MENNONITE LIFE

April 1953

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

Mennonite Missions in Chicago

A Brief Chronological Summary

Bethel Mennonite Community Church (Old Mennonite, Colored), 1944
- James H. Lark, 1945-

Brighton Mennonite Church (E.M.B.), 1907
- Moved to 2402 S. Oakley St., 1912
- A. F. Wiens, 1907-1916
- G. P. Schultz, 1916-1951
- Congregational church at 34th and Wolcott bought, 1918
- Ed Peters, 1951-1952
- Richard Ratzlaff, 1952-

First Mennonite Church (G.C.), 1914
- W. W. Miller, 1914-1919
- Catherine Niswander, worker to 1928
- Present church built, 1918
- Warren S. Shelly, 1919-1920
- W. W. Miller returns, 1920-1923
- M. M. Lehman, 1923-1927
- Jane Entz, worker, 1928-1931
- William Clyde Rhea, 1928-1934
- A. H. Leaman, 1934-1940
- Erwin Albrecht, 1940-1946
- Aaron J. Epp, 1950-1952
- Leland Harder, 1952-

Gospel Mission (K.M.B.), 1915
- D. M. Hofer and J. W. Tschetter
- J. S. Mendel, 1941-

Grace Mennonite Church (G.C.), 1917
- A. F. Wiens at 4215 S. Rockwell St., 1917-1937
- John T. Neufeld, Supt. at Menn. Bible Mission, 1922-1937; pastor 1937-

Mennonite Home Mission (Old. M.), 1893
- M. S. Steiner, 1893-1895
- A. H. Leaman, 1897-1920
- H. R. Schultz, 1920-1922
- S. M. Kenagy, 1922-1932
- P. A. Friesen, 1932-1933
- Edwin Weaver, 1933-1935
- Levi Hartzler, 1935-1937
- Raymond M. Yoder, 1938-1945
- Earl Lehman, 1945-1950
- J. I. Byler, 1950-1952
- J. Otis Yoder, 1952-

Mennonite Rescue Mission (Old M.), 1907

Woodlawn Mennonite Church (G.C.), 1951
- Willard Wiebe, 1951
- Robert Kreider, 1951
- J. M. Smucker, 1952-

Other dates of interest

Mennonite services held once a month—1866
Great Chicago fire—1871
Congo Inland Mission moved to Chicago—1929
Mennonite Biblical Seminary Founded—1945
Central Conference Mission closed—1948
Gen. Conf. Mennonite Mission Center established —1952

COVER

Chicago from Grant Park

Courtesy Chamber of Commerce

MENNONITE LIFE

An Illustrated Quarterly

Vol VIII | April, 1953 | No. 2

TABLE OF CONTENTS

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

Contributors in this Issue

(From left to right)





J. S. MENDEL has been serving at the Gospel Mission (Krimmer Mennonite Brethren) since 1941 (p. 64).
JOHN T. NEUFELD of Grace Mennonite Church, is now also business manger of the Mennonite Biblical Seminary (p. 65).
S. F. PANNABECKER, president of Menn. Biblical Seminary, was a missionary to China previously (p. 68).
J. WINFIELD FRETZ, Bethel College, made his first post graduate study of the Mennonite missions in Chicago (p. 56).
LELAND HARDER is the author of "Seventy-third and Laflin," a history of the First Mennonite Church, Chicago (p. 58).






JACOB J. ENZ is doing graduate work at Johns Hopkins University in the field of the Old Testament (p. 51).
FORD BERG, Goshen College graduate, is now employed at the Mennonite Publishing House, Scottdale, Pa. (p. 94).
IRVIN B. HORST is MCC representative in Holland and a graduate student at the University of Amsterdam (p. 77).
C. C. EPP, Bethel Home for Aged, Newton, was an active layman in the Hebron and Hutchinson Menn. churches (p. 86).
WILLIAM KEENEY has done relief work in Holland and is now student at the Mennonite Biblical Seminary (p. 66).
RICHARD RATZLAFF, student at Mennonite Biblical Seminary, is pastor of Brighton Mennonite Church (p. 64).





CORNELIUS KRAHN was in Europe in 1952 in interest of *Mennonite Life* and Bethel College Historical Library (p. 78, 79 f).
HAROLD M. (left) and LOUIS R. REGIER (right) are sons of the late J. C. Regier of the Buhler Mill and Elevator Company. Harold is resident sales manager of the Mill and Louis is employed in Wichita (p. 82).
MELVIN GINGERICH, director of Menn. Research Foundation, is managing editor of the Menn. Encyclopedia (pp. 90, 91).
ANDREW R. SHELLY travels extensively as field secretary of the Mennonite Biblical Seminary, Chicago (p. 52). He is responsible for assembling the articles and pictures in this issue featuring Chicago missions.

Not Shown

JOHN T. N. LITWILER, the son of Missionary Nelson Litwiler, is a graduate of Goshen College (see picture p. 63).
LEVI C. HARTZLER has done mission work in Chicago, relief work in Spain, and taught at Goshen College (p. 60).
WOLFGANG FIEGUTH made study given as spiritual advisor to Mennonite youth in Germany; now in Ontario (p. 74).
JACOB T. FRIESEN, pastor of First Mennonite Church, Beatrice, is now in MCC service at Frankfurt, Germany (p. 80).
WARREN KLIEWER, a former student of Bethel College, is now attending the University of Minnesota (p. 81).
J. OTIS YODER taught at Eastern Mennonite College and is now pastor of the Mennonite Home Mission (p. 61).

ACKNOWLEDGMENTS

Photography pp. 55, 59, 62, 63, bottom p. 66, 67, 69, S. F. Pannabecker. Photography p. 58, Ed Prohaska; pp. 64, lower left 67, Andrew R. Shelly; pp. 65, top 66, J. T. Neufeld. Photo p. 60 top, Hedrich-Blessing. Cuts, pp. 60, 61, *Gospel Herald*. Cut and text pp. 72, 73, *Das Hilfswerk der Evangelischen Kirchen in Deutschland*. Photography pp. 80, 81, back cover, R. H. Fanders. Pictures p. 87, P. W. Enns. Photography p. 77, Anpfoto, Amsterdam. Photography, Cover, The Chicago Association of Commerce.

Printed by The Herald Book & Printing Co., Inc., Newton, Kansas

THE RESURRECTION -- Demonstration Not Speculation

BY JACOB J. ENZ

AT Calvary and Arimathea's tomb God was demonstrating not speculating. The life, ministry, death, and resurrection of Jesus Christ were not an experiment by God to see what would happen when the Son of God took up His abode among men. God was not engaging in research; rather, he was standing before the classroom of all mankind, for the express purpose of demonstration.

Like a science instructor conducting an experiment before his class to introduce them to the fundamental laws of the physical world, so God in Jesus Christ was seeking to lead mankind into the knowledge of the basic laws of the spiritual universe. What the students discover from the demonstration the instructor has known long before; and, what mankind sees on Calvary and at the empty tomb had always been known by God and has always been going on in the heart of God as the writer of Hebrews has put it, Christ was slain "from the foundations of the world" for our rebelliously sinful humanity.

The New Testament is really not new at all. Paul said, "For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, that he was buried, that he was raised on the third day according to the scriptures, and that he appeared to Cephas and to the twelve . . . Last of all, as to one untimely born, he appeared also to me" R.S.V. The apostles were not mere witnesses of an event; they recognized that event as the basis upon which God had always been working with man, and that if they were to work with God it must be on this basis alone.

What happens when the cross and the empty tomb are taken into the varying experiences of life? What are the answers they give to life's most pressing quetions?

Can evil win? That is uppermost among questions people ask. When evil is so universally on the march creating inner panic, or, more closely at hand, when those of his own household hurt a person, the temptation is great to ask, "Is it any use?" A look at the cross makes it clear that with every thud of the mallet those evil men felt sure they had smashed forever His plans of Messiahship. As they dropped the cross into the hole they were certain His hopes were sunk forever. But the resurrection shows that they were in reality setting the footstool for His step to the throne! Jesus reigns even from the cross and his words of triumph when evil had done its worst were, "Father, forgive them, for they know not what they do." On the cross these sounded like words of utter defeat. Echoing from the empty tomb they trumpet forth for what they truly are—a cry of signal triumph! Error, violence, and hatred are being defeated even while they seem to win. Truth, righteousness, and love are victorious while they seem to go down to defeat.

Does God care? When bodies are wracked with pain, when nerves are shattered, when life tumbles in or when our light seems to turn to darkness, is God indifferent? We look to the cross and find Jesus asking the same question, "My God, My God, why hast thou forsaken me?" The empty tomb reveals He was not forsaken. The moment of apparent and unutterable loneliness and suffering was His life's most creative moment. His moment of despair was His moment of supreme service to mankind. God does care. He cared so much that He became man that He could the more readily take our hand and walk with us through the shadows.

Is salvation sure? Some are haunted by the thought that they are beyond God's reach. Somewhere in the past there lurks a word or deed that has eclipsed the sun in our spiritual life. We have stumbled along in the darkness of night until we have fallen breathless and hopeless. And there! At the foot of the cross we hear a dying thief ask, "Lord, remember me when thou comest into thy kingdom." The Lord promises, "Verily today thou shalt be with me in paradise." But moments later the would-be saviour dies! Our hopes sink deeper. But a few days later the Saviour's tomb is empty, and His words of forgiveness to the dying thief shine forth over our life like the dawning sun. We discover as never before that the grace of our Lord Jesus Christ operative through His own atoning blood is sufficient to envelope and neutralize the totality of our guilt if we bring it penitently to God.

