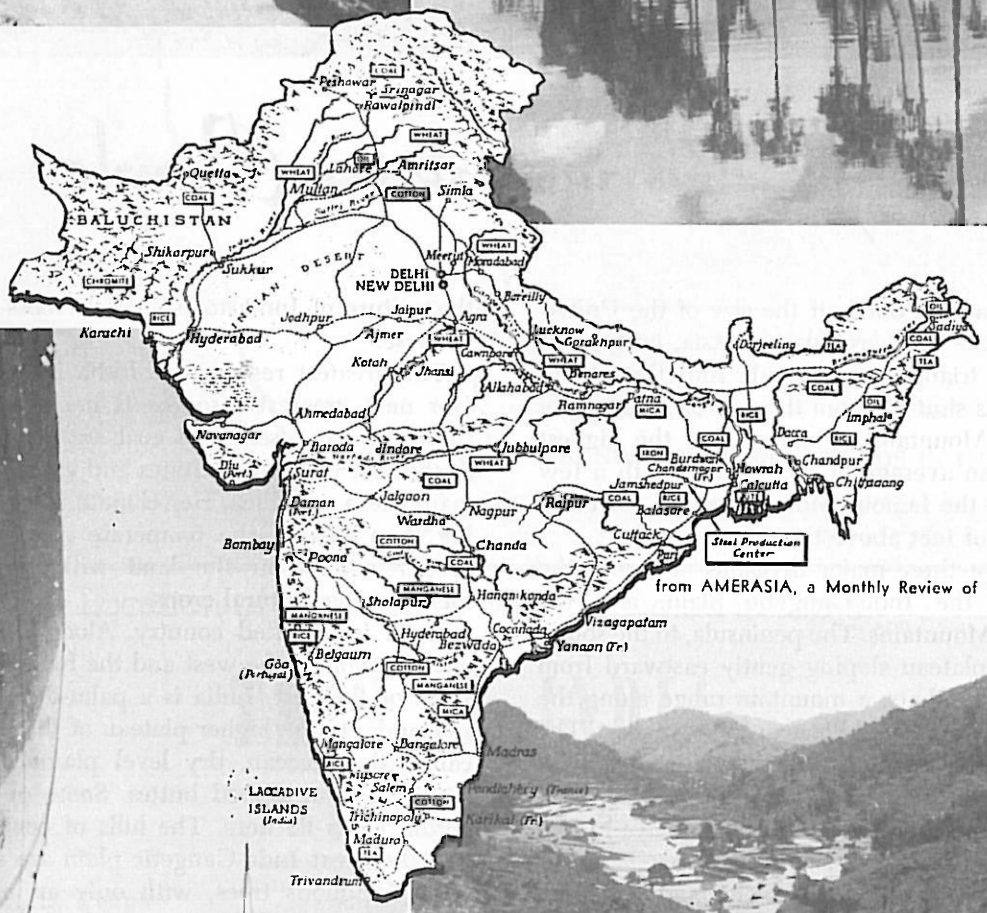
The greatest resource of India is her people. Her next greatest resource is her soil. Beyond these she has reserves of coal and iron as great as those of the United States and vast deposits of manganese and mica. Her climate is less energizing than that of the temperate zone but with proper cultivation the land will support tremendous agricultural crops.

India is a varied country. Along the narrow coastal plain of the west and the broader coastal plain of the east, India is a palm-dotted, fertile riceland. On the higher plateau of the peninsula, called the Deccan, dry level plains are interrupted by flat-topped buttes. Some of the best cotton lands lie here. The hills of central India and the great Indo-Gangetic plain are sprinkled with deciduous trees, with only an occasional palm except at the eastern end of the Ganges plain around Calcutta.

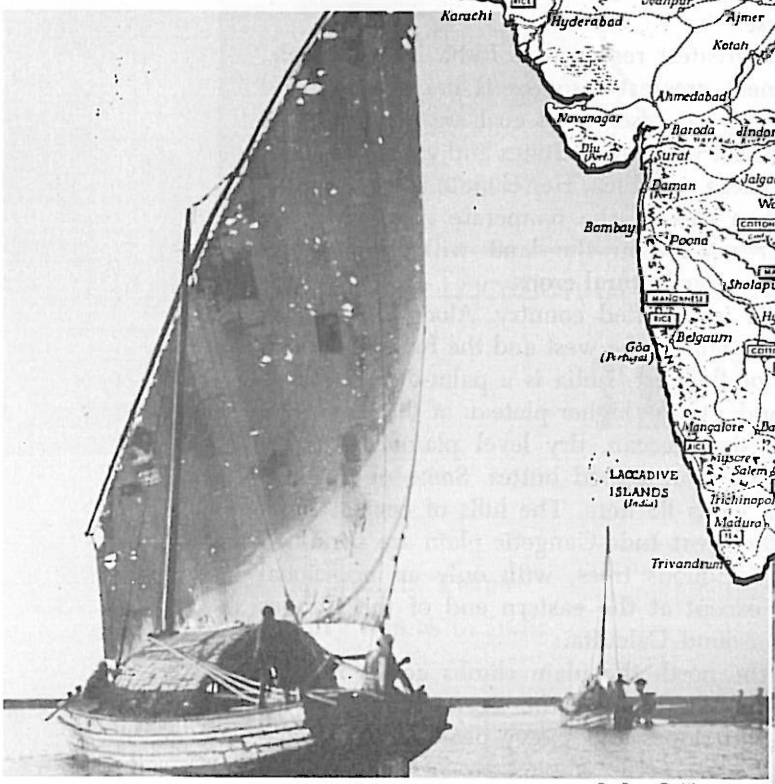
In the north the plain climbs across rugged, fever-ridden foothills, the tiger country, to the pine-clad slopes and snowy peaks of the Himalayas.

Henri Ferger

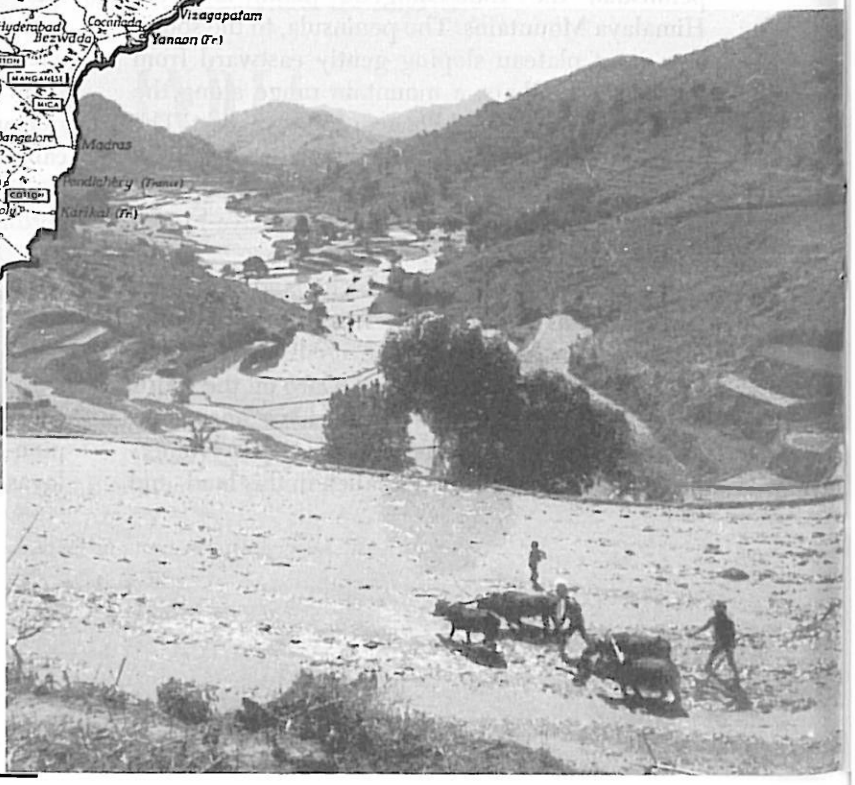
R. Ben Gullison




from AMERASIA, a Monthly Review of America and Asia



R. Ben Gullison



## INDIA'S PEOPLE

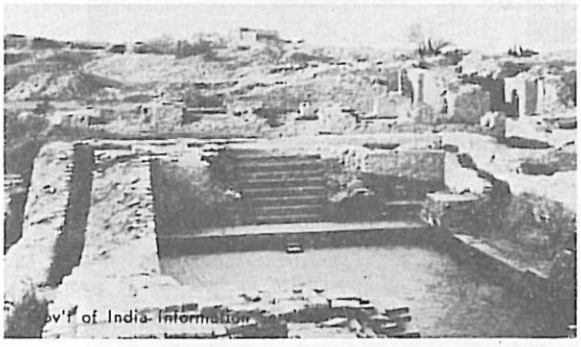
The 400,000,000 people who live in India today are descended from many branches of the human family. Those of South India trace their ancestry to the Dravidians, who were early inhabitants of this section; those of the northern plains, to Aryan immigrants from central Asia; those of the Himalayan foothills on the east, to Mongolian forefathers who filtered through the mountain passes. The absence of much travel within India kept the people of each part of the country pretty much to themselves for many centuries. But the reigns of five great monarchs during the "Golden Age of Hinduism," from A.D. 320 to A.D. 480, began to knit the different parts of the country together. The Mogul Empire in the sixteenth and seventeenth centuries – embracing most of North India and the Deccan – established broader political organization. Recently increased travel, industrialization, and higher education in a common language – English – have been welding India into one nation.

More and more today, racial differences are disappearing. Even communal differences are giving way to economic classes with common interests, regardless of race or religion.

## THE HINDUS

According to the 1941 census 254,930,506 people in India were Hindus. Their religion, Hinduism, is not one consistent faith but a collection of many faiths of Indian origin with a few common elements. These developed gradually through many centuries.

Like all other people in the world, the people of India know that there must be a God. Through the centuries they have sought him and they have connected his will with the forces that support them and with the tragedies that befall them.



Govt. of India Information

This will and power of God has been personified in many gods and goddesses in whom the masses of people believe. They have seen the rain and the rivers bring moisture to their parched fields and so they have deified the rivers and they have implored the clouds to send them rain. They have noticed that milk improves their health and so they have made the cow sacred. They have even believed that disease comes through the working of supernatural powers and so they have prayed to the goddess of smallpox, to the goddess of typhoid, and to the spirits which bring illness to their cattle.

These ways of thinking and worship are as old as India, and they persist in many of the beliefs of the villagers today. Hindus in the villages are agreed chiefly in their belief in the caste system and in the sanctity of the cow. Together with these, many hold on to ideas that their ancestors took over from aboriginal tribes whom they conquered – their belief in spirits and godlings, for example. Some have also absorbed other ideas from Hindu philosophies such as transmigration of souls.

Scattered through the history of the Indian people there have been among the Hindus sensitive thinkers known as Brahmans who have pondered the meaning of the life of men. They have seen far beyond most of their fellows and have come much nearer to understanding God than the rest of their countrymen.

These men added two ideas to the religion of the common people of India: transmigration and caste. Thinking about the problem of how the justice of God may be fulfilled in a world where good people suffer and wicked people prosper, they evolved as an explanation the idea of transmigration, the occupation by one soul of different bodies in succession so that the unrewarded greatness of men in one lifetime might be rewarded in another. And they translated this belief into the rules for conduct that they established for people of each of the different castes.

When the man from the West says proudly, "My family goes back to William the Conqueror," the Hindu smiles. He can trace his ancestry for two thousand years or more. Ruins at Mohenjo-Daro go back farther than any western civilization.

Transmigration and caste dominate the religion of the common people of India, but, beyond these, many Hindu thinkers have grappled with the problem of what is really important in the relation of man to God.

## THE MOSLEMS

In the eighth century Moslem armies from Iran began to invade India and spread throughout the northern part of the country. The invaders brought with them their Moslem faith – a faith in one God and a belief that his greatest prophet was Mohammed. In 1941 there were 92,058,096 Moslems in India. They face Mecca, their holy city in Arabia, when they bow in prayer. They deny the Hindu belief in caste and the existence of many spirits and many godlings. They place great stress on the brotherhood of all Moslems, regardless of race or of economic status.

The map of India on this page shows how the Hindus and the Moslems are distributed throughout the country. There are few Moslems in the peninsula. In the north of India there are both Hindus and Moslems, but the proportion of each varies from place to place.

## THE CHRISTIANS

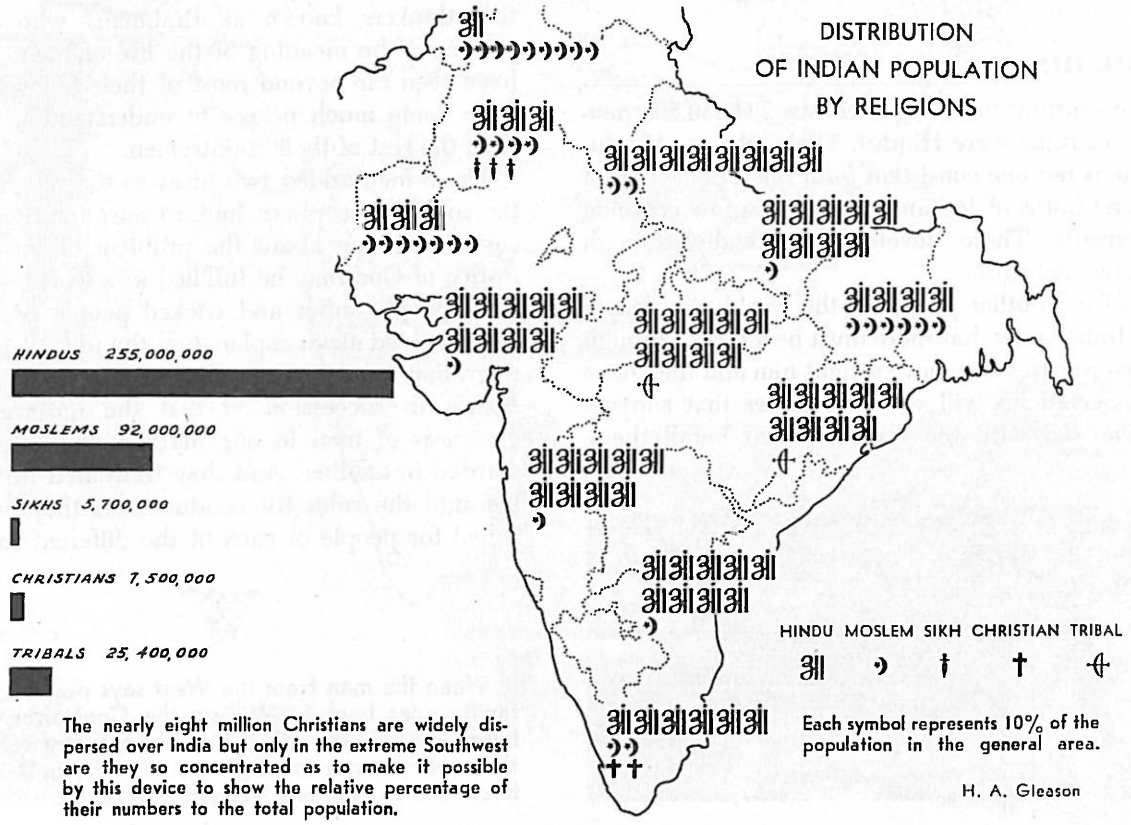
Apart from the Hindus and the Moslems, Christians form the largest religious group in India. At the last census (1941) there were 7,250,000 Christians in India. For many years the Christian community has been growing at a rate substantially greater than that of the general population.

## THE SIKHS

In the sixteenth century a group of people, disciples (or Sikhs) of Nanak, sought to unite Islam and Hinduism in devotion to one God. Most of these disciples had been Hindus, but when they became Sikhs they recognized no caste distinctions. Under persecution from Moslems, they gradually became a militaristic group. The 1941 census recorded 5,691,447 Sikhs, mostly in the northwest part of India.

## MEMBERS OF OTHER FAITHS

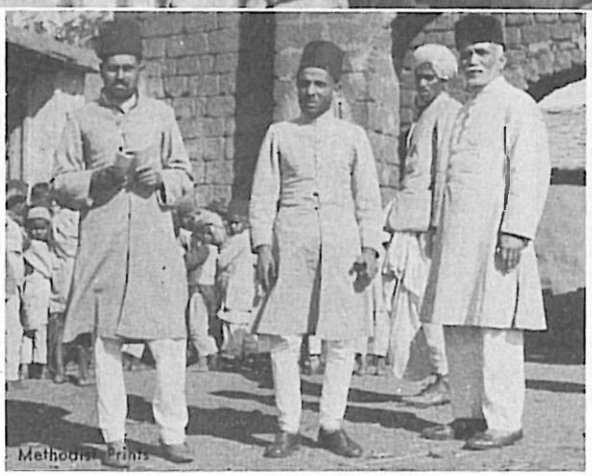
In addition there are a number of much smaller religious communities scattered about India. These include the Parsis, who are descendants of ancient Zoroastrians, the Jains, and Buddhists.




The nearly eight million Christians are widely dispersed over India but only in the extreme Southwest are they so concentrated as to make it possible by this device to show the relative percentage of their numbers to the total population.

Gov't of India Information Services

Gov't of India Information Services



Methodist Prints

These Hindus of the North, bearded Sikh veterans, and typical Moslem gentlemen represent three of India's many religious communities. Here religion governs all of life. The various religions tend to form separate political parties that complicate India's efforts for self-government.

# Christianity Comes to India

*At a wayside well, Rahm Lahl lowered his cloth-bound bundle of purchases from his head and stopped for a drink and a short rest. Another man was resting there, too. He was traveling by bicycle, but he had dismounted, leaned his cycle against a tree, and was sitting in the shade near the well.*

*"Who are you?" asked the stranger.*

*"I am a gardener," replied Rahm Lahl, taking it for granted that the man was interested only in knowing to what caste group he belonged.*

*For a few minutes Rahm Lahl drank and rested in silence. Then he turned to the stranger. "And who are you?" he asked.*

*"I tell a story. It is written in this little book. Wouldn't you like a copy?" And he offered Rahm Lahl a penny booklet.*

*"I cannot read," said Rahm Lahl.*

*"It is the story of Jesus, a man sent from God. Shall I tell you about him?"*

Gov't of India Information Services

This is one of the oldest churches in Travancore, where Christ has been known for many centuries.

Methodist Prints

Many a villager first heard of Christ from some friend during a roadside conversation.

Christianity is old in India. There has been a Christian church in Travancore on the southwest coast since at least the sixth century. One legend has it that this church was established by the Apostle Thomas. Travancore and neighboring Cochin today contain about one-third of all the Christians in India. Many of the Indian leaders of the church throughout India have come from this section.

In the sixteenth century Roman Catholic missionaries from Portugal landed at Goa, on the west coast. The first Protestant missionaries came from Germany in the eighteenth century, and William Carey, the first English missionary, arrived in 1793. The number of missionaries has grown until today there are about three thousand Protestant missionaries in India. While many schools, colleges, and hospitals have been established, the heart of the mission program is the Indian church and the missionary who goes from village to village visiting Christians, preaching, and working with the Indian preacher-teachers associated with him.

Henri Ferger

The Indian pastor, who understands the daily life of the village, always knows how to draw the attention of a group of listeners.

## THE INDIAN PREACHER-TEACHER

The typical Indian preacher-teacher is responsible for helping the Christians of twenty to thirty villages grow in Christian discipleship. He goes from one to the other of these villages on his bicycle, sometimes traveling fifteen to twenty miles in a day, visiting families and small groups of his people.

Only 12.2 per cent of the people of India can read and write. One of the tasks of the preacher-teacher is to teach people to read. Another is to help them establish habits of family worship in their own homes. A third is to instruct them in simple rules of hygiene and sanitation. A fourth is to begin the formation of an organized Christian church.

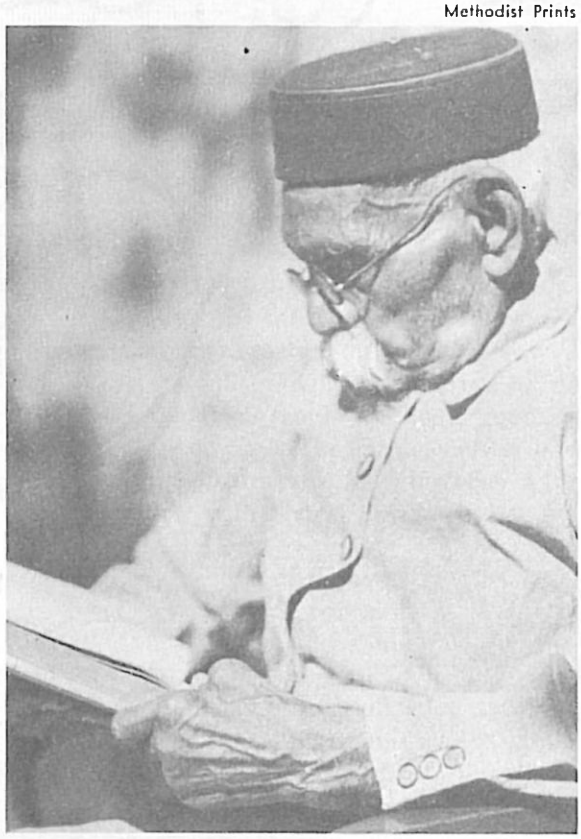
On many occasions as the preacher-teacher makes his rounds, small groups gather, giving him an opportunity to present his story through preaching. There are some people for whom this is the best method of approach. There are others who are interested in listening to the Christian story as an explanation of why the preacher-teacher has taken so much time to help people along the way.

Often he carries a kit of simple medicines with him. Few people of the village have any access to a doctor. Children with infected eyes or ears can be treated immediately. Simple fevers can be controlled. Injuries can be treated. More serious cases are referred to the mission doctor and hospital some miles away.

## NEEDS OF VILLAGE CONGREGATIONS

The 1931 census listed 2,761,133 Protestant Christians in India, a number that has increased by this time to nearly 4,000,000. About nine-tenths of these Christians live in the villages. This means that it is the village congregation that is the backbone of the Christian church in India. However, these village churches are weak. They need the support of missionary organizations, and they need help in developing Christian programs that meet the everyday problems of village people. This is why it is so important that schools for boys include training in gardening and in field farming. This is why it is important that girls' schools place great emphasis on home-making. This is why it is important that some young men and women from the villages have an opportunity to go on to college in order to prepare themselves to solve the problems that face their own people. The greatest needs found today in the villages can be met when such young people return equipped with technical skills and Christian purpose.

Methodist Prints

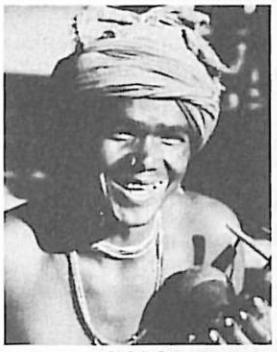


Nearly ninety, but a strong Christian leader.

SANTAL

RAJPUT

NORTHERN INDIAN



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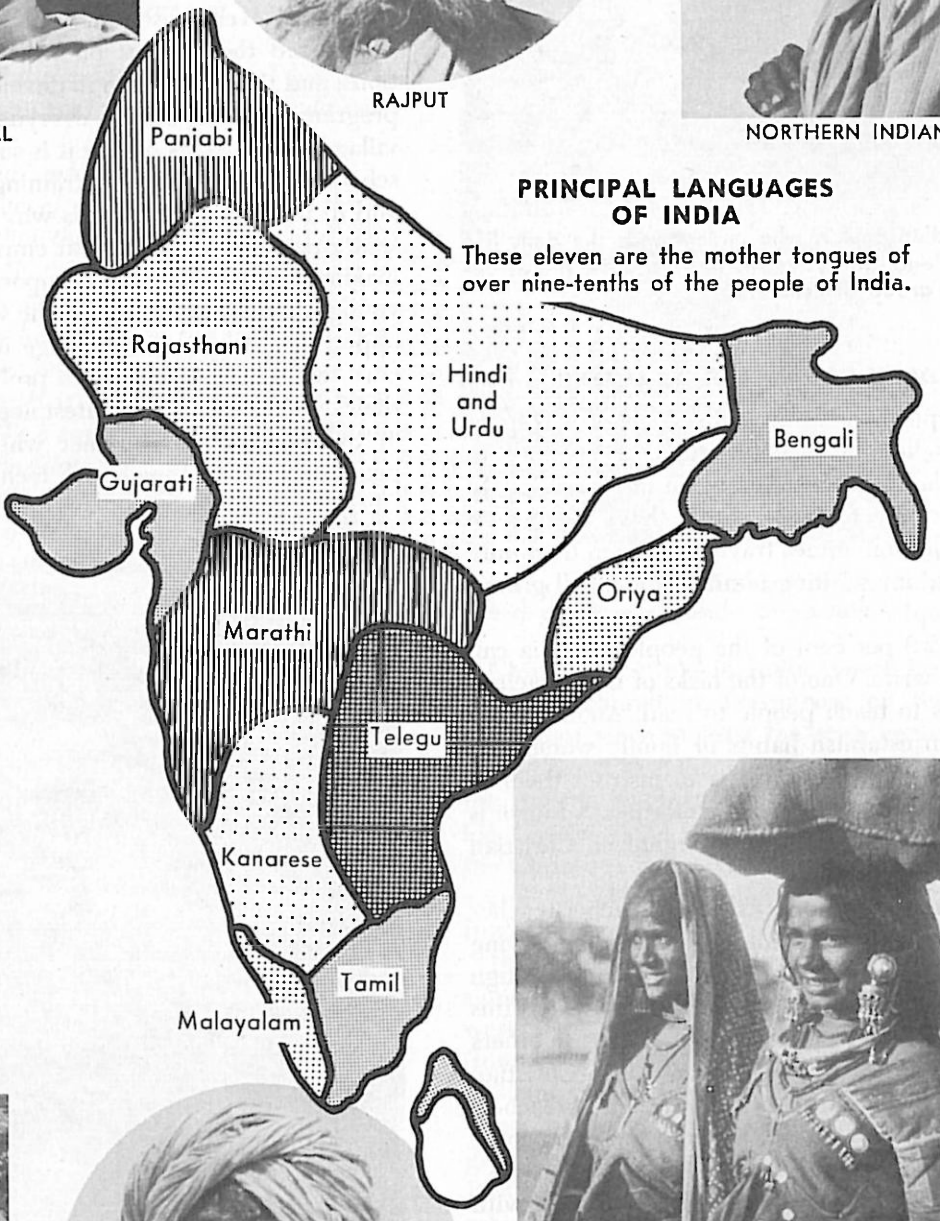
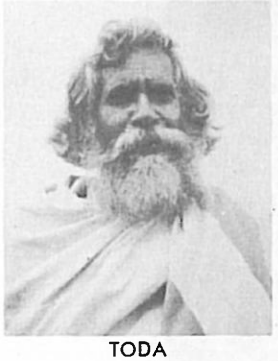
## PRINCIPAL LANGUAGES OF INDIA

These eleven are the mother tongues of over nine-tenths of the people of India.



TODA

SOUTHERN INDIANS

HYDERABAD NATIVE

MEDEK BELLES

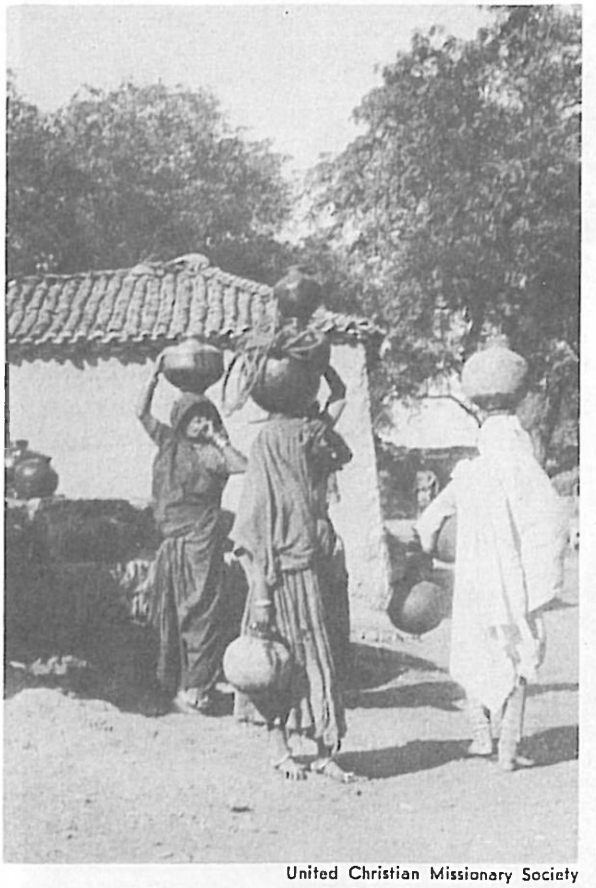
# The Village

*Rahm Lahl's home town, the village of Goalpoor, is a cluster of adobe houses pressed close together on a broad plain. The village rises a bit above the plain, for the present houses have been built on the leveled ruins of many others which, through the centuries, have served their purpose and then have crumbled.*

*Rahm Lahl entered the village along a winding road just wide enough for a bullock cart. When well into the town, he turned into a still more winding pathway just about four feet wide between adjoining courtyard walls. He followed its turnings for some fifty yards before entering the doorway of his own home.*

*The doorway opened directly into a small courtyard perhaps fifteen by twenty-five feet in size. Along one wall, two bullocks were tethered to stakes beside huge clay pots that served as their mangers. Three rope cots, on which the family would sleep in the open courtyard at night, hung now from wooden pegs in the adobe walls. The wives of Rahm Lahl's two sons bent over an open fire preparing the evening meal. His three grandchildren played in the narrow pathway outside the door with other children of the neighborhood. His eighteen-year-old son was out in the field weeding the pigeon peas. The other, twenty-one years old, was in the far corner of the courtyard chopping sorghum fodder into little pieces an inch long, preparing it for the bullocks' evening meal.*

Presbyterian Board of Foreign Missions

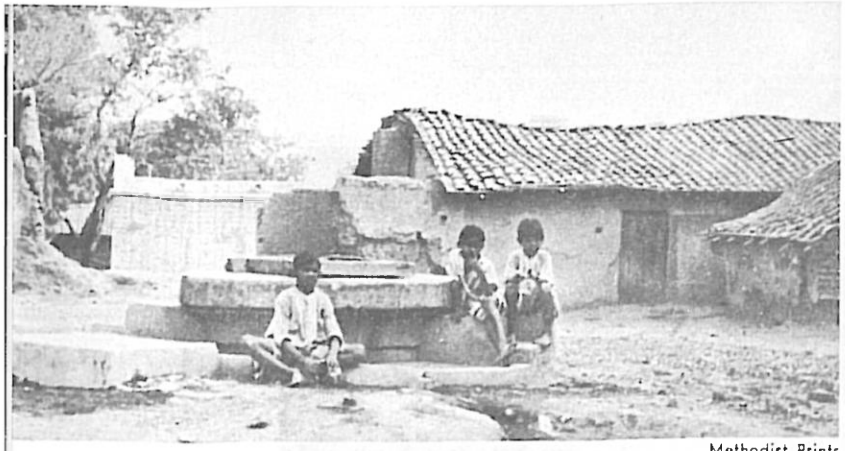


United Christian Missionary Society

**Carrying all the water needed for household use is hard work, but a chance to gossip at the village well lightens this daily task of the women.**

In North India the typical farmer has from two to five acres of land divided into five to fifteen tiny fields. These fields are scattered in all directions over the area surrounding his village. Each farmer's fields are scattered, in order that no one family in the village will have the use of all of the best soil. Each family has some good fields and some poor ones. The farmer carries on his work with the aid of two light bullocks, a hewn wooden plow with a steel tip, a weeding knife, and a little sickle.

Most of the time of the women of the village is spent in their own courtyards. It is their task to grind the grain into flour in a small stone mill, to cook the food for the family, to churn the butter and then to clarify it by allowing it to simmer slowly over the fire. Since the water supply of each household comes from the open well of the village, the women must carry water from the well to their homes several times each day.



Methodist Prints

The well is open to all—except the outcastes who may have to trudge a long distance for their water.

The tree-shaded pond is picturesque but not sanitary. Here clothes are washed and cattle are watered.

Henri Ferger

The heavy stand of wheat on this mission farm marks it as superior to most village crops.

## CASTE NEIGHBORHOODS

In most villages all of the families of a single caste live together in one section of the village — all of the Brahmans together, all of the gardeners together, all of the herdsmen together. There are also the outcastes who are not considered fit to live in the village at all. Thus, for example, the sweepers live in a group of huts twenty to fifty yards away from the rest of the village.