Is death all? Are we living in a universe of life in the midst of death or do we live in a world of death in the midst of life? As someone has asked, Is life simply an unpleasant interlude between nothingness? Shall we therefore squeeze every moment of sensual pleasure from it that we can? We look again, this time at the whole earthly ministry of Jesus and see that He was completely oblivious of death. He saw character as permanent. We are here in existence to stay, either with God or outside of God. We choose our destiny by our day by day consecration to Christ. Our life is as eternal and meaningful as that which we place at the center of it. Thus, when we put Christ there, we are waging our warfare at a level where death cannot cancel out our effectiveness nor in any sense separate us from those who have shared that warfare with us.

The resurrection is not primarily a message of graveside comfort. It is the unshakeable, bed-rock, foundation of the eternal gospel for all of life! The cross and the empty tomb spell out unmistakably the basic law of the spiritual life on which basis alone the despairing question-marks of our time may be forged into contagious, soul-winning exclamation-points!

THIS IS CHICAGO

BY ANDREW R. SHELLY

CHICAGO is the fourth largest city in the world: the second in the United States. Unlike many other large cities, Chicago's history is relatively short—only 120 years since the town was formed with a population of 550. With amazing rapidity, although somewhat sporadic, Chicago grew from that acorn beginning to the mighty oak of a Midwest metropolis of almost four million people.

Destroyed and Rebuilt

Chicago's history is punctuated by dramatic moments. Witness the presidential convention which nominated Abraham Lincoln in 1856. Perhaps the event for which Chicago is most generally known historically is the great fire of 1871. The extent of this devastating conflagration staggers the imagination: An estimated twenty thousand buildings, valued at approximately two hundred million dollars were lost in the uncontrolled blaze. The heart of a big city was wiped out. It is still rumored that Mrs. O'Leary's cow started the fire when she kicked a lantern!

Chicago recovered! A city was rebuilt. And, in the opinion of some seasoned historically-minded Chicagoans, it is this fire which paved the way for Chicago's phenomenal growth as the midwest center. The city was rebuilt! People with confidence in its future invested huge amounts of capital in erecting some of the world's largest structures to house large business enterprises.

In 1892 Chicago sponsored the Columbian Exposition in celebrating the four hundredth anniversary of the coming of Christopher Columbus in 1492. In 1933, during the great depression, the Century of Progress Exposition was staged at a cost of thirty-seven million dollars.

Chicago, like the Gaul familiar to Latin students, is divided into three parts—West, South, North. What would be East is cut off by Lake Michigan. Chicago is a "four season" city. Each of the four seasons is distinct as it is at few other places. From extreme heat of summer one goes to sub-zero winters, with delightful "in between" seasons of spring and fall.

City of Contrasts

Chicago is a city of contrasts. Whether one speaks of crime or Gospel witness, Chicago comes to people's minds. On the one hand one thinks of Al Capone and on the other D. L. Moody. Today one can see evidences of intemperate drinking and crime: Chicago is notorious for its political and economic corruption. On the other hand a well-known school for the training of Christian workers is also in Chicago—Moody Bible Institute. Although it may be pious exaggeration one Christian leader in Chicago voiced the opinion that there is no other city which has had as great a gospel witness as Chicago.

Chicago is the greatest rail center in the world. With more than one train a minute coming in every day, totalling 1500 daily in the six great stations, Chicago is the hub of a vast national travel network extending in every direction. Moreover, the city is also the center of a large air and bus traffic: Some five hundred planes land every day. One indication of the growing bus traffic is the construction of a super bus station in the heart of the city which will be accessible from underground highways by the Greyhound Bus Co. To partially solve the problems of highway traffic into Chicago, superhighways are under construction. The Congress Highway, a traffic artery to the west, is scheduled to be completed in 1954.

What shall we say about parks, buildings, institutions? There are over two hundred parks in Chicago. Museums in these parks increase cultural values. Big name buildings include Wrigley, Tribune, Chicago Daily News, Merchandise Mart, and the Conrad Hilton Hotel. Chicago has the biggest grain market in the world, the largest stock yards, and many other activities and institutions that claim to be "bigger" than anything else of its kind.

Races and Religions

In a sense it can be said that Chicago is a small geographical location comprising 225 square miles where the world comes together. Practically all races and nationalities of the world are found in this mass of population. Many are present in large numbers and are concentrated in specific areas of the city. Largest among these is the negro population of six hundred thousand. While they live in many parts of the city, there is an area of heavy concentration on the south side of the city known as the "black belt." Another section with somewhat pronounced characteristics is the Jewish area around Maxwell and Halsted streets. Still other national and social groups are the Chinese, Japanese, Mexican, Polish, and Italian.

As might be expected, Chicago has almost every conceivable type of religious or cultural group. While the predominant religion is Catholic, practically every variety of Protestantism and non-Christian cult can be found here. Yet, although somewhat of a Mecca for most religious beliefs, it has been estimated that some two million people never attend a religious service. The Chicago mind is tough. People are jittery and in a hurry. They seem to have much to do and always to be restless. In a vicious circle of thrills, the soul cries out for peace!

Chicago is the home of many Christian institutions. Most large denominations have headquarters and dis-

tribution centers here, and seven or eight large denominations have their leading seminaries in or near Chicago. Large churches abound. The midwest office of the American Leprosy Mission is located here.

Mennonite Missions

How have the Mennonites fared in this environment? It is difficult to evaluate the work of settled congregations such as one finds in the heart of Kansas, but the added complexities of a city make the task of evaluating Mennonite religious activity in Chicago exceedingly difficult.

J. W. Fretz made the most comprehensive study of the Mennonites of Chicago ever attempted while he was a graduate student in Chicago. He traced Mennonite beginnings in the city to the days of Abraham Lincoln—the 1850's—and gave a sociological description of each mission and the area in which it is located. Inasmuch as brief historical sketches are given in the individual articles of the churches, no survey will be attempted here.

Today Mennonites in Chicago use nine buildings to conduct their work. As will be noted on the map, these are located primarily in an area which extends from 14th to 73rd streets south and from Rockwell Street on the West to Woodlawn Avenue on the East. The one exception is the Lincoln Avenue Mission on the north side.

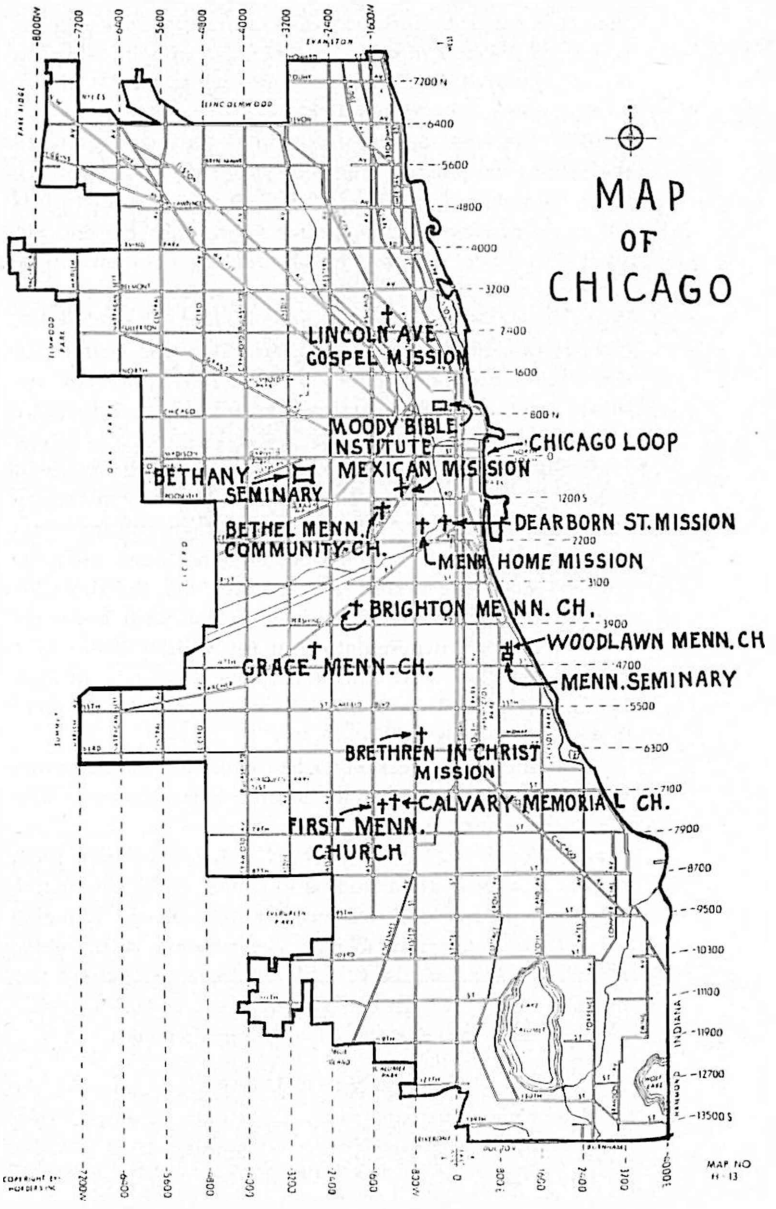
Predominantly, the work of the Mennonite missions in Chicago is among people who have no Mennonite heritage. One of the impressive discoveries one makes in a detailed study of the mission work is the stability of many converts. In one Mennonite mission, at a typical Sunday morning service, people of thirteen national backgrounds can be counted.