## THE VILLAGE POND

Most villages in North India have a pond that fills during the rainy season and empties slowly as the water is used during the winter. This pond, which is often called a tank, serves three purposes. It is the laundry; women from each family of most castes wash their families' clothes on a small stone slab at the edge of the pond. It is the watering-place for the livestock of the village. At the end of the winter, when the pond is almost dry, the mud at its bottom is formed into bricks to be used in repairing the houses and wells of the village.

## REGIONS OF FERTILITY

There are no sanitary facilities in the homes of the village; people simply go to the surrounding fields. As a result, the fields near each village are much more fertile than those farther away. Very often fields near a village support three crops each year, while those farther away support only one.

Many of the fields near a village are not larger than thirty by fifty feet. Farther from the village, fields are larger but seldom more than half an acre. Often when a father dies each of his fields is divided among his children. Thus, fields get smaller from generation to generation.

## THE COURTYARD

The courtyard is the center of family life. Along one side under the shelter of a grass-roofed porch is the little fireplace for cooking. In a corner are the large earthen jars where grains and spices are stored. Near by are the millstones between which the women of the family grind grain into flour fresh for each day's use. The livestock stand along the far wall, tethered to their round adobe mangers. Near them a wooden block is set flush with the ground. This is the chopping

block on which fodder or straw is cut into tiny pieces before being fed to the stock.

Only in the coldest weather does the family move inside into its two or three rooms to sleep. Most of the year the rope cots are set out in the courtyard in the evening. The only bedding consists of a rough sheet in the summertime and a cotton comforter in the winter.

## CULTIVATION

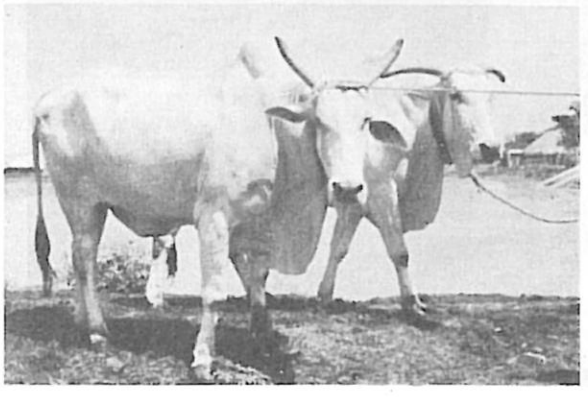
Cultivation is carried on by hand or with a steel-tipped wooden plow drawn by bullocks or by water buffaloes. Several crops are sown broadcast in the same field. Then the farmer and other members of his family move through the field slowly, sitting on their heels, cutting out the weeds one by one with a tool like a sharpened putty knife. When one crop is ready to be harvested, it is cut out from among the stalks of the other crops with a little hand sickle about five inches across. Grain to be threshed is spread out on an adobe threshing-floor and bullocks walk round and round on it until the grain comes loose from the chaff and straw.

## CATTLE

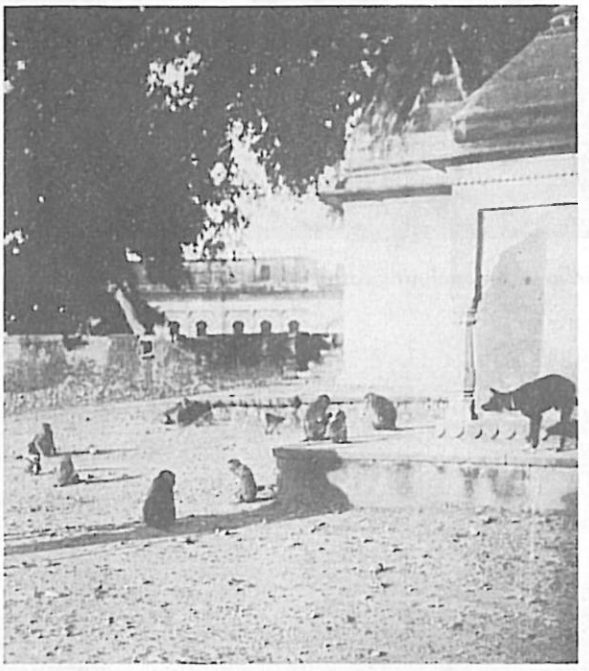
India has a fourth of all of the cattle in the world. To a Hindu all cattle are entitled to special respect. There are conflicting ideas as to why Hindus revere cows so highly. An obvious explanation would be that they have observed how milk improves the diet of people, so have come to revere the cow as the source of milk. (But milch buffaloes and milch goats do not share this prestige.)

It would be possible to increase the milk production of Indian cattle greatly by careful breeding. But a change in attitude on the part of the Hindu would be required before he could treat the cow as an economic resource. The idea of reverence for cattle must give way to greater reverence for *people*, so that cattle are manipulated as a resource for better human health. This requires both a change in religious attitude and technical progress in animal husbandry.

Indian cattle, properly bred, produce excellent stock.



Henri Ferger



Which are more important, people or animals? Ten monkeys and a scavenging dog can eat up a lot of food that children need.

## PREDATORY ANIMALS

A great deal of the production of the fields each year is consumed by predatory animals and birds. Monkeys, green parrots, and rats are the chief offenders in North India. The Hindu does not believe in killing animals. This is tied up with his belief in transmigration, the idea that when a person dies his soul is reborn into a person of another caste or into another form of life. Thus each animal and bird roving the plains has a soul just as a person does. A particular parrot may house the soul of a departed ancestor. To believe that one may oneself be reborn as a dog keeps one from killing dogs.

Some also believe that God is in each creature, hence that all life is sacred. This is a major emphasis of reformed sects of Hinduism.

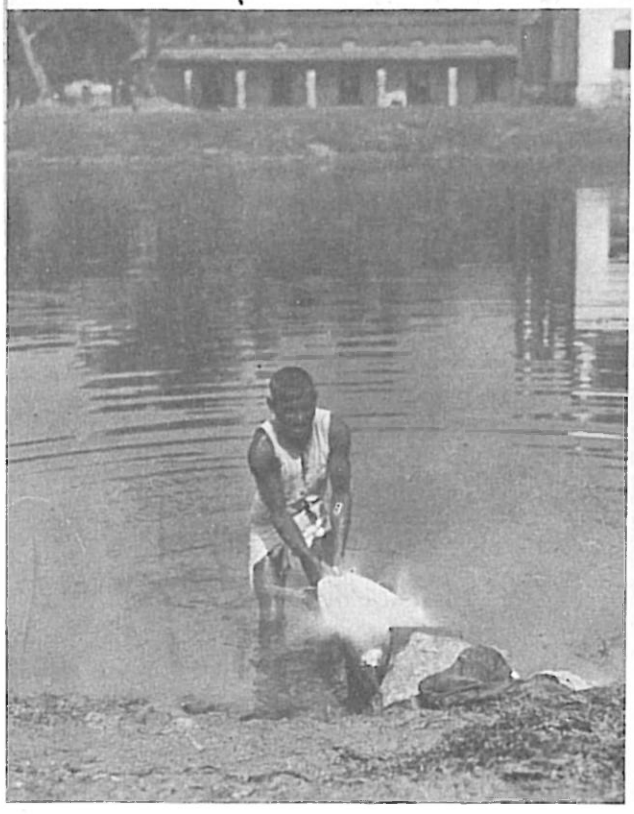
To supplant this attitude with the faith that God has given man dominion over the birds of the air, the beasts of the field, and the fish of the sea alters the situation completely. It makes it possible to dispose of the monkeys that have been eating the wheat, thereby saving the food for one's underfed children. If man really exercised dominion over the green parrots of India, the food supply would be appreciably increased.

Methodist Prints

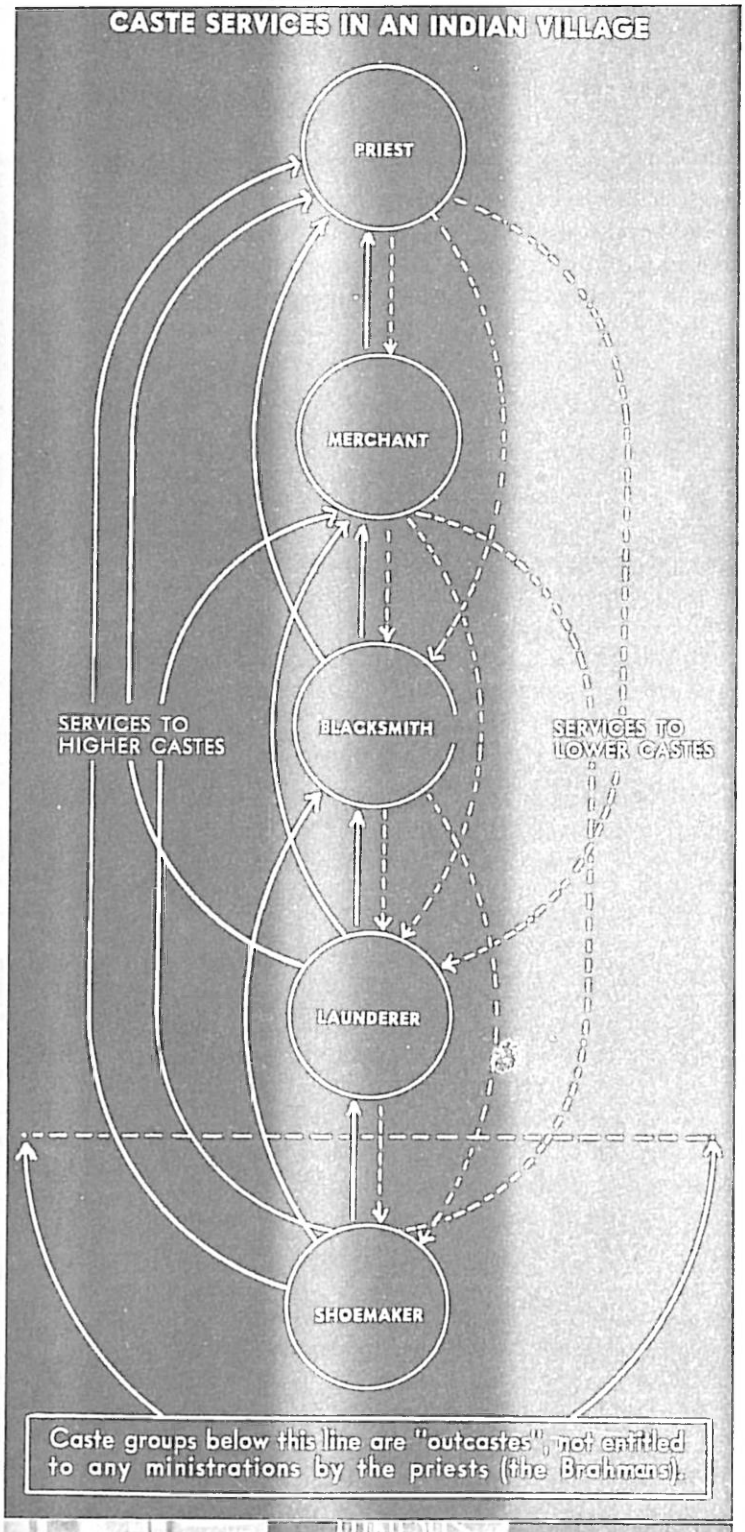
The village barber follows an ancient profession.

R. Ben Gullison

This tailor's ancestors were tailors too.



For generations the *dhobi* has washed clothes here.

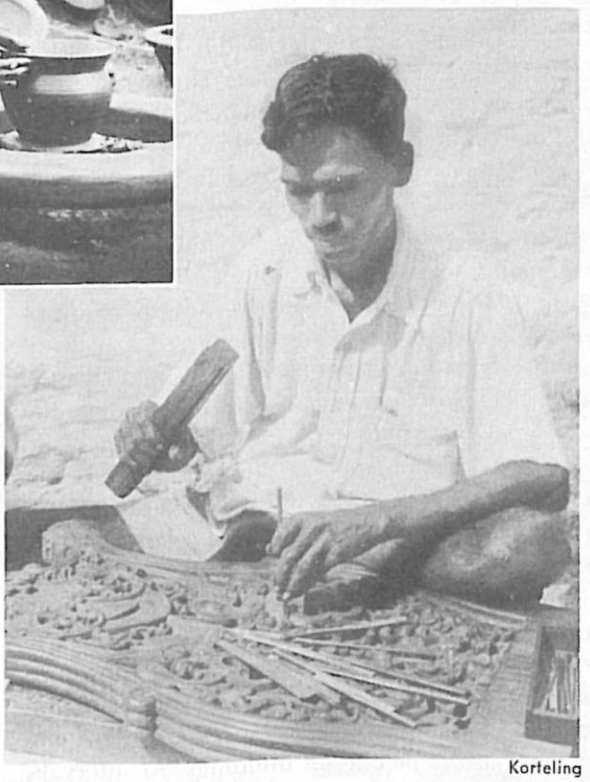



R. Ben Gullison

Deft fingers shape the clay as the potter's wheel whirls, and trained hands carve wooden panels. To learn to live in the modern world while conserving old skills requires great adaptability.

## THE CRAFTSMEN

Each village has a carpenter, a blacksmith, an oil-presser, a potter, a barber, a silversmith, a grain-parcher, and sometimes many other craftsmen among its residents. Usually each of these artisans has some land and farms a bit as well. But a family's importance in the village depends upon its craft. Since each kind of craft is a caste by itself, sons must follow their fathers in the same occupation, learning the trade by helping their fathers as boys. And persons of no other caste may usurp their place. Only carpenters may do the work of a carpenter. Only oil-pressers may press the oil from linseed, mustard, and peanuts.



Korteling

## MUTUAL HELPFULNESS IN THE VILLAGE

One phase of the caste system is that families of each caste have responsibilities to families belonging to other castes. When a farmer needs a new plow, the carpenter and blacksmith make it for him. The barber shaves the men of different castes at intervals varying with the position of each man in the scale of castes. He shaves the priest often, the launderer seldom. This inequality in exchange is general; lower castes receive fewer services than do the higher, and they receive them less often.

For many of these services within the village, there is no cash payment. The services of men of other castes are one's compensation. Thus, the different castes serve each other according to a traditional pattern. This is known as the *jajmani* system. It is visualized in a simple form in the diagram on page 12. There are many more than these five castes. Most rural villages have from five to forty of India's hundreds of different castes represented within their bounds. Many outcaste groups stand lower than the shoemakers. But the principle of exchange of services is the same.

## ECONOMIC RESULTS OF BECOMING A CHRISTIAN

When a person in this village system of mutual helpfulness becomes a Christian, do you see what happens to his livelihood? He held his position in the village economy by virtue of his caste status as a Hindu. Since Christians do not believe in caste or have any place in it, becoming Christian cuts off a Hindu from the helpfulness of his neighbors that has made up most of his income. It puts him outside the village economic system.

This is one reason for the group movements of whole castes into Christianity. Since each caste has a monopoly of one necessary occupation in the village, if a whole caste becomes Christian as a body, the other people of the area have to let them keep their economic place in the village or go without that kind of service.

A line is drawn between the caste groups and those classified as "outcastes" when the nature of the work performed is considered degrading. Between castes above this line the responsibilities are of a contractual nature, whereas the responsibilities of castes above the line to those below the

line are at the discretion of the higher castes. If a member of a higher caste chooses to treat a member of an outcaste group harshly, there is nothing to prevent him from doing so.

The people of the villages of India are important, first, because they are people. Each of them is a human person, a child of God, with hopes, disappointments, fears, abilities. They are important, second, because there are so many of them. In this one country, eighty-five out of every one hundred people live in the villages. India, therefore, cannot rise very high unless the people of the villages develop. *One-sixth of all the people of the world live in Indian villages.* For this reason, the maturity and wisdom of the people of the Indian villages will be a large item in the future welfare of all the world.

Congregations of Christians range all the way from single families in non-Christian villages to whole villages of Christians. There are, however, very few villages in which everyone declares himself a Christian. In few instances are there employed pastors or church buildings. At intervals, conferences are held to teach church elders how to lead their congregations in worship. Sometimes local Christian teachers assume the leadership. Often an adobe platform around the trunk of a big tree is reserved for Christian worship. More often the village group meets in the courtyard of one of the homes. The preacher-teacher makes periodic visits and leads in worship. The supervising evangelistic missionary visits as many village congregations as he can, usually leading them in worship while he is there.

The great majority of the Christians of India are in these little village groups. It is only as they carry the good news to others in their own villages that they can be strong enough to be fully independent of outside help.

Methodist Prints

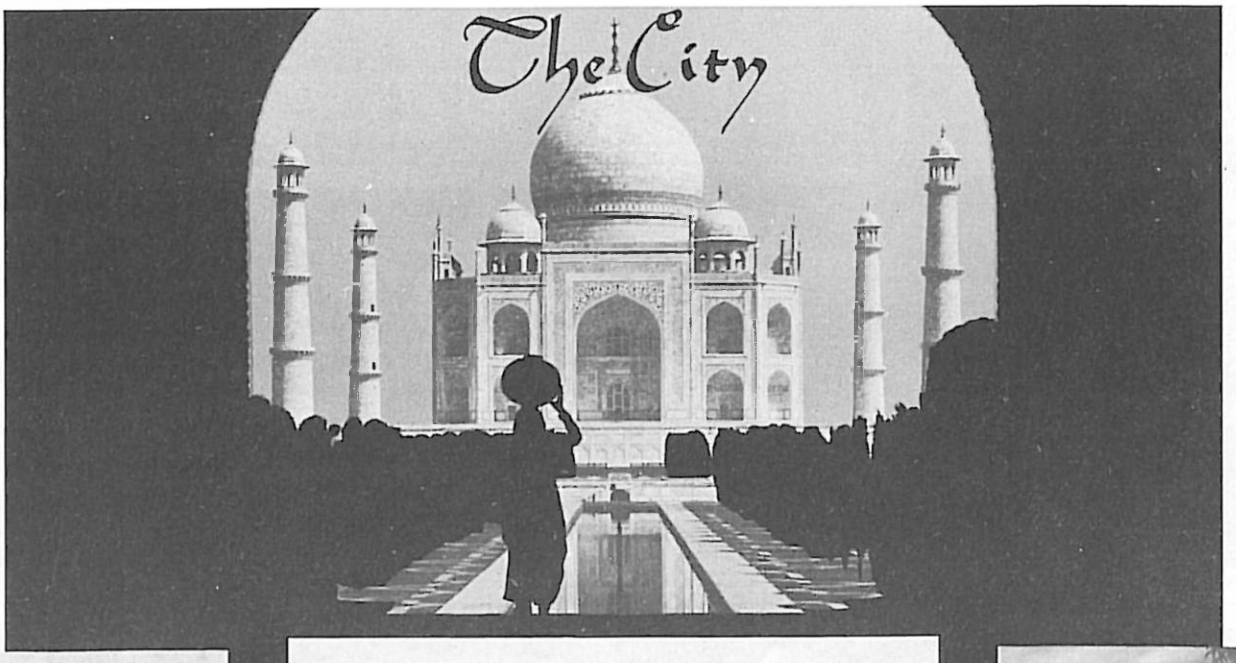
Henri Ferger

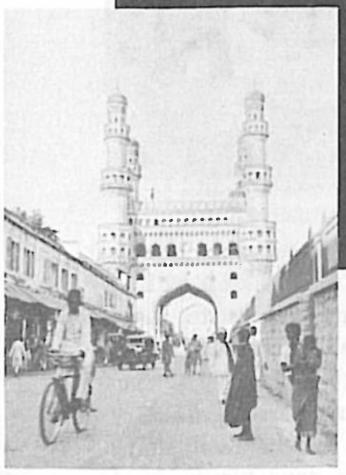
Father learned to read when grown up; baby will have a better start.

Gov't of India Information Services

There is always time in an Indian village to listen to wandering musicians and storytellers.

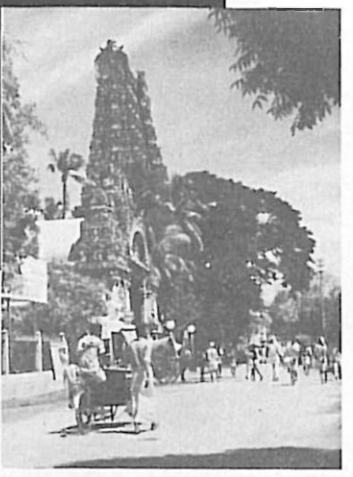
# The City





*For the most part, Rahm Lahl spends his evenings with his own family or with a few caste-fellows of the village. But occasionally a visitor is present, telling stories of his life in the city. This is most likely to occur at sowing or harvest time, for then most of the men who have left the village for jobs in the city come home to help with the urgent field work. Until farmers have better tools and implements and learn better methods of farming, most of adult India will have to work in the fields during the critical seasons.*

*Those who work in city factories still count the village their home, often leaving their families there while working for wages in the city.*



Most of India is rural, but the nation also has great cities. These cities are made great by their schools, their trade, and their manufacturing.

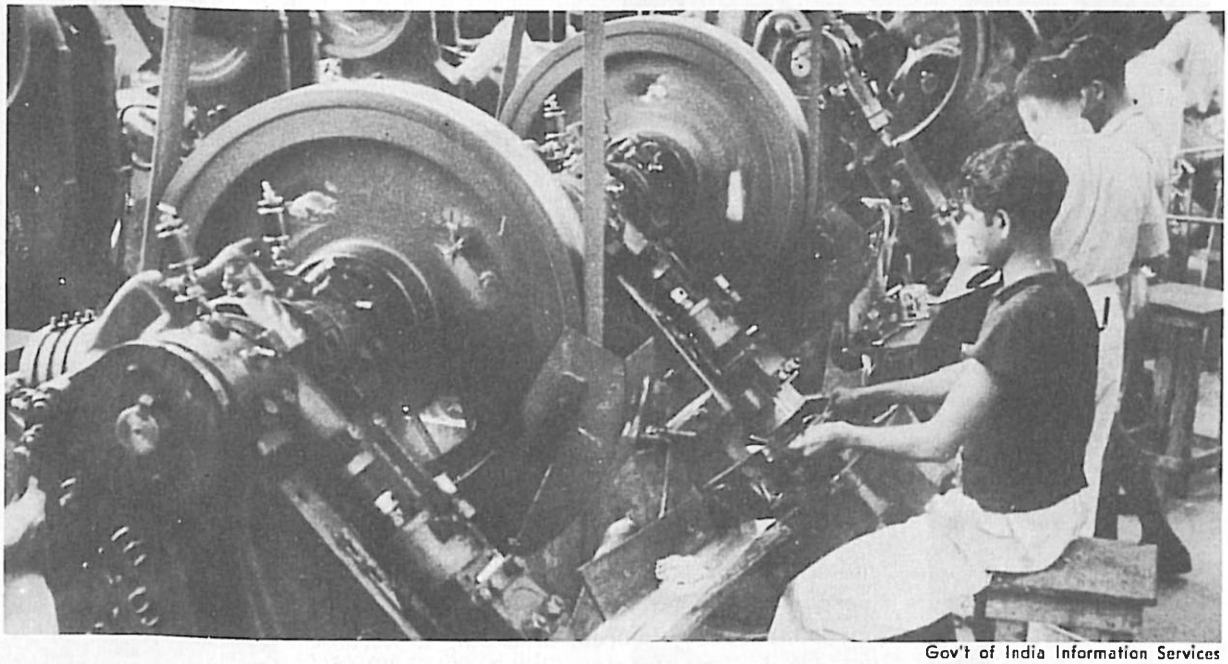
*Calcutta* is the largest city of India, with a population of 2,108,891 according to the 1941 census. It is a port city first. Tea comes down from Assam to its docks. Ships are loaded high with raw jute fiber and also with burlap and gunny bags woven from jute in mills just up the Hooghly River. In the years before the war, considerable quantities of imports from Japan, as well as from Europe and America, landed here.

*Bombay* is second largest, with 1,489,883 people in 1941. Being closer to Europe than Calcutta, it is more modern in many ways. Bombay, too, is a great port with a variety of trade. In addition it is a great cotton-milling center. Raw cotton comes to Bombay from the north and from the east. From it finished goods are sent throughout India and exported to other lands.

*Madras,* whose population in 1941 was 771,481, is the metropolitan center of South India. Through its harbor, this city handles an increasing amount of shipping. Manufacturing and political and cultural leadership add to its prestige.

Inland there are a score or more of important cities: the provincial and state capitals such as Lahore, Mysore, Nagpur, Lucknow, and Hyderabad (Deccan); the manufacturing cities like Ahmedabad (cotton), Cawnpore (cotton and leather), and Jamshedpur (steel); and cities of varied cultural and political interests such as Allahabad, Benares, and Poona.

The fact that most of India is in the villages must not conceal the importance of the cities of the land, where forty-five million people live. While noting the tremendous problem of illiteracy, we should remember that there are a very large number of well-trained, highly cultured Indians.



Gov't of India Information Services

Many Indians began to work in factories during the war.

Methodist Prints

Skidmore Memorial School, Madras

Methodist Prints

Isabella Thoburn College, Lucknow

## INFLUENCE OF WORLD WAR II

The war brought new importance to these cities. India was the supply and distribution center for Allied armies in the Far East. New factories were built to supply all sorts of military equipment short of heavy mechanized units. Experience in these factories gave hundreds of thousands of Indians new training in mechanical and managerial skills. These are sure to be turned to peacetime manufacturing under Indian initiative.

## COLLEGES AND UNIVERSITIES

The cities of India are dotted with colleges and universities. Some of these are state operated; others have private boards of directors, often aided by government appropriations. Many of them are Christian. Some of these Christian colleges, such as St. Paul in Calcutta, Forman Christian College in Lahore, Wilson College in Bombay, and Madras Christian College, have become honored and influential institutions in their own sections of the country. Just now the Christian movement is uniting in the development and expansion of two all-India colleges: the Christian Medical College at Vellore in Madras and the Allahabad Agricultural Institute, the Christian college for rural life just outside Allahabad.

## MODERN INDIA

In spite of the fact that her great industry is agriculture, before the war India ranked eighth among the countries of the world in manufacturing. She will probably rank higher in these immediate postwar years.

The largest steel mill in the British Empire is in India. It was developed entirely by Indian finance, employing American technicians until Indians were trained.

The cotton and jute manufacturing industries are now largely in Indian hands.

A growing paper industry, utilizing the resources of Indian forests, supplies most of the needs of the country.

Sugar refining is one of the important industries of India, which leads the world in the production of sugar cane.

The Indian motion picture industry produces sound films in at least a dozen languages.

Two new industries are aircraft and shipbuilding and ship repairs. During the war, airport facilities developed rapidly and the Indian Air Force expanded by leaps and bounds.

Every city of over 100,000 population has at least one book publishing firm.

Libraries, museums, parks, and playgrounds are gradually being developed by municipal governments.

## CULTURAL REBIRTH

India, chiefly in the cities, is alive today with new ideas, new energy, and new discrimination in winnowing old traditions.

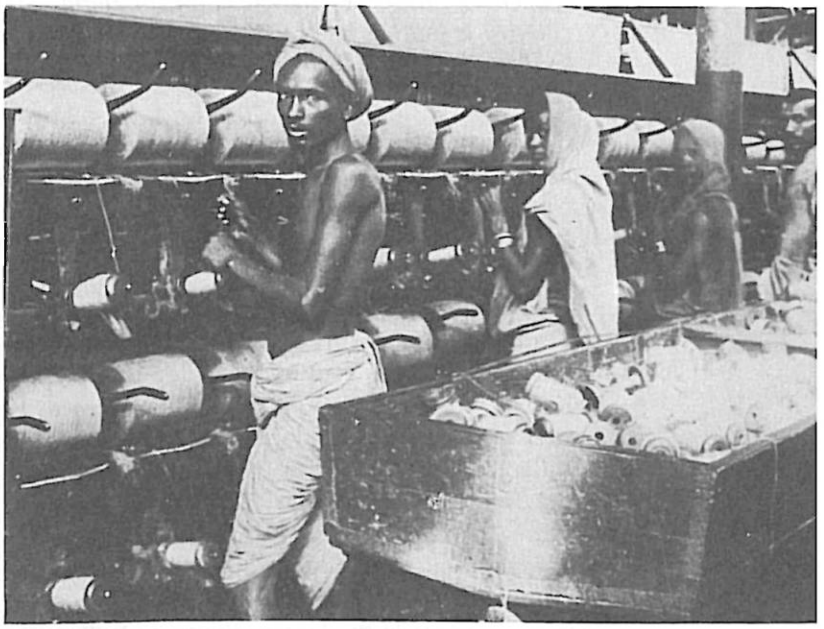
The "Bengal Renaissance" is the joint product of hundreds of new writers and new artists. *Shantiniketan*, the school founded by Rabindranath Tagore, is a center of this movement.

New periodicals carrying social, economic, and political essays and serious fiction are springing up in many languages all across India.

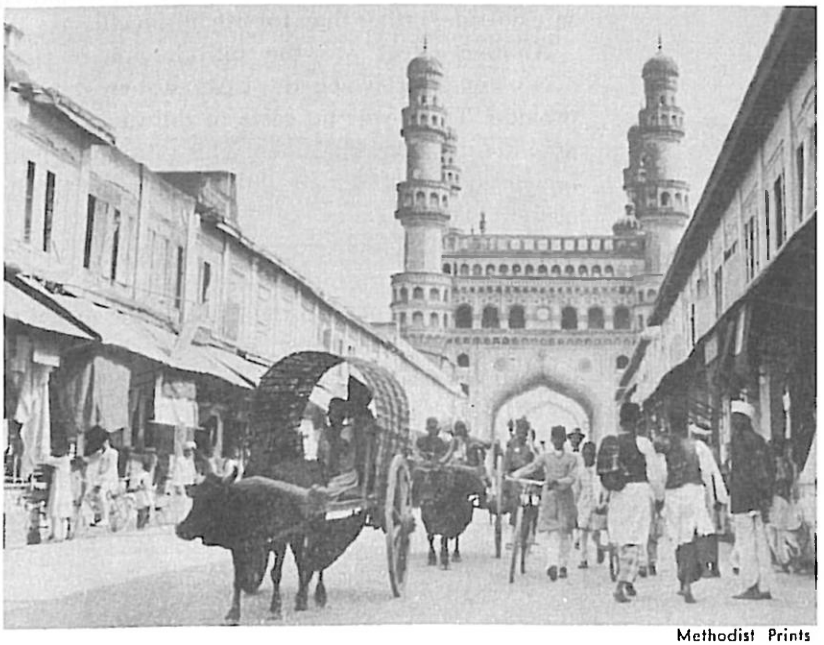
Rabindranath Tagore

Gov't of India Information Services

Victoria railroad station in Bombay shows a combination of East and West that is typical of India's cities.



The gunny sack your potatoes came in may have been woven in an Indian jute mill.



Methodist Prints

Although Hyderabad looks like a storybook city, it is a center of busy modern life.

# Becoming a Nation

*Occasionally Rahm Lahl goes to a fair. Starting early in the morning, he may trudge ten to twelve miles along dusty roads, or the whole family may go together in a bullock cart. There are cattle fairs, pig fairs, and goat fairs. Part of any fair will be commercial – buying and selling. Part of every fair is religious, with an opportunity for worship at some holy place.*

*Every fair also has amusements – side shows, trained bears, and small, crude ferris wheels. And today every fair has patriotic flags and political speeches. The pace is quickening in India. The country is finding itself. Rahm Lahl is beginning to think of himself as a citizen of India, not just a farmer of Goalpoor.*

India remained a land of self-sufficient villages longer than the countries of Europe and America. Now she is becoming a nation.