Evaluating Missions

In evaluating the work of city missions, perhaps present memberships is one of the less important aspects. Yet, there are five hundred people on the present rolls of Mennonite missions in Chicago. In one mission no membership roll is kept. In interpreting membership, it is highly important to realize one of the fundamental aspects of city life, namely, movement of population. In one community, where one of our churches is located, the average person is said to live in the area on an average of from two to three years. Further illustrating this point is the fact that while the present membership of one of our missions is sixty-eight a total of two thousand have been members of the church or Sunday school through the years. Fretz found 92 per cent of the members in our Chicago missions are converts of non-Mennonite background.

The breadth of work attempted by the eight missions is commendable. Among the many, reports point to the following main activities: Sunday morning and evening worship services, Sunday school, women's work, young people organization, vacation Bible school, week-day Bible classes, boys and girls clubs, musical organizations, and visitation work. Men's organizations, however, are conspicuously weak or absent altogether.

One of the indices of effectiveness is the number of people reached. November 16 to 22, 1952, was declared as a "check week," during which time all missions were asked to keep a record of activities. The purpose was to get some measurable evidence of the total impact of the Mennonite witness in Chicago. One of the very interesting and significant observations was that a total of 2,288



individual contacts were made at public meetings during this week. This included a very wide variety of meetings. In one of our mission communities, one dwelling out of every ten is touched through individual contact with members of the households at meetings or through pastoral visitation.

Support of Missions

All but one of the Mennonite missions receives support from its sponsoring group mission board. The Brighton Mennonite Church is entirely self-supporting and, of course, technically should not be referred to as a mission. As might be expected, work among colored and Mexican people is the most heavily supported. The ratio is almost precisely one dollar to four dollars and seventy-five cents. The ratio in the other missions is approximately one dollar from the supporting mission board to two dollars from the local groups. It appears that this ratio of support will continue on the side of increased local support. In 1952, Mennonite mission boards invested $18,575 in Chicago while local Chicago groups raised an additional $19,475.

Was the expenditure worthwhile? One cannot weigh the results on a scale. Like so many aspects of the work of the church, one must work in faith in the effort to fulfill a need. However, a special word may be said. In most cases our missions are located in what might be termed interstitial areas: they are neither slums, nor of the better communities. In many cases, other churches have moved out. In one of our areas on the near south side, some twenty churches have moved away. In another, there are only two gospel outlets in a solid square mile of colored population.

What shall be the attitude of the church to difficult fields? What shall the church do when a community changes from an area inhabited by a high cultural class of people to a definitely lower class, or, what shall the church do as races shift to the city? On the day this is written the writer had a conversation with a clergyman of another denomination in the waiting room of a Chicago dentist. This minister spoke glowingly of how his church moved much further south when the Negroes moved toward his area.

It seems there are times when churches should move. In some cases another place affords better opportunities for service. Further, there are times when one church can move closer to its members, thus serving them better. However, there are also times when the church should stay and adapt its program to meet the changing needs. All people need Christ. The supreme work of the church is to spread the Gospel. Wherever people are this needs to be done. Generally speaking our Chicago mission churches are serving in very needy areas.

United Witness

The Mennonite churches of Chicago have not only worked independently. The first all-Mennonite mission meeting was held in 1907. The purpose was for fellowship and discussion of mutual problems. In the early years these meetings were held quarterly with good interest and attendance. Later the meetings were held less frequently. During most of the forties there were no meetings; however last year (1952) one was held with good interest with provision being made for their continuance.

Since 1929 there has existed in Chicago an Inter-Mennonite Mission office. It was in that year that Amos M. Aesch, Executive Secretary of the Congo Inland Mission, moved to Chicago making this city the headquarters for that work. In 1936 Chris E. Rediger became executive secretary. In 1949 the location was changed to the Mennonite Biblical Seminary buildings on Woodlawn Avenue. The present incumbent, Harvey Driver, assumed responsibilities in 1950.

In 1945 the first Mennonite educational institution was established in the city of Chicago. This was the Mennonite Biblical Seminary of the General Conference Mennonite Church.

The latest institutional advance in Chicago has been the mission center building, established by the General Conference Mennonite Mission Board for the use of its missionaries. This is located on Woodlawn Avenue near the Seminary.

One of the outstanding factors in the life of our Chicago mission churches is their motivation of church workers. One doubts whether there are many areas where the same number of members have produced so many Christian workers. Through the years at least eleven missionaries, eleven ministers' wives, four ministers and eleven others who are in distinctly Christian full-time work have gone forth.

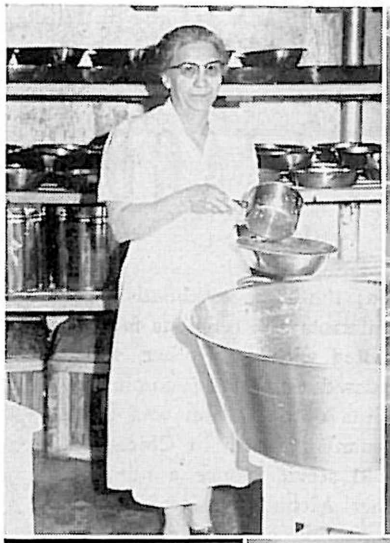
What are the occupations of Chicago Mennonites? The map indicates the location of the missions. In addition to living in these areas, Mennonites live in many other areas in the city. Many have moved far to the south and west. Others have moved to suburbs surrounding Chicago. In an occupational survey it was discovered that at least thirty-eight occupational pursuits were represented in the membership. Factory workers head the list; office work is a close second. Third is clerking in stores. The other thirty-five occupations are spread over a wide range of work—teaching, photography, postal workers, nursing, bus driving, weather bureau, carpentry, business, mechanics, etc.

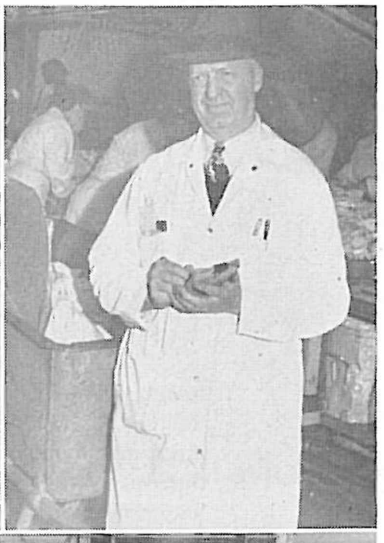
Chicago is a city of many kinds of schools which Mennonites have attended. Perhaps the largest single categories have been the medical schools in connection with the University of Chicago and University of Illinois, the numerous seminaries, and Moody Bible Institute.

The Chicago Mennonite story cannot be called complete without mention of the increasing number of Mennonite board and committee meetings being held here. The two principle places are the Mennonite Home Mission and the Mennonite Biblical Seminary. The best known of the groups using Chicago as a central point of meeting is the Mennonite Central Committee.

We close with the words of Jesus recorded in St. Luke 4:43, "I must preach the kingdom of God to other cities also: for therefore am I sent." Certainly this includes Chicago: in our prayers and planning let us remember this great city—and "other cities also."

Mennonites in Chicago ☞





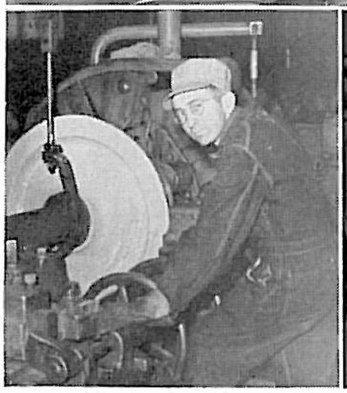

(Top) Iva Martin, Dietitian, Moody Bible Institute. Perry Yoder, Best Laundry and Dry Cleaning. Edith Yordy, Public Health Nurses Assn. Paul McElfrish, Swift. (Bottom) John Tieszen, Montgomery Ward. Mario Bostos, Gramm Trailer Truck. Marie Friesen & Helen Neufeld, Scripture Press. Evelyn Triebe, American Leprosy Mission.

Frances Butavich (left), American Leprosy Mission. Frank King (right), manager, Railways Ice and Service Company.

(Top) Ivan Brunk, U. S. Weather Bureau. Jean Thiessen and Edmund Unruh of Thiessen Printing Corp. Clarence Schrock, elementary school principal, Beverley Hills. (Bottom) Lewis Kauffman, Santa Fe Railroad manchinist. John Mendel, Announcer, W.M.B.I. and Andrew R. Shelly. The Bernard Kroekers, Scripture Press, Orpha Yoder, Sweet Shop, Moody Bible Institute.








FIRST MENNONITES IN CHICAGO

BY J. WINFIELD FRETZ

CHICAGO began to grow rapidly and bid for attention about the middle of the nineteenth century. McCormick had made this the commercial center of the country with his widely heralded reaper factories. The opening of the canal between Lake Michigan and the Des Plaines River leading to the Mississippi increased the importance of Chicago as a commercial city; railroad lines were being built; new industries were being located here at a rapid rate. It was the growing, booming city of the Middle West. So important had it become by 1856 that the first Republican National Convention met here and nominated Abraham Lincoln as its candidate for the presidency.

This commercial and industrial growth naturally called for a corresponding growth in manpower. Immigrants from Germany and Ireland flocked in by the thousands, but so did young and adventurous souls from the older and more populated states to the west for a bright and promising future in case all other doors were closed. Among these new settlers from Germany and from the eastern states were a number of Mennonites. Among the former was Peter Neff; among the latter John Fretz Funk. An unusual incident brought these two men together.

Funk, who was later to become one of the greatest leaders in the (Old) Mennonite Church, came to Chicago from Bucks County, Pennsylvania. He entered the lumber business with his brother-in-law, Jacob Beidler, who had preceeded him to Chicago and who was at least in part responsible for Funk's coming to that city because of the employment offered him. In addition to this business he began publishing a small religious paper called the *Harold der Wahrheit* and its English counterpart, the *Herald of Truth,* in 1864, seven years after coming to Chicago. In an attempt to build up a circulation, copies of this paper were sent to Mennonites in Germany, Holland, Switzerland, Russia, and to Mennonite communities in the United States and Canada.

A year later, Neff, who also lived in Chicago, returned to Baden, Germany, to visit his old home. When he arrived there his friends showed him copies of the *Herold der Wahrheit* and asked him what he knew about the paper and its editor. Neff was greatly surprised to discover a Mennonite paper which was published in his home city in America. He was still more amazed that the publication address was within a few blocks of his own home in Chicago. Neff had to confess to his German friends that he knew nothing about the paper nor its author.

As soon as Neff returned to Chicago he looked up John F. Funk, and the two men immediately found a great many things in common; the strongest bonds, of course were those of similar interests and religious faith. The men became well acquainted with each other, and during the coming days discussed matters of common interest. One of the chief points of discussion was the matter of establishing a Mennonite church in Chicago. Funk and Neff agreed to hold services once a month for the benefit of those other Mennonites who were scattered somewhere in this growing city of one hundred thousand population. Thus in 1866 the first Mennonite church was organized in Chicago. That there were other Mennonites in the city is indicated by the subsequent growth of this fellowship.

Before this Mennonite church was established, Funk attended a Presbyterian church which he had seriously considered joining but after carefully studying the Presbyterian doctrines he decided rather to go back to Bucks County, Pennsylvania, and join the Mennonite church. He did this in 1860 as a young man of twenty-five. This single act of Funk's indicates with what seriousness and care he made decisions. It can probably not be said of many Mennonites who have followed him to Chicago that after carefully studying the doctrines of another church they traveled hundreds of miles back home to join the church of their fathers. It would have been a very great loss to the Mennonites if Funk had decided in favor of the Presbyterian church.

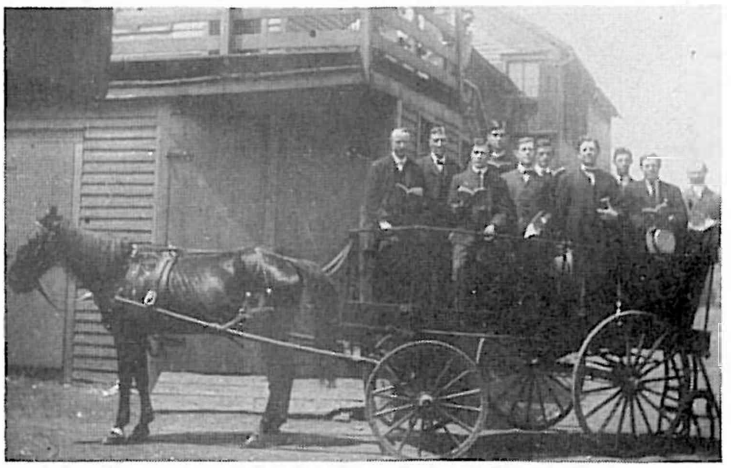
John F. Funk was a very energetic man and greatly interested in Christian work. He became active in Sunday school work in the city and by this means came to know and work with D. L. Moody. He also became one of the first members of the Y.M.C.A. in Chicago. The Mennonite congregation which he and Neff organized first met in the home of Neff. Sometime later Neff remodeled his house and at the time provided for an addition large enough to hold religious services. The extra cost of the structure was about eight hundred dollars which was borne equally by Neff and Funk. Thus the first congregation of Mennonites in Chicago was founded. Its location was near the north side a little to the southwest of the south entrance to Lincoln Park, which must have been close to the present location of the Moody Memorial Church at North Avenue and Parkway. This was a region of concentrated German settlement at the time.

It is significant to notice that this church was definitely established for the purpose of providing for the religious needs of those Mennonites then living in Chicago or those likely to move into the city during the coming years. The congregation during its first years numbered about twenty members. The number of children in the Mennonite families is not known. It is likely that addi-

tional members were added during the few years of its existence. The church continued to function until 1871 when the Great Chicago Fire swept before it millions of dollars worth of property including the store and residence of Peter Neff, and of course, the small Mennonite meetinghouse which joined the Neff residence.

After the great fire the church was not rebuilt. Perhaps the one main reason is that Funk, its inspiring minister, had left the city several years before, in 1867, to enter the publishing business at Elkhart, Indiana. The fire changed the complexion of the entire city; it undoubtedly scattered the small congregation. Others, like Funk, may have left Chicago to find new locations and better opportunities to make a living. Neff directed his attention to other lines of activity. Whatever the reason, we find no indication of any form of Mennonite organization in the city for the next two decades.

It is a great loss to the Mennonites that for twenty years no attempt was made to keep these city Mennonites together. At that time the Mennonites were not yet mission-conscious. In fact, the earliest suggestions of having Mennonite churches in cities were considered foolish impossibilities. The idea of doing mission work among the unconverted was something entirely new to the Mennonites at that time. It was during these years that the German element of the present Chicago population came in large numbers. There can be little doubt that among the many newcomers during this period were some Mennonites who, like Funk and Neff and the other twenty who had comprised the small congregation, had come seeking opportunity for work, a place to live and a chance to succeed in this new midwestern city. Unfortunately these later Mennonites lacked the missionary spirit of Neff and Funk and thus the establishment of any kind of a permanent Mennonite organization in Chicago had to wait over twenty years.



Early witnessing in Chicago: The Gospel Wagon.

CHALLENGE OF CITY MISSIONS

BY JOHN T. NEUFELD

And should not I have regard of Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand." Jonah 4:11.

Just as God wanted a message of warning brought to the people of Nineveh, so he wants the message of the gospel brought to the people in the cities of our day. Christ Jesus wept over Jerusalem; and every true Christian with the love of God in his heart should have a concern for the lost in the city. The first motive, therefore, of city mission work is the motive of love.

In bringing the gospel of Jesus Christ we must not just seek those areas where it is easy to work and where people respond readily, but the gospel must be presented in all areas. Our city mission work in Chicago has been largely in areas where other churches have left the field because they could not build self-supporting congregations. This inner city area still needs the gospel and needs it desperately.

City mission work challenges us again because Christianity is a warfare and as such it must be carried on from strategic places. We believe that the city of Chicago is strategically located in our country and very much influences the entire nation. People come and go, to and fro, between the city and the small towns, between the city and the country. We preach to people who have lived in the country and we preach to them before they return again to move into small communities. In our own mission, for example, we have had enrolled in our Sunday school somewhere in the neighborhood of two thousand people. These have scattered, some to the west coast and some to the east coast, some south and some north. Many of them serve the church in other localities.

One gets a better picture of the strategic location of a city when one looks at its communication facilities. For example, the main post office handles approximately forty million letters daily, thus there is a wonderful opportunity to spread the gospel by preaching it in Chicago.

As our third reason for an extensive city mission program we give the urgency of preserving our own faith. We must preach the gospel in order to preserve our faith for our posterity. Too often we have depended on separation or isolation for the preservation of our faith. This, however, does not and cannot solve the problem

any more. It is impossible to be isolated in this nation. There is too much communication between rural areas and the cities. The barriers that did separate our church people are no longer such that they would keep us apart. Today, according to government statistics the crime percentage in the city is not much higher than in the country. In other words we can see that the city perhaps influences the country and to a certain extent crime and sin spread over the whole nation.

A fourth reason for city missions is the fact that the Mennonite church has something that the city greatly needs. Some years ago in the early history of our mission work I read this sentence. "It is the duty of each denomination to recognize its own function and fitness and to give to the world what God has entrusted to it." We of the Mennonite church have a great responsibility as some very vital truths have been handed down to us through those leaders of the Reformation who risked their lives. We list, therefore, some of the things that we of the Mennonite church have that the city needs.