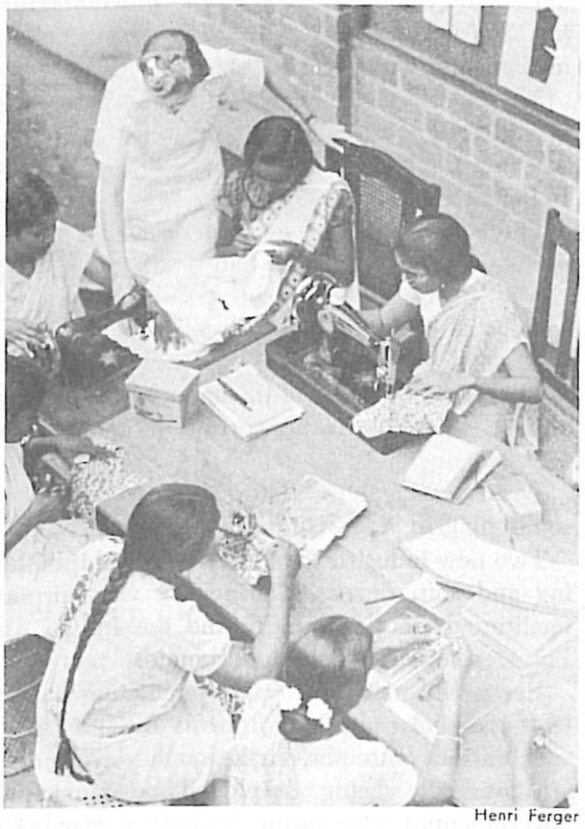
## INCREASING TRADE

One cause for the change is increasing trade. Trading companies from Europe entered India in the seventeenth century, chiefly to purchase Indian woven goods and other specialties to be sold as luxury articles in Europe. British rule in India was an outcome of this trade. Later, with the industrial revolution in Europe, India became a source of raw cotton, raw jute, indigo dyes, and oil seeds for European commerce, and some of the factory-woven cloth began to appear in the markets of the larger villages in India.

One effect of this was to change the life of the village. Farmers learned to raise certain crops for sale outside, rather than for use in the village.

Another effect was the introduction of new occupations for which the caste system did not provide. There was no caste of railway firemen, no caste of radio repairmen. This introduction of new occupations weakened the rigid organization of the village.

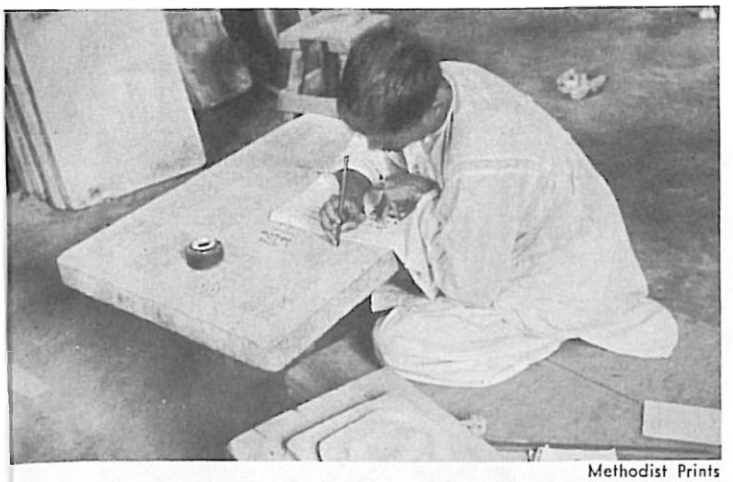
As people began to travel by train and bus they could not maintain their caste restrictions. Often a traveler could not tell the caste of the man sitting next to him. Ideas began to go back and forth with travelers. These contacts and ideas drew the country together.



Henri Ferger

If you think sewing machines and saris do not go together you do not know Indian school girls.


The orthodox Hindu still will go thirsty rather than accept water from one of lower caste, but for many caste is giving way before modern conditions.



Methodist Prints

Books in Urdu are printed by a lithographic process from stones lettered by hand with a special crayon.

Mahatma Gandhi

Jawaharlal Nehru

Sarojini Naidu

Gov't of India Information Services

## UNIFORM EDUCATION

Another unifying force has been education. In the old days the only teachers were the local Brahmans and the Moslem scribes, and only a few children were admitted to their classes. Later, uniform rule was established over whole provinces, and western courses of instruction were introduced. As a result young people all over India began to think differently from their parents and more like one another. This drew them together.

Though it may seem odd, many of the ideas of freedom, of independence, of individual self-respect back of the present demand for freedom from British rule were spread throughout India by the system of education sponsored by the British themselves. Indian high school and college students were required to read Ruskin, Carlyle, Macaulay, and other English political and social philosophers. They took to heart some of what they read.

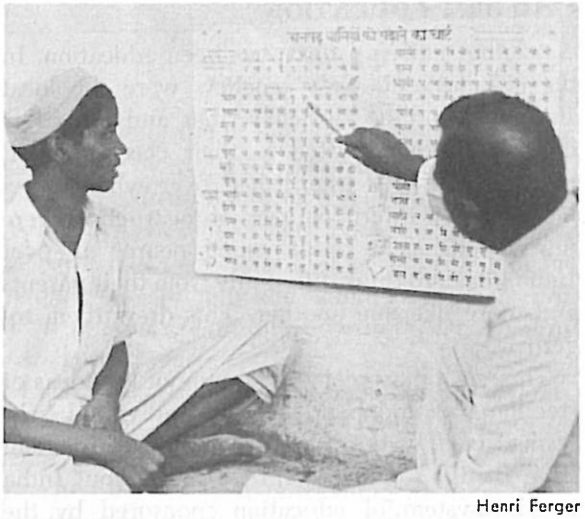
## DESIRE FOR FREEDOM

Indians disagree on why they want freedom from British political influence, but they are unified by their desire for self-rule. They disagree about what kind of country they want a free India to be, but they are united in wanting freedom. Even in remote villages where few people read or write, where people know little of government beyond the authority of the local police, they want *swaraj*, "home rule."

Mahatma Gandhi is both the symbol and a major cause of this unity. The poor and the oppressed feel that he is their champion. Since he says *swaraj* is their right, they are demanding *swaraj*. Hundreds of thousands of well educated, experienced Indian men and women are prepared to assume leadership in the administration of a free nation.

Methodist Prints

Women are assuming important roles in the India that is coming into being, both in home life and in public affairs.



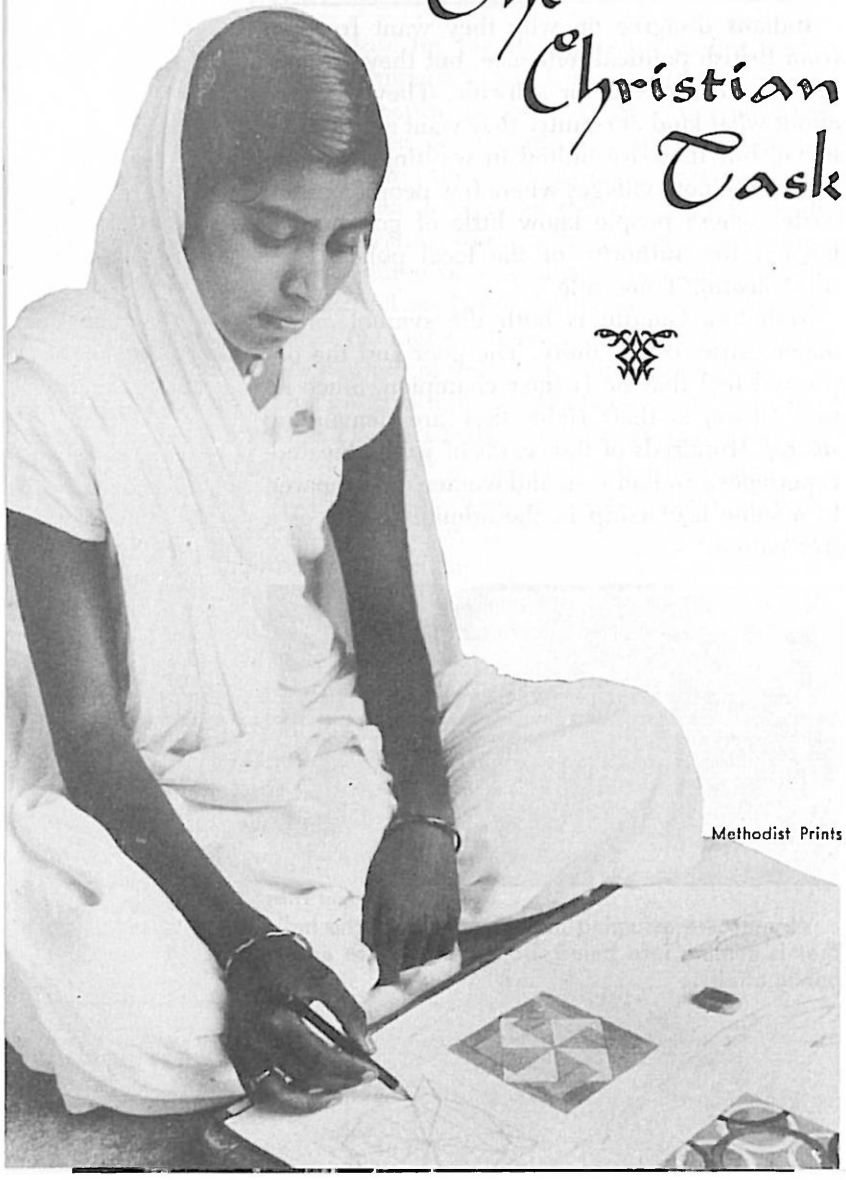
Henri Ferger

Christian teachers help to reduce illiteracy.

R. Ben Gullison

India needs many more Christian doctors.

# The Christian Task



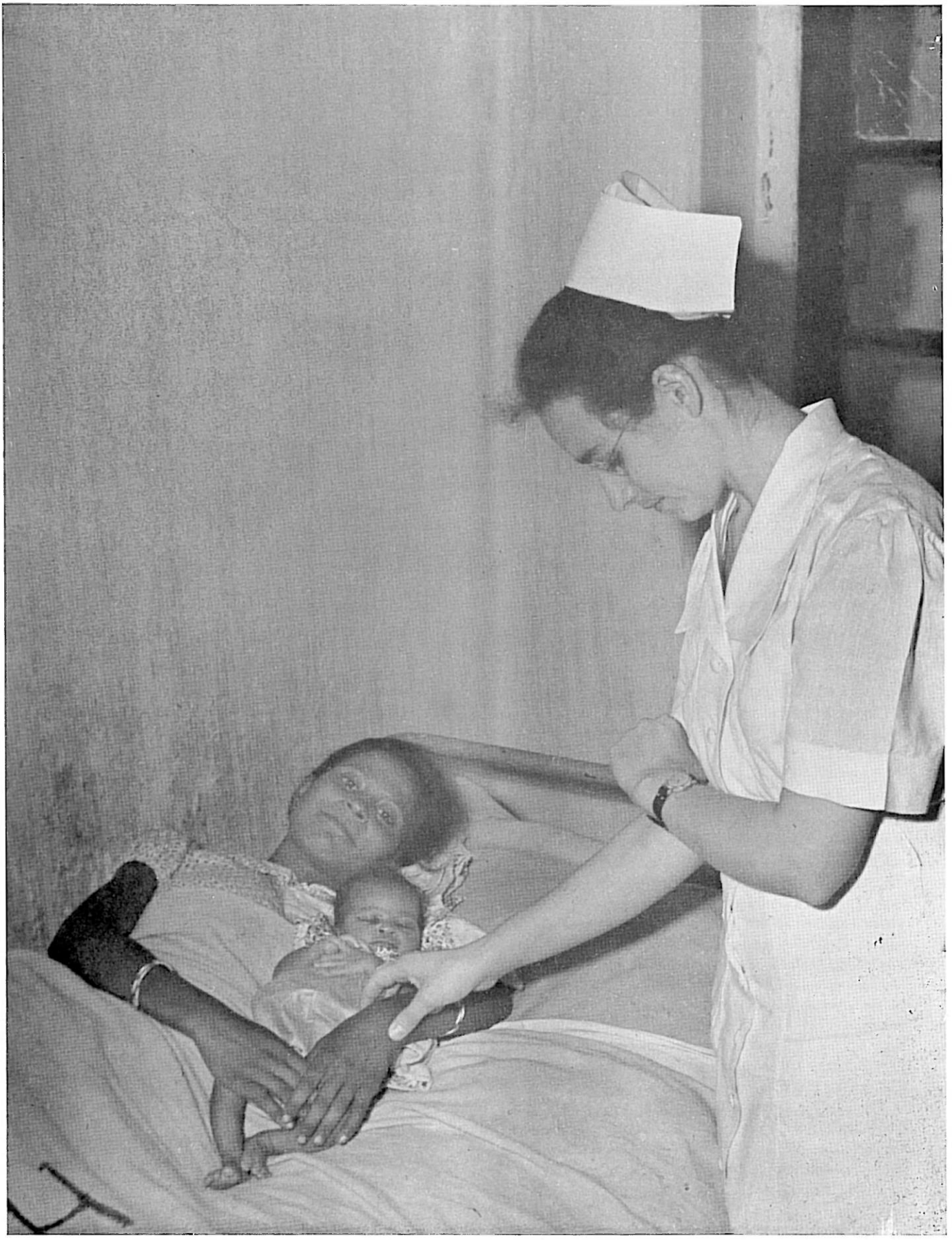
Methodist Prints

*Rahm Lahl's easygoing acceptance of his days is just about over. The rut his ancestors moved in for centuries is being washed out from under him. Caste restrictions are crumbling in the city and will inevitably become weaker in the villages. Industrialism is bringing new products, new occupations, new ideas. Better methods of agriculture that could triple production per farmer in India are already known. In the days just ahead, advancement will be made in solving the knotty problem of turning this knowledge into general practice.*

*Progress along all these lines was greatly accelerated by the war. Hundreds of thousands of Indian soldiers have been abroad and they have been well trained for many tasks. They have been adequately fed and protected from disease. They will never willingly go back to the poverty and disease of their forefathers.*

*Rahm Lahl's village of Goalpoor, whether it knows it or not, is about to be remade.*

Most of the leadership in these changes is coming from the Indian people themselves, who are taking their places as world citizens. It is coming from Indian educators and universities. It is coming from Indian politicians and political parties. It is coming from the reformed sects of Hinduism. It is coming from Indian scholars, artists, engineers, and business men. It is coming from Indian leaders of the Christian church — a church far more united than the denominations of those missionaries who are helping it come to birth.



"The love of Christ hath constrained us."

Helen Nickel and girls of Funk Memorial School.

GENERAL CONFERENCE MISSION IN INDIA

(Continued from page 11)

which under the Wiens' guidance became a popular center of boys' work. P. W. and Mathilda Penner came in 1908 to continue the work started by the Kroekers in Janjgir. The following year the Kroekers returned to South Russia. The second Mrs. P. A. Penner (Martha Richert) came with her husband, when he returned from his furlough, and soon found herself taking care of medical work. C. H. and Lulu Suckau came in 1909 and after several years of work in the Champa area opened the Korba mission station which gained a fairly large church membership the first year of its existence. In 1913 Ezra B. and Elizabeth Steiner came.

With the coming of World War I the first era, which is often called the chapter of pioneering, closed. New missionaries could not now be sent out. The fifteen missionaries of this first pioneering era have labored in India for an average of more than twenty years in contrast to the seven-year average for Protestant missionaries in general.

## Expansion 1918-1935

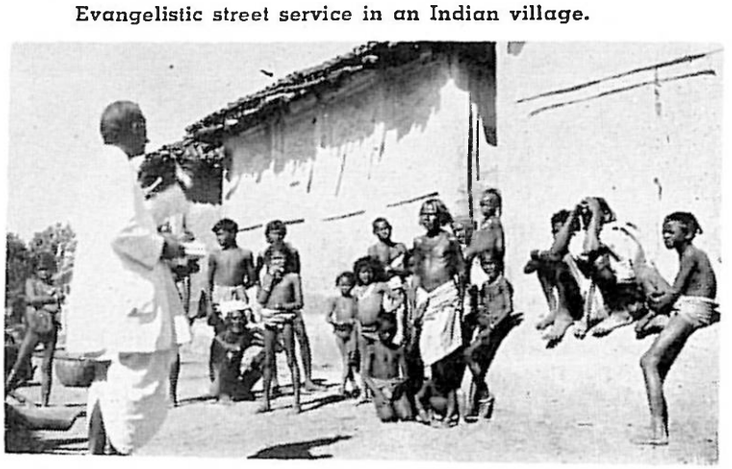
The second period of our mission work in India from the close of the first World War to the great depression can be called the time of rapid expansion and ingathering. The areas previously opened for mission work now grew fast. The leper home grew to five hundred and more inmates, of whom two-thirds to three-fourth accepted Christ. P. A. Penner baptized some fifteen hundred souls in the leper home. The Jagdeeshpur work was begun in the post-World War I era and grew rapidly. In contrast to the opening of other stations, this work in the Jagdeeshpur area was started by an illiterate Indian Christian, by the name of Gopal. The Steiners traveled in this area in order to survey this new field, and to preach the Gospel to non-Christians. When they were about to leave, a man came running to them and said: "I am a Christian. I am Gopal. I and my friend with our families live in Sukri village. Come and visit us." What followed is a long and beautiful story; but in short, Steiner went to visit Gopal and his friend; he also found that there were eight other families who because of Gopal's testimony were ready to accept Christ. Thus the great work in the Jagdeeshpur area started. The General Conference has here some twenty-five hundred baptized Christians, and some fifteen hundred children and young people not yet members of the church.