First, we have a gospel of peace. One does not have to live in the city very long before one realizes the continual strife that is going on between individuals and groups such as in labor and industry and also between political groups. Also, we look with horror at the rapid trend for complete military domination in our own country and yet the church has the only remedy against this trend. We owe it to our cities and to our nation that we pass out this God-given faith to our country.

Secondly, as a Mennonite church we have a law of purity. We know that over our entire nation the divorce rate is very high. At the present time one out of every four marriages ends up in divorce. In the city this is even higher. As a Mennonite church we have a good record as far as divorce is concerned. We have been taught the sacredness of the marriage vow. The city needs this teaching in connection with the preaching of the gospel.

Again we have a standard of honesty. Our people for generations have been known as people that could be trusted. We have not only testified against the taking of oaths but we have proved by example that we can be trusted. We have a standard of honesty and this is so greatly needed in the city where there is so much dishonesty in business and in social life.

Finally, we have a doctrine of the simple life. I regret that we have lost much of the practical application of this doctrine. Our people in the city need both the preaching and the example of a simple life. In 1951 the people of Chicago, (according to actual statistics) spent $400 per family more than their income. And their income was above the average of the nation. This indicates to us the need that these people have to learn to live a simple life.

Jesus said, "Preach the gospel and teach them to observe all things whatsoever I have commanded you." The city challenges us to carry out this full command of Jesus—the preaching of the gospel and the teaching of the things which he commanded.

First Mennonite Church

BY LELAND HARDER

ON THE corner of Seventy-third and Laflin streets on the far south side of Chicago is a little red brick church. The bulletin board in front and to one side identifies it as "The First Mennonite Church of Chicago," and further gives the sermon title of the week, and the name and address of the pastor.

If you were to attend Sunday morning worship you would be one of about forty people in the simple but attractive chapel. On the back of the bulletin that you took from the table in the vestibule you would read such names in the church directory as Prohaska, McElfresh, Omland, Sims, and Longdon. The regular congregation, you would also note, "is a member of the General Conference Mennonite Church, which comprises over 51,000 adult members, 240 congregations, and seven districts." You would participate in the worship service and depart spiritually refreshed, perhaps wondering why not more people were present.

If you could come back a number of times you would see deeper into the lives of the people to whom the church ministers. They work in shops, factories, stores, and offices. They are the children of those who first settled the community shortly before the Conference built the church in 1918. They are family people living in "one-

flat" dwellings of uniform style with five feet between houses. Their neighbors very likely were born in the old country, in Czechoslovakia, Sweden, Ireland, Germany, or The Netherlands. They talk about past years and the red brick church inevitably comes into their conversation. Although the church has never grown to support itself there has been a persistence of wonderful Christian zeal throughout the years.

The people enjoy fellowship, and those programs which are fellowship-centered are most successful. The Sunday evening service is a time when you would enjoy listening to an informal panel discussion of the prophet Amos, or the topic, "What is Sin?" Or if you came on the fourth Sunday you would come early for the church supper and stay for the musical program to follow; you would note immediately that this was the most popular evening program of the month.

If you are younger than twenty you are invited to come to the parsonage Monday evening for the Young People's Fellowship. They play pinp-pong, "joke around," eat cookies or pop-corn; but they are happiest when they are helping out—financing the purchase of a movie projector, recording a religious radio drama for a Sunday evening program, decorating the church for Thanksgiving, or entertaining young people from elsewhere.

Apart from the small fellowship of Bible study and prayer on Wednesday evening, followed by the rehearsal of the church choir (which often ends in a social hour) the week is pretty much given over to children's work, except when it's the day for council meeting, vesper circle, or the women's missionary society. The women of the church have been obviously versatile and consistent in supporting the church.

The Sunday school is primarily children-centered; and many of them might be expected to become members of the church some day. This is much less of a possibility in summer Bible school, or weekday Bible school. In the summer school there were sixty-five children, 22 per cent of whom were Roman Catholic, and 50 per cent Protestant of fifteen churches other than our own. Only one-fourth were children of our own Sunday school, although they were the ones chiefly who went to the summer camp in Michigan following the school.

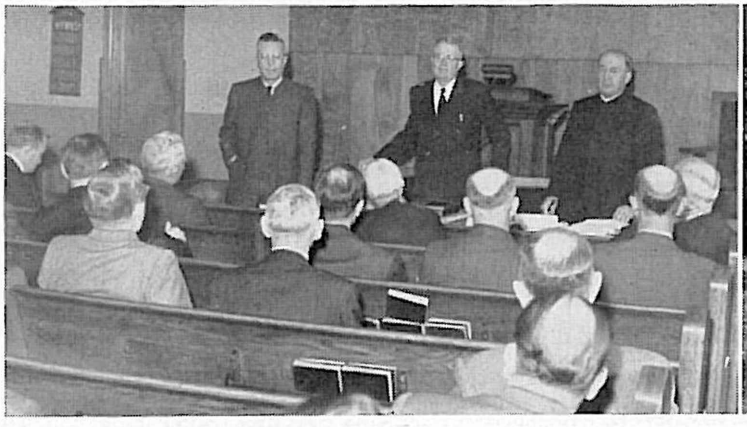
In the weekday Bible school, called the "Good News Club," which meets every Wednesday afternoon throughout the school year, the picture is much the same, although the percentage of unchurched children is higher. There are forty-five children between the ages of five and eleven. From this group eighteen have been selected to sing in a children's choir, which is thought to be very much a privilege, since the choir, robed in vestments, participates in other programs.

Friday is Scout day, with the Brownies (girls) meeting in the afternoon, and the Boy Scouts in the evening. The Scouts follow the typical pattern, although occasionally they undertake to serve the church. The boys, for instance, recently painted the floor of the church basement; and the girls sponsored a Halloween party for 102 children representing all the departments of the church.

The pastor has come to see that one of the most inadequate ways to measure the efficiency of this church is to number the actual church members, or to determine the degree of self support. To substantiate this he drew a map of the community, which now hangs on the wall of the parsonage study. Every house in the area was drawn in and given its own house number. A colored pin representing one person served by an activity of the church was put at the person's place of residence. A different color was used for each activity, thus showing at a glance the sphere of influence either of the whole church, or of each activity. There are 322 pins in all. This comprises 248 individual persons, of which 150 are children. Moreover this is 5 per cent of the total population of the community; and the church actually serves a person in one out of every ten dwellings.

An urban people in an extremely complex metropolitan setting disclose moral and emotional problems that almost defy solution. Direct contact with them provides the best opportunity to apply the saving and healing power of the gospel. More time is needed for visitation and depth counseling. A church in our time should have a good Christian counseling service as a counterpart to the proclamation of the Word through preaching and teaching. It is a work that requires a staff of people rather than just one couple. The term, "Group Ministry," used in the noted East Haarlem Protestant Parish in New York, and its offspring, the West Side Christian Parish in Chicago, best describes this type of service. That is the direction we hope to go.

The Mennonite Central Committee conducts many of its official meetings in Chicago (Mennonite Home Mission). All-Mennonite mission and church workers at one of their periodic conferences.



New Housing projects on Chicago's near west side where new Bethel Mennonite Church will be located.

Bethel Mennonite Church

BY LEVI C. HARTZLER

"I AM glad to come into the church. I should have been the one to lead my boys into the church, but they led me, and I thank God I'm here."

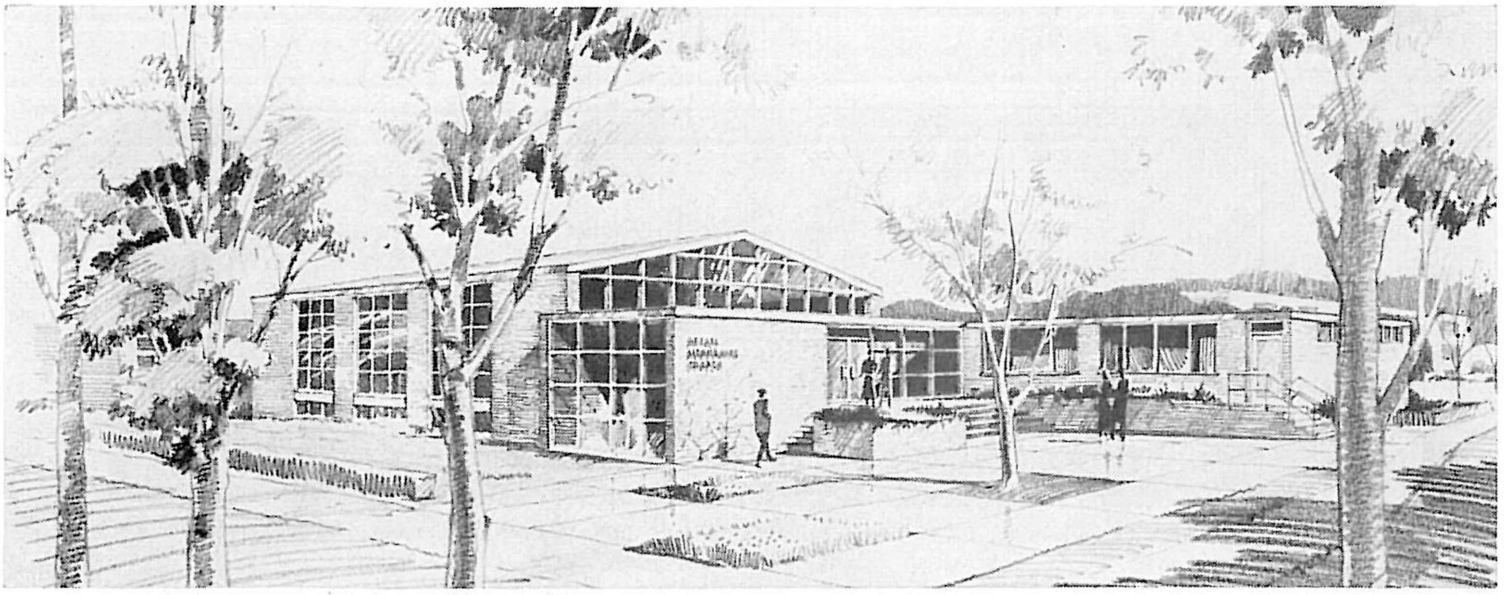
This testimony from a parent of several boys at the Dearborn Street Mission, an outpost of the Bethel Mennonite Church, Chicago, Illinois, at a baptism service brought a thrill to the hearts of the workers. Many of the adult members of the Bethel and Dearborn Street churches have been brought to Christ because of the faithful witnessing of their children.