Five years after Gopal invited the missionaries, the mission station Jagdeeshpur was opened. During these years the missionaries from the older stations, especially the Wiens' from Mauhadih station, travelled in this area, strengthening the Christians, and receiving more and more into the Christian church. By the time the Jagdeeshpur mission station was opened there were Christians in more than fifty villages in that area, since increased to some one hundred and thirty villages.

The schools for the children of Indian Christians also grew rapidly. A few small primary schools were started earlier, but now many more were opened. The schools in Janjgir and Mauhadih became intermediate schools (grade 5, 6, 7), which was quite an advance. Christians from the new Jagdeeshpur area started to send their children to the schools in Janjgir and Mauhadih. That these Christians were willing to send their children to the school some fifty miles away, was the fruit of intensive work by the missionaries, especially P. J. Wiens. He traveled on his bicycle during the very hottest part of the year, forty miles from his home, from village to village, urging parents to send their children. The parents were afraid to send their children so far away, and their fears had a good basis, too. One of our evangelists of the area told me this story: "Our son was sent to the boy' school in Mauhadih and our two daughters to the girls' school in Janjgir. One day a messenger came running and said, 'Cholera has broken out in the Mauhadih area and your son is dead.' As we lamented our son's death another runner came and said: 'Cholera has broken out in the Janjgir area, and both your daughters are dead.' And then I sat down and read the book of Job." Yet the willingness to send their children to school increased.

The doctors, Harvey and Ella Bauman, and Herbert and Hilda Dester, came to the field and medical work rose speedily to a high level of efficiency and became fruitful also in the spiritual realm. Hospitals, one in Champa and one in Jagdeeshpur, were established which have grown to be almost as fully equipped as a standard

Evangelistic street service in an Indian village.



American hospital. Thousands of people have received relief from their physical ailments, and have also received the good news of salvation in Christ.

After World War I a Bible school was established in which many young people have been prepared to be effective church workers and witnesses for Christ to non-Christians. An annual five- to six- weeks special Bible course was also begun in this period. In these courses one book of the Old Testament and one of the New Testament is studied each year.

All these phases of work: opening a new station, establishing the Bible school, starting annual Bible courses, increasing educational opportunities for all, the development of medical work, the expansion of the leper home, and the rapid growth of church membership, have done very much in making this mission in India a large undertaking. The workers who have come to the India mission field in this period of time are: Martha Burkhalter, Noah and Adah Burkhalter, S. T. and Metta Moyer, Loretta Lehman, Clara Kuehney, F. J. and Anna Isaac, John and Elizabeth Thiessen, Paul Wenger, Mary Burkhardt, J. R. and Christina Duerksen, Harvey and Ella Bauman, M.D., H. E. Dester, M.D., and wife Hilda, Augusta Schmidt, William and Pauline Unruh, Helen Nickel and Johanna Schmidt. These twenty-four workers have now worked an average of twenty-four years each and sixteen of this group are still in the work.

## Consolidation—1935-1950

This is the era of the consolidation and rooting in of the Christian church in India. The whole Christian community of over six thousand souls in the General Conference Mennonite mission field has been divided into eleven organized churches. All these eleven churches are now shepherded by Indian pastors (elders). The missionary, however, is there to help, encourage, suggest, and to continue bringing the good news of the Gospel to the non-Christians, of whom there are still over one million in the General Conference Mennonite mission field in India.

Church membership is at present over four thousand. There are, besides, over two thousand children and young people in the homes of our Christians who are not yet members of the Christian church.

The above-mentioned eleven churches have their own home missions organization and have employed their own workers, including a pastor, in their home missions field. This home mission work is managed and financed entirely by the home missions board of the eleven churches. Besides this home mission work the Christians increased in evangelistic zeal in their own neighborhoods. A certain percentage of church work, such as supporting the pastors, providing a part of the budget for primary schools, supporting some evangelists, etc., is now shouldered by the Indian churches.

(Old) Mennonite Christian Academy at Dhamtari.

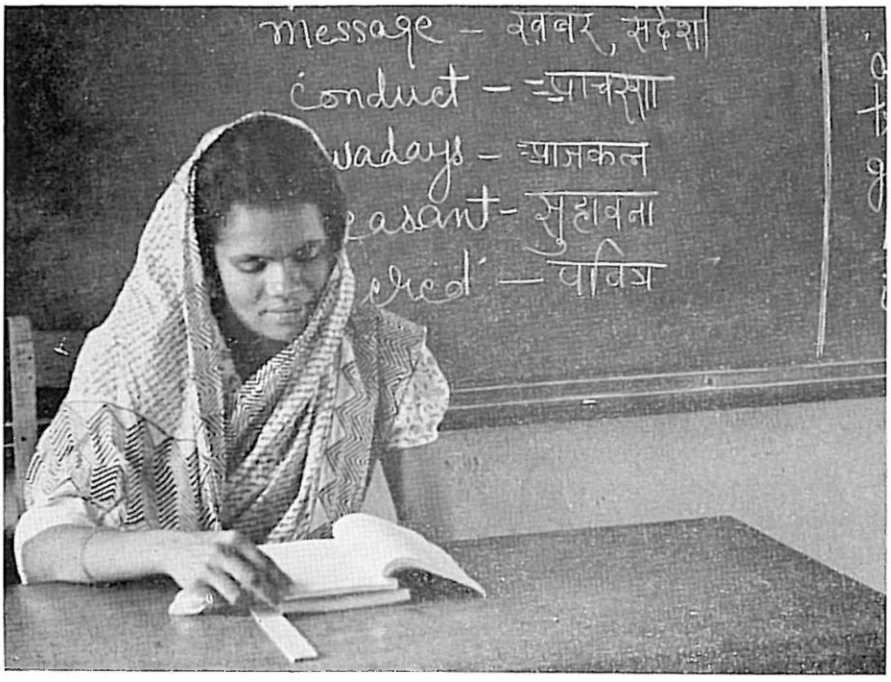
General Conference missionaries and families, 1940.

The Bible school has grown to have some sixty students. The general schools have also grown in standard and numbers. The girls' school in Janjgir is a full middle school; and the co-educational school in Jagdeeshpur is a full high school with strong departments in agriculture and gardening, poultry, carpentry, weaving, sewing and fine art needle work, and printing. Normal school courses for prospective teachers, and teacher's refresher courses have often been conducted.

Missionaries who have come to the India field since 1935 are the following: Eva Pauls, Aron and Kathryn Jantzen, Edgar Frank, Orlando and Vernelle Waltner, Harold and Ruth Ratzlaff, Alida Schrag, Eleanor Schmidt, Curt and Olga Claassen, Anne Penner, Lubin and Matilda Jantzen, Willard and Selma Unruh, Gladys Claassen, Melva Lehman, Leona Cressman, Eddie and Ramoth Burkhalter, Erwin Schrag, Marie Duerksen and Helen Kornelsen.

Altogether there are thirty-nine American workers on the General Conference India field, including those on furlough. All these thirty-nine have as their chief and foremost aim and passion to make Christ known in India, and point out the way of salvation in Christ to India's people. Fifteen of the thirty-nine are entirely in the ministry, seven are in medical work, six are in general school work, and three in Bible school work. Two are caretakers of orphanages and boarding homes, two are caretakers of the leper home, three are in building and mechanical work and one is accountant.

In spite of a goodly number of missionaries, and an even larger number of Indian workers in the field, the need for more workers and the ever-growing need of backing the cause in sympathetic understanding, intercession, and support is ever before us.




(Left and extreme right) Mennonite sponsored mission schools taught by Indian Christians.

# Dhamtari Men

BY PAUL

ON November 22, 1899, a train of oxcarts carrying tents and other supplies passed slowly through the town of Dhamtari in the Central Provinces of India. Curious eyes watched them, for the first cart carried two white sahibs and a memsahib. The sick and the starving by the roadside hoped that these foreigners might have medicines and food for them. And so they kept on watching as the cart turned off to the right on the west side of town and proceeded to set up camp in a mango grove.

The strangers were weary, for they had traveled on this jolting cart from Raipur, a railroad town fifty miles to the north. It was a long train of events which had brought them to Raipur. Two years before, George Lambert, a Mennonite of Elkhart, Indiana, in America, had traveled through India, and had seen there the ravages of famine. On his return home, his story brought an immediate response in donations of grain, which Lambert went back to India to distribute.

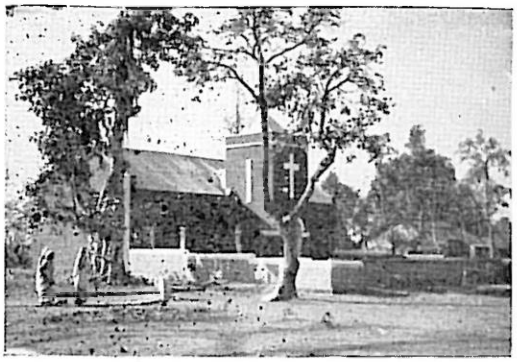
However, the Mennonite people at this time were in a mood to do more to India than merely to send food. They were experiencing an awakening which included an aroused conscience on the subject of foreign missions. Did not the physical need in India constitute also an open door for mission work? A group of those who thought so, including a number of influential young leaders, met one November night in 1898 at the Prairie Street Church in Elkhart and sought the will of the Lord. They were clearly led to appoint J. A. Ressler and W. B. Page, M.D., as the first foreign missionaries of the (Old) Mennonite Church.

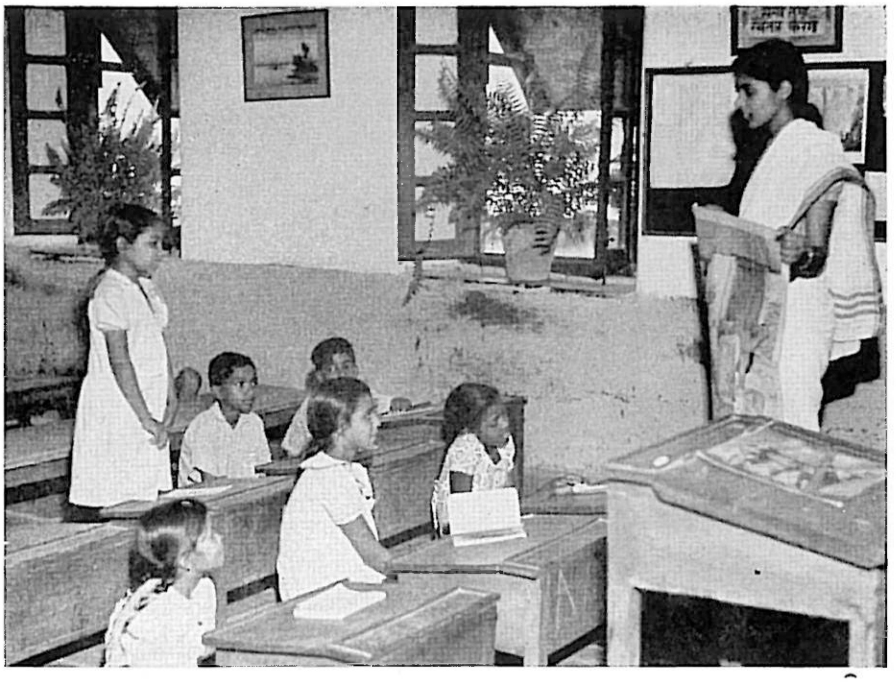
## Past and Present

On March 24, 1899, these missionaries landed at Bombay with $1,000 and instructions to find a field that was needy and not already occupied by a mission. For eight months they searched. Many locations were recommended, investigated, and rejected, most of them because there was already some mission work afoot there. Finally their journeyings brought them to Raipur, where they assembled an oxcart train to penetrate the great region to the south. Thus it was that they came to Dhamtari.

That night as the darkness settled down and the curious watchers withdrew, the missionaries knelt in earnest prayer. Was this area, relatively accessible, and yet needy and unoccupied, the one to which the Lord was leading? They were impressed that it was. Within a short time they had obtained nine acres of ground on the same side of town where they had camped. Here they began to build what is now the Sunderganj compound. All the later developments of the mission spread out from this center. The oxtrain had stopped to camp that night in a propitious spot.

On November 22, 1949, all was in readiness for the jubilee program celebrating the fiftieth anniversary of the arrival of these first missionaries at Dhamtari. A tent had been erected in the mango grove where that first camp had been established. At the Sunderganj Church a large crowd of Christian people and their children were assembling. Here were represented the various congregations of the conference. Practically all the missionaries on the field were there, also two fraternal delegates from the church in America, and representatives from a number of neighboring missions. All wore golden yellow ribbons announcing the jubilee occasion. A procession was formed, congregation by congregation, and at a given signal began to march around the compound to the tent under the mango tree. A large banner at the head of the procession stretched across the road, proclaiming the motive of this fifty years of mission work: "The love of Christ constraineth us." Many of the congregations carried smaller banners. "Hold the fort, for I am coming," they sang as they marched. Past the primary school they





(Left) Sankra and (above) Dondi churches, some fruits of fifty years of labor at Dhamtari mission.

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went, past the south and north bungalows, past the municipal high school, the former carpentry school, the middle school, the senior hostel and the Christian academy bungalow, and finally past the masters' residences to the tent. Eight hundred strong they marched, clean, healthy, Christian people, with happy faces and clear voices singing their loyalty to Christ and His church. Along the line of march townspeople were watching, giving their silent tribute to a transformation which had been accomplished here. For these hundreds of Christians, these churches and institutions were the product of fifty years of mission work. The trickling stream of that oxcart caravan had become the mighty river of that Christian procession.

## Sowing the Seed

But let us look at the process which led from November 22, 1899, to November 22, 1949. First, there is an impressive list of about ninety missionaries from America who have made their contribution to the work. Some of them were here for only one term or less, for the difficulties of mission work result in many casualties, physical or otherwise. Some, such as Jacob Burkhard, Esther Lapp, Helena Friesen, M. C. Lapp, and C. D. Esch, gave their lives on the field. Every visitor to Dhamtari wants to see the row of graves "under the mango tree." Some, such as Sarah Lapp, George and Fannie Lapp, P. A. and Florence Friesen, and A. C. and Eva Brunk, were permitted to retire after a lifetime of service in the mission. Several, like E. E. Miller and J. D. Graber, were given positions of responsibility at home and so did not return to India. Some, of whom W. B. Page was the first, went home with broken health and could not return to missionary service. Four—Irene Lehman Weaver, John Friesen, Thelma Miller Groff, and Paul Kniss—grew up in India as children of missionaries and later returned with assignments of their own. At least seven were doctors, and eleven, nurses. Several others had a native ability and some training which enabled them, under the necessities of the field, to function almost as doctors. The majority of these missionaries were college graduates; almost all of the men were ordained to the ministry, either before they came, or on the field. The following served in the office of bishop: M. C. Lapp, P. A. Friesen, C. D. Esch, G. J. Lapp, J. D. Graber, J. N. Kaufman, and E. I. Weaver. These ninety people served as evangelists, pastors, teachers, administrators, builders, healers, general business men, and home-makers. They came to India from more than fifty different communities in America, representing practically every conference of the (Old) Mennonites and congregations in one or two other branches.

Of the ninety, thirty-three are on the field at the present time. Youth predominates, their average age being under forty. They work in ten different stations, all but two of them in the Dhamtari area of the Central Provinces. Those two have been newly established in Bihar, four hundred miles to the northeast. These missionaries have inherited the good results of their predecessors, and also their unsolved problems. They are pouring their efforts without stint into a forward-looking program of evangelistic outreach and church-building.