The Chicago Housing Authority is continuing with plans for redevelopment of the area in which the Bethel Church is located. These plans include a site for a new church which is to be located strategically to serve a large part of the new housing area. It will be located just west of the park which will provide facilities for a church-directed recreation program.

The immediate area of four square city blocks to be served by the Bethel Mennonite Church has an estimated total of 2,975 children and young people under twenty years of age. The Roman Catholic Church has a large school on the edge of the area and is bidding for the children. Other church groups are becoming interested in this new housing development and are making plans for both religious and social service programs.

The permanent Mennonite witness in this area began in September, 1944, following a survey made by the first Mennonite Relief Committee summer service unit and a summer Bible school conducted by James Lark and wife. The work has outgrown the present facilities. Average Sunday school attendance has grown from thirty-eight to sixty-three. No facilities are available for Sunday school classrooms, children's activities, or Youth Fellowship meetings except the meeting hall. Bible clubs, sewing circle meetings, children's and young people's activities are held in private homes, usually under crowded conditions.

A weekday Bible class conducted by Emma Fisher Koemer and Christmas service at Dearborn Street Mission.



Architect's drawing of the proposed Bethel Mennonite Church with residence wing to the right, Chicago's near west side.

The new building will provide worship space for 250 people, Sunday school rooms, and facilities for children's and young people's activities. The first stage of the building program calls for the building of the chapel with basement Sunday school rooms. Later as funds come in, additional Sunday school rooms and living quarters for the workers will be added.

Present activities include seven weekly Bible clubs, junior and adult sewing circles, boys' and girls' craft activities, summer Bible school, and a summer camp. Camp Rehoboth near Hopkins Park, Illinois, provides facilities for summer camp and week-end retreats during the year. Last summer ten young people attended a camp at Mennonite Youth Village and another group went to Chesley Lake, Ontario, for young people's camp. Summer Bible school is held in the large public school which serves the community. The Dearborn Street Mission, the Bethel Mission outpost nearer Lake Michigan, is developing into a promising work.

Paul King and wife have charge of the Bethel Church program in the absence of James Lark. They are living in the second floor apartment at 1458 West Fourteenth Place and holding services on the first floor of the same building. Demolition of the old buildings is beginning in the Bethel Mennonite Church area. Delay in planning for a new church building would lose for us a significant witnessing opportunity. Anticipating the need for direct action, the Executive Committee of the Mennonite Board of Missions and Charities has released James Lark from the responsibility in Chicago to contact the churches in behalf of the new building program during the coming year.

(Slightly abbreviated from the GOSPEL HERALD, November 4, 1952.)

Mennonite Home Mission

BY J. OTIS YODER

THE Mennonite Home Mission in Chicago was opened on December 3, 1893. This was the first venture made in city mission work by the (Old) Mennonite Church. After several years of witnessing, the leaders decided to close the work. However, a number of young people continued the Sunday school work until the fall of 1896 when the church leaders were again led to reopen the mission. E. J. Berkey of Oronogo, Missouri, wrote that "During this time I personally lived on seven cents a day . . . stale bread, hot water, and bananas, which I could get at that time, two dozen nice bananas for five cents."

Those living in the community needed both spiritual and physical help. Wages and prices were low during this time, so that it "took very strict economy to make ends meet." A great strike, "severe riots and much property damage" added to the misery. "This situation created a great opportunity for the churches and Christian workers to help alleviate the suffering."

In the first twenty years and since, "at least three times, different classes of people or nationalities have moved into the district, and occupied not only the residential district, but business places as well." It was during these twenty years that the Sunday school enjoyed its largest growth. By 1912 and 1914 the enrollment was over 450 and by 1916 had reached 500.

Mennonite Home Mission workers, the J. Otis Yoders, Lola Mann, and Sadie Oswald. Mennonite Home Mission at 1907 South Union.

The Mennonite Home Mission congregation was organized in the spring of 1907. At that time fifteen persons were baptized. Of the original fifteen members, several moved away, which left but eight or nine beside the workers. Those who had moved became useful in other churches. Of this group Elsie Drange Kauffman became a missionary to India. At present the congregation is widely scattered, some as far as twenty-three miles from the church. This presents a problem in the matter of regular attendance as well as in helping in many of the week-day activities.

The work was first carried on in buildings on Eighteenth Street. In 1918 construction work was started on the building at 1907-09 South Union Avenue, the present location of the mission, which was dedicated January 5, 1919. At the time the mission also celebrated the twenty-fifth anniversary of its work in the city.

The community today is as it has ever been, predominately Roman Catholic. We find this a great challenge to our work. A number of the children come to our Sunday school while young, then go to their own church after confirmation. A few continue to be quite regular. They can sometimes be reached through the various activities such as boy's and girl's clubs. The public school releases time for Bible classes and our summer Bible school provides additional opportunity for instruction and contacts.

The mission regularly meets each Sunday, both morning and evening, with the exception of the first Sunday of the month when we have a fellowship dinner at the noon hour, with a vesper service following. Since so many of the children went home after Sunday school, the children's church was planned for each Sunday morning.

Ladies' day and evening sewings are held once a month. Much of the work done is for relief projects. A mother and daughter missionary meeting is held monthly. Programs are planned to provide missionary information and special inspirational messages, as well as fellowship with some who are not of our own membership. Another monthly activity is the visitation of shut-ins in the community.

Many are touched in this way who almost never come to any of the meetings of the church. Besides this monthly program there is the constant visitation carried on by the full-time workers. Weekly we meet with children from our local schools in released time Bible classes and in boys' and girls' club work. An English class for German-speaking people has also been organized. The power house of the church is the mid-week prayer service. In the past year the young people, although few in number, have organized a Mennonite youth fellowship group. This new group has many struggles, but those participating are receiving many blessings.

Annually the children of our Sunday school enjoy the two-week "fresh-air" period in many of our Christian homes in the country. This follows immediately after the summer Bible school. Eternity alone will reveal the blessigs received through the open doors of these Christian homes and the influence of godly country "parents."

Early in the work of the mission the custom of serving an annual Christmas dinner was begun. Through the years of hardship a definite need was filled by this service. With the great change in the economic status of the country, the same need no longer exists as in the former years. This year the fellowship with the boys and girls was enlarged to include the parents. After the regular Christmas program, to which all the parents were invited, there followed a time of informal fellowship with refreshments. In addition to this feature each department of the Sunday school gave a Christmas party for its group of children and their friends.

Through all these avenues of service we are endeavoring to present Christ as Saviour and Lord and His better way of life for all. We do praise Him for the many who have been blessed in the past. His blessings are just as great for those who will receive Him today. Many are yet without Him. "The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into His harvest." Matthew 9:37-38.

(Note: Quotations taken from WHAT GOD HATH WROUGHT by Emma Oyer.)

Workers Ida Hebermehl, Dorothy Bean and John T. N. Litwiler and group of boys at steps of Mennonite Mexican Mission.

Iglesia Evangelica Mennonita

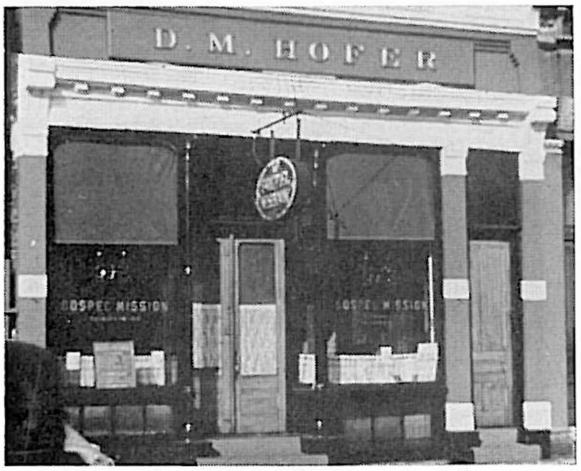
BY JOHN T. N. LITWILER

THE task of building the church of Christ among the Spanish-American population of Chicago is difficult, especially when a background of religious tradition is merged with the sensuality and materialism of the present day. The above best describes the pervasive spirit in which we work and live together with those to whom we bring the gospel.

The Spanish-American population is composed mainly of Mexicans who originally came from Mexico or Texas. There are also Puerto Ricans, Cubans and a smaller number of citizens of other Latin American countries. The unifying factor among these people is the Spanish language and background. They share this, in spite of a too-often unkind general reception, with a pride that prompts them to perpetuate a Spanish community. This community offers life and fellowship in an environment similar to that they once enjoyed. Thus one is able to carry on almost every normal activity in a characteristic Spanish atmosphere. A transplantation to Chicago of life south of the border confronts us with a background of religious tradition and superstition which finds its expression in a philosophy of life best described in the terms "ethical naturalism." The light of the gospel has not yet shone for millions of Latin Americans who are consequently in need of true information concerning Jesus and biblical incidents and above all the gospel itself.

A conversation with any of these persons will reveal that the main reason for coming to Chicago is the desire to find better working conditions and a higher standard of living for themselves and their families. This they find and to their original spiritual predicament is added the love for money and everything that American society considers indispensable in order to be a success. Thus, in spite of being able to retain certain native aspects of living, the majority are assimilated into the complex and non-Christian way of life of the city. The problems and needs of the Spanish-Americans are not only those of a minority group but in a larger sense those of average persons thrown into a mad rush for worldly success and security with complete disregard for Christian ideals and eternal values.

It is under these circumstances that since 1935 the Mennonite Mexican Church has grown to what today is a congregation of forty-seven members. The Bible clubs for boys and girls meet once a week for forty-five minutes. One is held in the pastor's home and the other in a neighboring area in the home of a Christian family. The Junior and Senior girls' clubs also meet once a week. A released time Bible instruction class for the children of the school in the neighborhood meets Wednesday afternoons at the church. All these activities for children have been successful avenues for the teaching of the Christian graces and the fundamentals of the faith. The Mennonite youth fellowship meets regularly for fellowship, worship, and recreation. The ladies' sewing circle contributes to the church and its cause through its constructive projects. The congregation engages in weekly periods of Bible study and prayer. The fresh air program is a successful project by which children of the Sunday school spend two weeks in a Mennonite home in the country. This is a rewarding experience for city children which they long remember. The entire group also enjoys the fellowship of other evangelical Spanish churches. It is the practice to have united services at Thanksgiving and during Holy Week. Since it is impossible for the majority of the members to have fellowship with other Mennonite groups because of the language barrier this broader fellowship takes its place and becomes a source of blessing and encouragement to those who participate.



Lincoln Avenue Gospel Mission

BY J. S. MENDEL

THE Lincoln Avenue Gospel Mission was founded in 1914 by D. M. and Mrs. Hofer and Joseph W. and Mrs. Tschetter. With the exception of the Sunday morning services, all activities and services were conducted in the English language. To accommodate the German-speaking people in the neighborhood, the Sunday morning service was conducted in German. In 1942 the use of the German language was discontinued entirely.

In the fall of 1941 J. S. and Mrs. Mendel came to assist the Hofers. After an illness of several weeks Hofer died on December 31, 1944. Mrs. Hofer is still with the mission.

Since the Lincoln Avenue Gospel Mission is located in a Roman Catholic community, the work is very difficult. Another difficulty stems from the fact that the majority of the children in the Sunday school come from broken homes. Students from the Moody Bible Institute assist in the work. While the mission is not an organized congregation, several families do make it their regular church home. Besides regularly scheduled services there are clubs for boys and girls, both of grade school age and older.

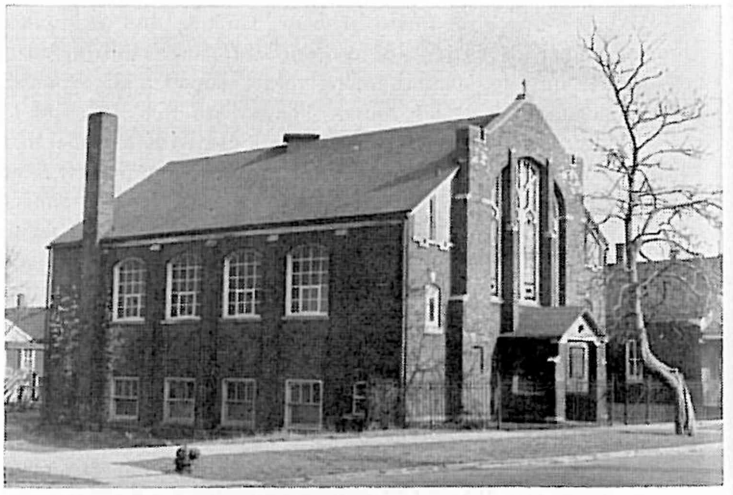
The purpose of the mission is to do welfare work, to edify believers, and to win souls for Christ. Since its beginning the mission has been affiliated with the Krimmer Mennonite Brethren of North America.

Brighton Mennonite Church

BY RICHARD RATZLAFF

IN THE spring of 1907 the Evangelical Mennonite Conference established a mission at the corner of Hoyne Avenue and Thirty-third Street under the name of the Hoyne Avenue Mission. A. F. and Mrs. Wiens were given the responsibility for organizing and superintending the mission. Sarah Kroeker served as an assistant. At the end of the first year the mission was located at Thirty-fifth Street and Oakley Avenue and was renamed the Mennonite Rescue Mission.

On May 7, 1912, the mission moved to 3404 South Oakley Avenue, into the building that now serves as the church parsonage. The building was purchased by interested individuals and later bought by the conference. In December of the same year the first baptismal and communion service was observed. Otto and Mrs. Schroeder Sr. were the first to be baptized. Two others were baptized that same year. During this time Eva Enns and Tillie Stucky served as mission workers.



On September 3, 1916, G. P. Schultz took charge as pastor. At this time Katherine Schmidt and Katherine Ratzlaff served as mission workers. The name of the mission was again changed, this time to Brighton Mission Chapel, Brighton Park being the area served by the church.

During the war years of 1917 and 1918 the church made one of its great increases. In order to accommo-

date the increased attendance plans were made to build a new structure. A large amount toward this project was raised but conditions prohibited building. At this time the building we now occupy, a former Congregational church, was for sale. It was purchased for $5,500, and has served as the Brighton Mennonite Church building until the present. On November 9, 1918 the first services were held in the building. The mission was later renamed the Brighton Mennonite Church, which is its official name today.

In the spring of 1951 Ed Peters accepted the call as pastor. On November 1, 1952, he was succeeded by Richard Ratzlaff. At one time the group constituted a flourishing congregation, having as many as three hundred in attendance. It has suffered in attendance by the great change over of population that came about in recent years in many areas in Chicago. The great hope of the church today is a strong central core of loyal members, many of them converts of the work, who have a great interest in the mission of the church. The area is predominately Catholic, however, judging from the children's work there are enough unchurched to fill the building. It is also of encouragement to know there are a number of converted Catholics who are great assets to the church.

The great encouragement of the church are the children. The children's Sunday school department is very active with its own organization and superintendent. The average attendance is approximately forty-five children, many whose parents do not attend. In the Wednesday week-day Bible school there are sixty-seven enrolled. About one-third of these claim Brighton as their church home. Many have no church affiliation. For many of these children this may be the only religious instruction they will ever receive. Most of these children may move before they become church members but we may still use the opportunity to plant the seed that may grow into Christian character.

The program of the church today consists of two Sunday services, both attended by family groups. The attendance at the evening services decreases by about 20 per cent. The mid-week family night services, attended by about fifteen to twenty people, include prayer session, Bible study, and choir practice.

One of the problems of the Brighton church is that of planning a good program when so many members live far from the church. Many members spend one-half hour or more in city driving in order to attend these services. This alone shows their interest in the church and should be recognized. On the other hand, this is too great a sacrifice for others who are lost to the church. An interesting fact about this church is that within the active core there are several who are third and even fourth generation converts of the church.

The great challenge before the church today is visitation evangelism. We must meet the people in their homes and present to them the gospel and the work of the church. Doing this we feel that our church can still fill its pews and prove a great blessing to the community.

The Grace Mennonite Church

THE Mennonite Bible Mission at 4215 South Rockwell Street was opened by A. F. Wiens in 1917. Twenty-seven children came the first Sunday. Morning and evening worship services were soon begun and children were encouraged to attend the morning services. The evening services were often disturbed by the loud pounding on the doors and noises outside. Sometimes the noisy group came inside and it was then quite a problem to keep order. The mission was rebuilt in 1923 by John T. Neufeld. The new pulpit furniture and pews were bought in 1941 and 1942.

From 1926 to 1937 the average attendance at Sunday school was over one hundred. Teacher training classes were usually held and these furnished most of the teachers through the years. A total of about 120 people have taught in the Sunday school. Quite a few students in the city who later went to mission fields came to help in the mission. In early years and during the depression years the sick of the Cook County Hospital were visited. Many heard the gospel on their death bed.

The vacation Bible school dates back to 1921. Attendance varied from thirty to sixty-six. The highest enrollment was 140. Prayer meetings were held every Wednesday throughout the years. Many a person received strength and comfort here. A total of 166 have united with the church throughout the years, of which 119 united by baptism upon confession of faith. Thirty

Congregational group in front of Grace Mennonite Church.

weddings and about fifty funerals were conducted. Women's meetings were begun in 1922. Bible study and church concerns were the primary interests of this group.