Those tents under the mango trees were soon replaced by orphanage buildings, a small hospital, and two bungalows. This was the beginning of a constant expansion in the physical plant of the mission. A growing work needed to be housed, and the missionaries were good builders. Today there are about a dozen church buildings, most of them beautifully and substantially built. The academy at Dhamtari has an adequate main building and a brand new home science building. There is a leper home and a hospital, with an elaborate extension now under construction. There are a half-dozen well equipped medical dispensaries. There are two middle schools and a number of primary school buildings. There are about sixteen

The Shantipur church of the Dhamtari Mennonite mission.

residence bungalows, most of them large and very comfortable in their conveniences. One other is now being built, and still another is being planned. There are buildings for the use of hostels and homes, and scores of houses for the use of mission employees. Construction for the most part is of brick, whose manufacture was often part of the building process. Thousands of dollars and no small portion of missionary time and energy during this half century have gone into the construction of a substantial physical plant.

Another type of need was cared for through the purchase and administration of the village of Balodgahan. Here Christian people could live in a Christian community of considerable size, and many have been enabled to buy their own land, so that the Balodgahan congregation is probably more stable economically than any other in the conference.

The care of widows, who are a particularly unfortunate class in India, began in 1911 and continues at present in the widows' industrial home at Balodgahan. During these years hundreds of women who could otherwise have been the victims of a cruel society have found here employment and a pleasant refuge. The very walls about their compound seem to speak of security and safety. For thirty years an old men's home was maintained on the Sunderganj compound to care for blind, crippled, and helpless men. A babies' home was also operated for ten years, and cared for as many as fifteen motherless babies at one time.

## Medical, Educational, and Evangelistic Efforts

On the level of physical services the medical work is in a class by itself, both because of its extent and because of the good it has done in relieving suffering, saving life, and creating good will toward the mission and an open mind to the Gospel. The first hospital was built and operated by Dr. Page at Sunderganj. After Page returned to America there was no doctor on the field until Dr. Esch arrived in 1910. In 1916 Florence Cooprider, the first lady physician, arrived, and the present hospital was erected at Baithena, on the north side of Dhamtari. As the traveler approaches the city on the main road from Raipur, or on the narrow-gauge railway, his eyes are attracted by the gleaming-white doctor's and nurses' bungalow, the compounders' hostel, the main administration building, the wards for patients, and the workers' houses. A new chapel is just being completed, and the walls for part of the enlarged hospital are up. J. G. Yoder, M.D., is in charge of the hospital at present. He is assisted by a young Indian doctor, two American nurses, and several compounders. Every week-day morning brings a large number of people to the clinic.

Medical services are dispensed also at Ghatula, where a nurse is in charge; at Sankra, the headquarters for a mobile leper clinic; at Balodgahan, Dondi, and Mohadi; and at Latehar, in Bihar, where there is also a nurse. At some of the dispensaries there are a few hospital beds, and the work is in charge of compounders trained in our compounders' training school at Baithena. At the present time plans are being made to put in a nurses' training course, also.

The leper home at Shantipur had its beginning when J. A. Ressler cooperated with the Dhamtari municipality in the early days of the mission in the care of lepers, of whom there are very many in India. But soon the entire work was turned over to the mission, together with a gift of land near the city. Here the work was conducted for many years. Many lepers were treated, and many became Christians and were baptized. But because the quarters were too small and there was not enough land for the necessary expansion, Shantipur Leper Homes was constructed four miles southwest of Dhamtari, and opened in 1924. Here there is a beautiful church building, hospital and administration buildings, and numerous cottages of residence for the leper patients. There is a school building, and a home for untainted children of lepers. This leper work is supported largely by the Mission to Lepers. But the spiritual ministry is entirely the responsibility of our mission.

The educational program of the mission has also seen a great development. In the first year, schools were started for the orphans. Soon there were schools to meet the needs of others in the communities. Today primary schools, the first four grades, serve the children around most of our stations, and there are additional village schools. Middle schools, giving three additional years' training, are conducted at Dhamtari and Balodgahan. Children from our Mennonite families in the various communities stay at hostels, the boys at Dhamtari and the girls at Balodgahan. Dhamtari Christian Academy had its beginning as an English school taken over from the town and serving many non-Christians from the bet-

ter classes of Dhamtari citizens. Since 1913 it has been a high school, and since 1934 has functioned in beautiful modern building. A home science building was dedicated in December, 1949. The academy has an excellent faculty, most of whom are Christians.

Since 1904 efforts have been made to train schoolteachers. A normal school was organized, and later was incorporated in the academy. The government recognized this training. During the recent scarcity of missionaries this course was discontinued, but steps are being taken to open it again. One of the total effects of the educational program is a literacy of 85 per cent among the church members, as against about the same percentage of illiteracy for India as a whole.

There have been various forms of industrial education in connection with the orphanages, the homes, and the schools. Girls were taught home-making, and boys were taught trades. A carpentry school flourished for a number of years, and was subsidized by the government. There was a girls' industrial school at Ghatula from 1929 to 1939, where girls were given practical training for home-making.

Since 1910 some formal training in Bible has been given. In 1916 a Bible school building was constructed at Ghatula. The Bible school was conducted there until 1931, when it was consolidated with the Dhamtari Christian Academy. Some Bible training is given to the students there. A few attend the General Conference Mennonite Bible school at Janjgir. Several have attended Bible schools and seminaries in South India and at Jubbulpore. One has just completed two years of study at Goshen College Biblical Seminary in America.

There has been constant activity in evangelism. Questions have often been raised as to whether the mission has been too much institutionalized. Those who have conducted the institutions would say that they, too, are evangelistic. But there are many mission activities that are solely and purely evangelistic. The missionaries at several stations can give themselves almost wholly to evangelism. All the stations have Indian Christians, Bible women and evangelists, who are supported by the mission so that they can use their time, day after day, in making Christian contacts and teaching Christian truth. In the winter season missionaries and Indian workers cooperate in touring the villages, conducting meetings, and doing personal work day after day. For thirty-five years an annual Christian workers' normal has been held to renew evangelistic enthusiasm and to increase efficiency.

Those first missionaries came to Dhamtari in a time of famine. Starvation and sickness stared at them from every side, and their work began with services given to these needy ones in the spirit of Christ. The mission has never gotten away from the need which must be supplied on the physical and economic level. Again and again these services have been fruitful on the spiritual level. Orphanage work was of great importance at the first, and at times since then. The greater part of the church membership today consists of the children and grandchildren of those first orphans.

Hospital of the Shantipur Leper Homes, Dhamtari field.

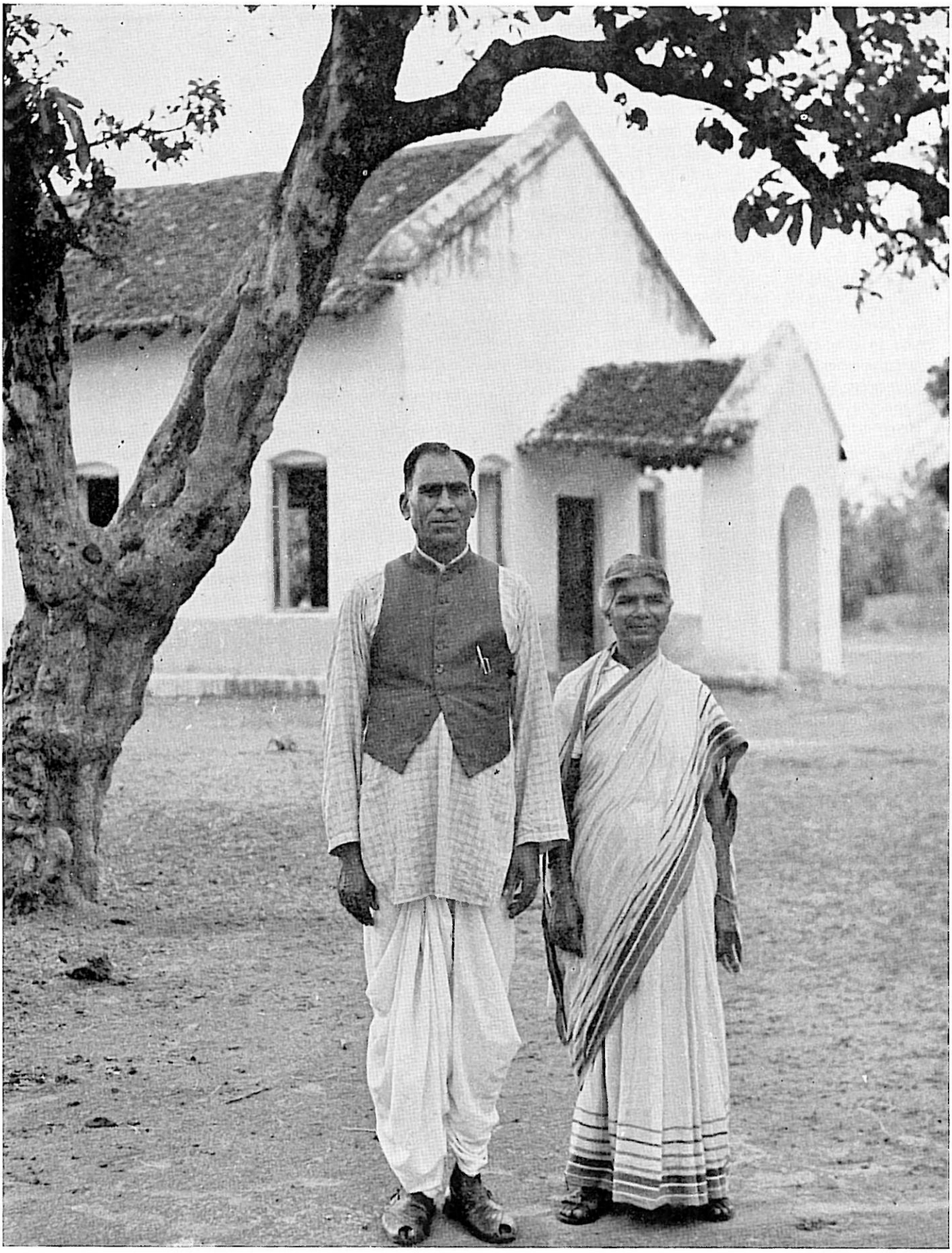
## The Birth of a Church

During these fifty years the mission has begun to grow into a church. There are about fourteen hundred members of this church. They are organized into a dozen congregations. These congregations have suitable places of worship. They are shepherded by one bishop, nineteen ministers, six deacons, and one deaconess. Eight Indian brethren have been ordained to the ministry. There is great room for more Indian leadership, and a number of young men to whom we may look to accept this challenge.

The congregations in the Central Provinces were organized in 1912 into the India Mennonite Conference. Sessions are held annually, and lay delegates, who outnumber the ordained men, participate freely. There is also an annual *Jalsa*, or Bible conference, which aims at Bible instruction and spiritual inspiration. There is an annual women's meeting, a ministers' retreat, and in some years a young people's retreat. There is a monthly church paper, with an Indian editor.

In common with some other missions, this Mennonite mission is just now experiencing a readjustment of mission-church relationships. The Indian church, as is to be expected and also desired, is becoming conscious of itself as something more than a group of mission converts, with a church being administered by missionaries sent from America. It desires to become an indigenous church. Indians want the mission to serve the interests of that church. If the church were ready to be fully independent, the mission could simply transfer property and functions and withdraw. But the Indians say they still need foreign personnel and foreign money. They are not ready or willing to be completely independent, but they

(Continued on page 32)



Evidences of a growing independent church.

# Mennonite Brethren Mission

BY J. H. LOHRENZ

Mennonite Brethren missionaries and families in India. Visited by A. E. Janzen (center), secretary of Mission Board.

THE first and largest of the Mennonite Brethren foreign missions is the one in India. Since the aim of a mission is to present the claims of the Gospel to the people of that particular field with the intention of winning them to an acceptance of Jesus Christ in faith, and since the ultimate goal of a mission is to found and establish an indigenous church, the resultant Telugu M. B. church should receive due consideration in this presentation.

## The Beginning of the Mission—1899-1919

When the General Conference of the M. B. Church convened in the fall of 1898 it prayerfully deliberated over the matter of beginning its own foreign mission and finally decided to open such a mission in India. It accepted its first missionary candidates for this field and in the summer of 1899 Nikolai N. and Susie Hiebert and Elizabeth Neufeld were sent to India. Shortly after their arrival in India Anna Suderman, who had gone to India the year before, joined them. This group of four, therefore, constituted the first M. B. missionaries to India.

These missionaries located in the Hyderabad State of South India, where the Mennonite Brethren from Russia had since 1890 conducted a mission among the Telugus in conjunction with the American Baptist mission and had opened a station at Nalgonda, southeast of Hyderabad. The American brethren, however, wished to have a mission of their own, and it was possible to make an arrangement by which the American Mennonite Brethren mission took over a field lying south of the city of Hyderabad. The young missionaries at first undertook the study of the Telugu language. When they were about to procure the required property for a station, Hiebert took seriously ill. He and his family returned to America in the spring of 1901 and the sisters Neufeld and Suderman alone remained.

The M. B. conference was determined to continue the work and immediately accepted further candidates for the field in India. Within the following fifteen years it sent out the following missionaries: John H. and Maria Pankratz in 1902, Daniel F. and Anna Bergthold in 1904, Katherina L. Schellenberg, M.D., in 1906, John H. and Maria Voth and Katherina Lohrenz in 1908, Frank A. and Elizabeth Janzen in 1910, and Anna Hanneman and Mary C. Wall in 1915. Nearly all of these early missionaries were privileged to have a long period of service.

These pioneer missionaries immediately set themselves to the task of occupying the field, of establishing mission stations as centers to work from, of undertaking aggressive evangelism, of opening schools for the children, and of inaugurating a ministry of healing among the sick and suffering. The field which the mission occupied, within the first two decades, was in the Telugu language area of the Hyderabad State and extended south from the city of Hyderabad to the Krishna River.

The J. H. Pankratz' opened the first mission station at Mulkapet, a suburb of Hyderabad, lying to the southeast of the city. There a suitable compound with a residence was purchased, and on Thanksgiving Day, 1903, the missionaries moved into these premises.

A second mission station was opened by the Bergtholds at Nagar Kurnool, eighty miles due south of Hyderabad. The Voths began a station at Deverakonda, sixty-five miles southeast of Hyderabad and the Janzens opened the fourth station at Wanaparty, an important village twenty miles southwest of Nagar Kurnool. For these three stations bare land was purchased and all the required buildings were erected by the missionaries.

The early missionaries stressed evangelism and made many tours into the district where they preached the Gospel to the villagers of their respective fields. On March 27, 1904, the first local M. B. church of converts from the Telugus was organized at Mulkapet. Some time later similar local churches were organized at the other stations and later also in leading out-stations.

As the number of converts increased, a Christian com-

Missionaries Herman F. Janzen, M.D., and John H. Voth.

munity gradually developed. A fair representation of members from the several Telugu M. B. churches met for the first time as a convention in 1918, and, under the direction of the missionaries, organized themselves as the Andhra Telugu Mennonite Brethren Convention. This convention, which corresponds to our M. B. church conferences in America, has since then convened annually and has become the duly constituted church organization of the Telugu M. B. church. Its membership at the time of organization totaled 2,100.

With the establishing of the mission and the founding of the indigenous church came the opportunity and need for institutional work. Boarding schools were begun on all the stations as soon as possible. These schools were designed to give to the children of the Christian community an elementary education and Biblical instruction. The sisters Neufeld, Lohrenz, and Hanneman have rendered valued service in establishing and developing the early mission schools. Medical work also received its due attention and the first hospital was built in Nagar Kurnool in 1912. The sisters A. Suderman, Schellenberg, and Wall have done important work in the ministry of healing.

The work of the mission was begun under difficulties and often carried on in the face of opposition and trials. Procuring sanction for mission stations from a Mohammedan government, opposition encountered by missionaries while on preaching tours, the death of several mission workers while in the prime of their life, the

Telugu Mennonite Brethren Church, Shamshabad, India.

emergencies caused by World War I, famine conditions prevailing in the field for several years, and the spread of epidemics like cholera, bubonic plague, and influenza, were some of the difficulties missionaries had to cope with in early years.

## The Growth of the Mission—1919-1936

The years 1919-1936 constitute a time of continuous growth and expansion for the M. B. mission in India. The area of the field was extended, more stations were opened, new missionaries arrived and older ones returned from furlough, and advance in all the phases of work was reported.

In 1920 land was procured and sanction was obtained for the construction of a mission station at Shamshabad, an important center ten miles southwest of Hyderabad. The school and the hospital work of Hughestown was shifted to Shamshabad. A further station was opened at Kalvakurthy, an important village thirty miles due east of Deverakonda. At Janumpet, a center twenty miles southwest of Shamshabad, the American Baptist mission owned a site for a mission station which they sold to the A. M. B. mission. For several years the work at Janumpet was conducted as a separate station, but in 1940 part of this field was combined with Shamshabad and part of it was added to the Kalvakurthy field.

At the close of 1919 the M. B. mission numbered eleven missionaries: Two families and three single sisters were on the field and two families were on furlough. During the years 1919-1936 the following additional workers were added to the staff: John H. and Maria Lohrenz and Helen L. Warkentine in 1920, Peter V. and Elizabeth Balzer in 1923, John A. and Viola Wiebe in 1927, John C. and Anna Hiebert and Margaret Suderman in 1929, Catherine A. Reimer in 1931, and Jake J. and Anna Dick, who came to India from Russia, in 1933. All but one of these workers are still engaged in service with the mission.

Evangelism continued to hold the central place in all activities and to engage the major part of the missionaries' attention, time, and strength. The Gospel message was pressed home among all classes: In the midst of high caste Hindus as well as in the hamlets of the out-caste community. During the period following 1919 a number of caste Hindus confessed Christ and were received into the church through baptism. In 1936 the Telugu M. B. church numbered 7,000 members.

Establishing and organizing the indigenous church received special attention. Groups of village Christians were instructed in the Scriptures and united into local churches with the most simple organization. In several of the station-fields annual field associations were begun which aimed at building up the spiritual life of the believers and at uniting and moulding them into a Christian community. The Andhra M. B. convention continued to meet annually and to assume more responsibility. The

convention took over a home mission field in 1921, appointed an evangelist for it, and has since then directed this work and supported it by contributions.

The indigenous Christian worker filled a most important place in evangelistic tours, in winning the individual villagers to an acceptance of Jesus Christ as Savior, in instructing them in the rudiments of the Christian faith, and in building them up as a group in worship and church life. A Bible school for training Christian workers was established in 1920 which is still being continued. The results of the Bible school have been most encouraging: Many of the leaders of the indigenous church are the product of this school.

Medical service continued to receive due attention and those sisters who were especially prepared for this ministry devoted their full time to it. Three more hospitals were built: One at Shamshabad, one at Deverakonda, and one at Wanaparty. Advance was also made in education. The schools at Shamshabad and Deverakonda were developed into duly accredited middle schools and those at Nagar Kurnool and Wanaparty gradually added the middle school classes. The number of children attending these schools increased greatly, and the schools have become a definite asset in building up the indigenous church.

Missionaries understood the need and value of Christian literature and the misson has always strongly patronized the British and Foreign Bible Society as well as the Christian Literature Society of India. In 1920 the mission began to publish the monthly paper, *Suvarthamani,* in the vernacular. This paper is still being published and has become the official organ of the Andhra M. B. church.

## The Expansion of the Mission—1936-1950

A new period of expansion began for the A. M. B. mission in India with 1936. The area of the field was increased substantially through the addition of the stations Mahbubnagar and Gadwal with their fields. The American Baptist mission found itelf compelled to retrench and, therefore, offered this area to the M. B. conference. Since the area in question bordered on the A. M. B. mission field on the southwest, the M. B. Foreign Mission Board arranged to take over these two fields and purchased the mission property from the Baptists.

With the addition of Mahbubnagar and Gadwal the whole field now has an area of 10,000 square miles; and contains a population of 1,500,000 inhabitants. A railroad traverses it from north to south along which the stations Hughestown, Shamshabad, Mahbubnager and Gadwal are located, while gravelled highways connect the stations Deverakonda, Kalvakurthy, Nagar Kurnool, and Wanaparty with the city of Hyderabad.

The years following 1936 have witnessed the coming of a number of mission workers. Abraham A. and Annie Unruh arrived in 1937 and Anna Suderman in 1938. The

Telugu Christian family and home, India.

sending out of missionaries was checked during World War II, though they were badly needed on the field. After the war the following have been added to the mission: Julius J. and Eva Kasper, Emma Lepp, Helen Harder, Margaret Willems, Rosella Toews, and Edna Gerdes in 1946, Herman H. and Beatrice Warkentin, Mildred Enns, and Mary Doerksen in 1947, Dilwyn B. and Mildred Studebaker in 1949 and Ernest E. and Evelyn Schmidt in 1950. A total of forty-eight missionaries have had the privilege to work on this responsive field since the beginning of the mission, and twenty-seven are at present on the field.

The missionaries are organized into a missionary council and meet twice a year. The purpose of this council is to offer spiritual help and fellowship to the mission workers and to their children and to dispose of the essential business which concerns the mission. A hot-season rest home of two residences was procured at Octacamund in the Nilgiri Hills of South India in 1907. A similar home was purchased at Kodaikanal in 1949.

The work of the mission has continued to prosper since 1936 and has shown a steady and constant advance. Evangelism has continued to hold uppermost place and many Telugus have been won for Christ. The annual re-

Anna Hanneman and Katherina L. Schellenberg, M. D.

port for the fiscal year, July, 1939, to June, 1940, gives the number of additions to the church through baptism as 964 and for the following year the report shows 933 additions. The Andhra M. B. church in India at present numbers approximately 13,000 members.

Forward steps have been taken in education. A boarding school has usually been conducted on every station in recent years. Three of these schools are full middle schools. Since 1946 the mission operates a high school. Not less than one thousand pupils attend these schools at present and receive their education under Christian influence and get a period of instruction in Scripture daily. Besides the schools on the mission stations there are many primary evening schools for the children of Christians in the villages. The Bethany Bible School continues to train Christian workers and leaders for the church. The medical work at the hospitals has shown a steady increase.

The Andhra M. B. church has with its further growth also assumed more responsibility for the work. The annual field associations are conducted on all the stations. The Andhra M. B. convention is gaining in importance and attendance at its meetings is increasing. In order to facilitate united action and full cooperation between the mission and the indigenous church, a church and mission council was established in 1946 on which the church is represented by eight members and the mission by six members. Matters which concern the two bodies in common are dealt with in this council. May it please the Lord, who has given us the Great Commission, to grant unto the A. M. B. mission in India an ever open door for further service!

# *United Missionary Society*

BY R. P. DITMER

THE United Missionary Society, which is the Foreign Mission Department of seven conferences of the United Missionary Church (formerly the Mennonite Brethren in Christ), opened its work in India in 1925, in Bihar Province, northwest of Calcutta. A plot of about six acres was purchased near the village of Balarampur of which Rangadih is the post office, and building operations were begun in 1925. As no houses were available to be rented, the missionaries, the W. E. Woods, were compelled to live in tents until the first structure was completed. Here, in 1926, Fannie Matheson, who had been in India since 1908, began a girls' school, which was the first school to be opened in the mission. In 1927 W. E. Wood baptized the first convert. Evangelism was the strong feature from the very beginning of the work and to this day the strongest emphasis is placed upon evangelism.

Although the territory assigned to the United Missionary Society is entirely rural, there are several hundred villages with a combined population of almost four hundred thousand. Ninety per cent of the people are farmers, the chief agricultural crop being rice. Another important product is lac, a resinous substance secreted by an insect on the twigs of several varieties of trees. The lac is broken from the twigs, purified, melted, and drawn out into sheets, in which form much of it is exported to America and other countries, where it becomes a basic ingredient in lacquers and varnishes.

The district is inhabited mostly by Hindus who speak the Bengali language, which is the language acquired by the missionaries. Besides these, there are also a number of non-Hindu tribes of Aborigines who are considered outcasts. The latter form about 30 per cent of the population of the district, the most outstanding of them being the Santal tribe which has a language of its own.

Since taking over the Hepsibah Mission in 1949, the field of the United Missionary Society is twice its former size. Plans are being formulated for the organization of an Indian conference and thus, an entirely indigenous church. The work is favored with a large body of Indian Christians, among whom are several capable ministerial leaders. There are now three main stations which serve as respective centers for the programs of evangelism, education, and medicine. The work is in a prosperous condition under the direction of eight missionaries who are headed by Edward Benedict, the field superintendent. Great progress has been made in every department of the work and there are reasons to believe that there will eventually be, in this section of India, a strong Christian church.

## DHAMTARI MENNONITE MISSION

(Continued from page 27)

do want to be a vital part of the church, participating in direction and administration. They want some kind of an amalgamation of church and mission.

What will the next fifty years bring? We cannot know. But this observor has a firm conviction that no matter what happens, there will be a church in India, faithful to Christ and the principles of the Word. The foundations have been well laid. As God has blessed through the half century past, so He will bless through the half century to come, if He wills to let His church stay on the earth that long. Something was started that November day in 1899, please God, which will be completed only in eternity.

# MENNONITE LIFE

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## Books on Missions in India

### General

Bourke-White, Margaret, *Halfway to Freedom,* New York: Simon and Schuster, 1949. 245 pages. $3.50.
A forceful and well written narrative of recent developments in India with sympathetic portrayal of Indian life and culture. The book is profusely and beautifully illustrated with photographs taken by the author.

Kaufman, E. G., *The Development of the Missionary and Philantropic Interest Among the Mennonites of North America.* Berne, Ind.: The Mennonite Book Concern, 1931. 416 pages. $1.00.

### On General Conference Mennonite Missions

*Twenty-five Years with God in India,* Berne, Indiana: Mennonite Book Concern, 1919. 250 pages. $1.00.

Moyer, S. T., *With Christ on the Edge of the Jungles,* Berne, Ind.: The Mennonite Book Concern, 1941. 148 pages.

Ratzlaff, Ruth Regier, *Fellowship in the Gospel—India, 1900-1950,* Newton, Kans.: Board of Foreign Missions (in preparation).

### On Mennonite Brethren Missions

*The American Mennonite Brethren Mission in India,* Hillsboro, Kans.: Board of Foreign Missions of the Conference of the Mennonite Brethren Church of North America, 1948. 143 pages.

Peters, G. W. *The Growth of Foreign Missions in the Mennonite Brethren Church,* Hillsboro, Kansas: Mennonite Brethren Publishing House, (in preparation). $2.00.

Janzen, A. E. *Survey of the Mennonite Brethren Mission Fields,* Hillsboro, Kansas: Board of Foreign Missions, 1950. $6.00.

### On (Old) Mennonite Missions

*Building on the Rock,* Scottdale, Pa.: Mennonite Publishing House, 1926. 220 pages.
An account of the first twenty-five years of mission work by the Mennonite Mission, Dhamtari, C.P., India (1899-1924).

*The Love of Christ Hath Constrained Us,* Scottdale, Pennsylvania: Mennonite Publishing House, 1949. 64 pages. $0.50.
Pictorial booklet sponsored by Mennonite Board of Missions and Charities, Elkhart, Indiana, and celebrating Fiftieth Anniversary of the American Mennonite Mission, Dhamtari, Central Province, India (1899-1949).

MENNONITES OF SOUTH DAKOTA

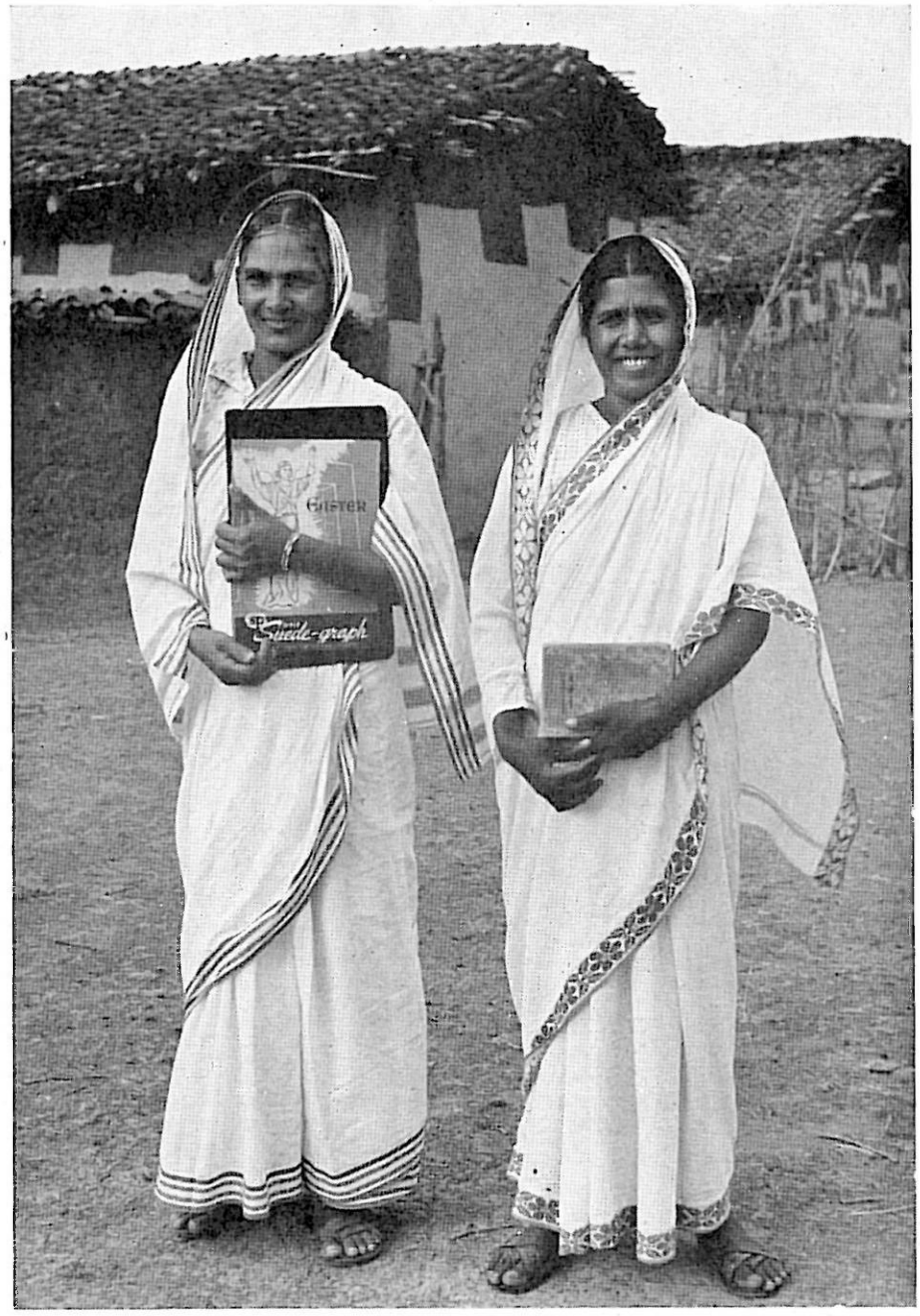
(Continued from page IV)

the College is an attempt to bring each year outstanding musical numbers and lecturers to enrich the cultural life of the community.

For sometime the Mennonite ministers of the Freeman community have been meeting regularly to share problems, fellowship together, and on occasion to sponsor joint meetings which are usually held in the college auditorium. Out of this Ministerial Association came the establishment of the Salem Home for the Aged in Freeman several years ago. The planning and preliminary organization took some time but by the fall of 1949 the Home was opened for service. The united campaigns for relief flour, relief canning, and other kindred endeavors have almost always come out of this Association. The Tieszen Home for the Aged has an independent background but also serves a real need in the community. William P. Tieszen, along with other members of the late Peter D. Tieszen family, has been responsible for the development of this project. It is located at Marion.

There is a happy rapport between the Mennonite and the Hutterian Brethren living in colonies. With the rapid growth of the colonies there are indications that before too long their dilemma will be to find land in sufficient quantities to allow for their traditional type of social economy. On several occasions hostile legislation has been introduced in the State Legislature but happily there has thus far not been sufficient sentiment to support it.

By and large the Mennonites in the state adhere to the historic concepts of Mennonitism. There are, however, indications, that individuals, and in some instances churches, have gone a long way in giving up the principle of non-resistance, for example. There are also indications that the traditional nonconformity to the world is no longer a vital concern to many of the Mennonites. On the contrary, it has been extremely difficult for many to remain aloof from the secular trends so evident in our cultural complex. Since the war there has been an evident consciousness in most groups that unless the church is on its guard it stands in danger of losing its distinctive mission in the world. This consciousness is one of the more hopeful things one can say about the South Dakota Mennonites. Leadership in the churches and the school at Freeman will determine largely how successfully this consciousness will be implemented.




"He sent them two by two into every city and place."