A girls' choir was started by Mary Wiens Toews. A boys' Bible group was organized by Russell Schnell. Camping was conducted for many years where boys and girls always did their own cooking.

Several church papers were printed at different times. Many copies were circulated by mail. Through the local paper many short sermons have been circulated. Some sermons were also printed gratis by the Chicago *Sun* of which the total circulation is one and one-half million.

The Mission has touched all of the nationalities of central European background. Sometimes we had as many as twenty nationalities in vacation Bible school. The total enrollment in Sunday school and Bible school has been over two thousand individuals. They are now scattered over the entire country and even in other lands. A recent letter from Mexico indicates the widespread results of the work. Because of the constant movement of families with children to the suburban areas the church will never be a large church but there will always be a mission to perform. This church must serve the people of this community as "a house by the side of the road where the races of men go by."

Five members have served in foreign mission work. Russell Schnell and Elvina Neufeld Martens are at present in such work. Mission offerings have been received regularly throughout the years. The present workers are John T. Neufelds.

Woodlawn Mennonite Church

BY WILLIAM KEENEY

A CHURCH is more of an organism than an organization. It begins as small and silently as the growth of a plant from a seed. It reaches various stages of maturity as it grows. It best expresses its maturity when it begins to reproduce itself through mission work. This was the way the church at Antioch grew and in many respects the growth of the Woodlawn Mennonite Church has been similar.

The planting of the seed may be traced back to August, 1946, when the Mennonite Biblical Seminary purchased a house at 4614 Woodlawn Avenue as a residence for students and staff. In a short time nine families were living on the campus. As these Christians gathered together they soon began to meet for prayer meetings and other fellowship activities to strengthen their spiritual life. In such a small and silent manner the seed was planted which was to become a congregation within a few years.

No church was organized immediately but already in the summer of 1948 the seminary group sponsored a daily vacation Bible school to which the children of the community were invited as well as the seminary children. The size of the group continued to grow, thus giving evidence of increasing strength and solidarity in the community. The next observable stage in the growth toward a congregation was in the fall of 1948 when a Sunday school was organized with Eldon Graber, a graduate student at Northwestern University, as the superintendent. This was the beginning of the first regular Sunday morning services. Prior to this the group went elsewhere for worship services and most continued to do so after the Sunday school was organized.

The congregation continued with Sunday school and prayer meetings primarily for the internal life of the church and the daily vacation Bible school for about two years. A new stage of growth was evidenced by an extension into the neighborhood surrounding the seminary. In the summer of 1950 the pressing recreational needs in the surrounding community were recognized in a somewhat informal and spontaneous fashion by inviting children in for periods of supervised play on the spacious lawn surrounding the seminary buildings. This led to further contact and further knowledge concerning

the need of the community and opportunity to minister to it.

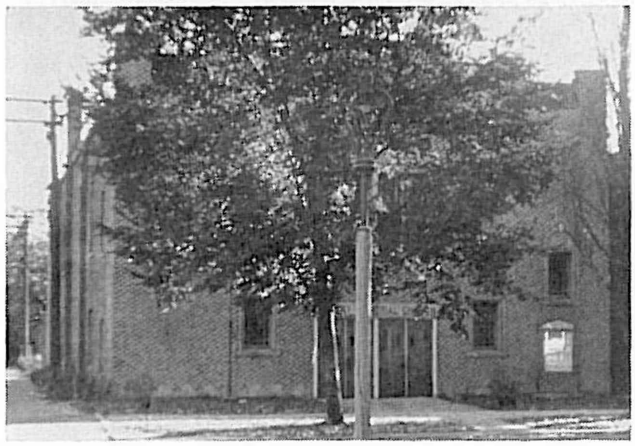
The following fall the seminary families and students met at the beginning of the school year and decided to begin holding worship services on Sunday morning in the Swedenborg Church from which the seminary had already rented space. Willard Wiebe, a seminary student on leave of absence from the Lind, Washington, church, was asked to serve as the congregation's first minister. As a result Sunday school and church services were held every Sunday between 9:00 and 10:30. During the course of the year the student body recognized a need to continue contacts with and service to the community. Martin Schrag was asked to study possible ways of doing this and after considerable investigation it was decided that a Cub Scout pack would be the best means of serving and reaching the community children.

During the year a plan was drawn up and progress was made toward the formal organization of the congregation. On the twenty-eighth of January, 1951, the Woodlawn Mennonite Church officially and formally came into being with nineteen full members and sixty associate members. This may be considered the period when the congregation came of age since it had actually been growing toward this stage of maturity for over four years.

We should stop here a moment to take a brief look at the community. Formerly this was a rich, white, old line American neighborhood. Since the latter days of World War II there has been a shift toward an interracial neighborhood with both Japanese-Americans and Negroes moving into the area. The white population that remained also shifted in economic levels and so the community is now largely lower-middle class rather than upper class as it had been. Along with this development the community has become more and more crowded. At present there is a great need for religious work and guidance in the community because the churches as a whole have not been able to reach and serve all the people coming into the neighborhood. This has given the Woodlawn Mennonite Church an opportunity and a challenge to reach beyond its own and serve others.

In the fall of 1951 the church took over the responsibility which the student body of the seminary had formerly carried on through Martin Schrag. A church worker was appointed and the program was expanded. At the present time the program includes the following activities: worship service, Sunday school, junior church and evening services on Sunday; prayer meeting, two girls' Bible and two boys' clubs and a week-day church school each week. During the summer the daily vacation Bible school and a recreational program have been continued. Periodically week-end work camps have been sponsored in which young people from central Illinois and Indiana have come in to perform services for the church and community.

The church has continued to grow in service to the Kingdom, both to those who are already committed to the life of Christian discipleship and to those who have not yet accepted the claim of the Gospel on their lives. May its usefulness in the life of the Kingdom continue, for an organism always dies if it outgrows its usefulness.

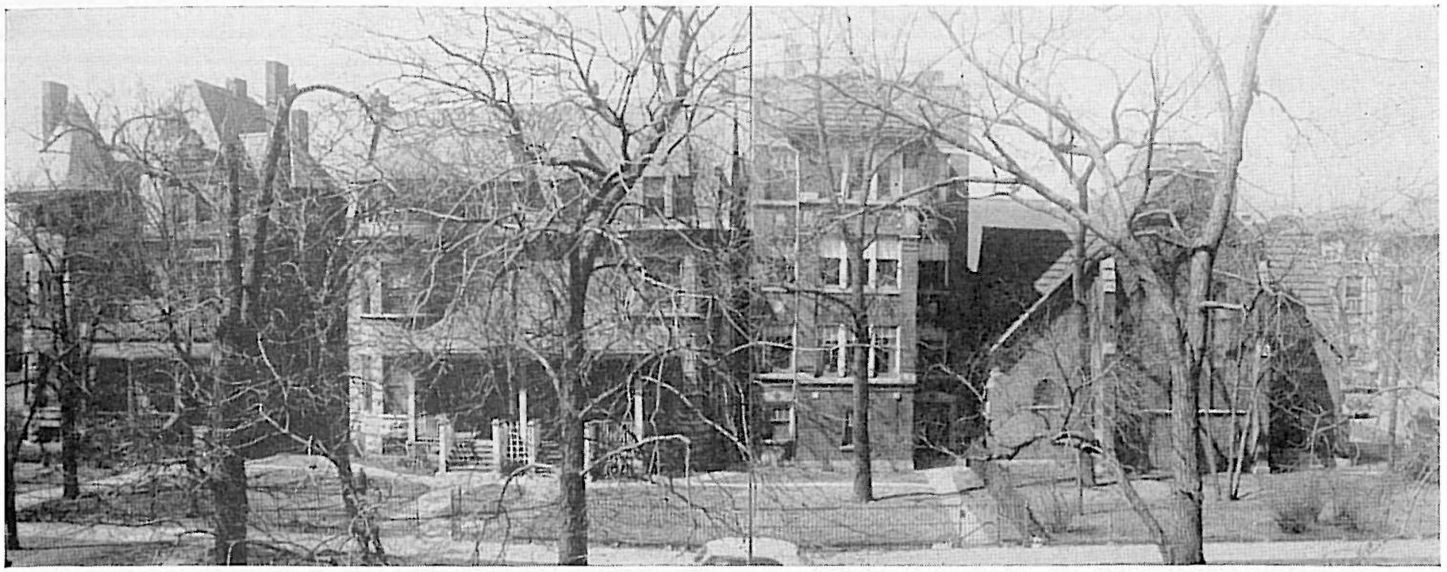


Old Timers in Chicago

(Left) Joseph W. Tschetter and wife, city missionaries in Chicago since 1915, are still active.

Calvary Memorial Church of the Evangelical Mennonite Church.

George Schultz and Mrs. D. M. Hofer. Schultz has been in Chicago since 1907, was superintendent of Happy Hour Mission, and pastor Brighton Menn. Church. D. M. Hofer was in charge of K.M.B. Mission from 1915-44 and did relief work in Russia



Mennonite Biblical Seminary buildings on Woodlawn Avenue showing Main building, Franz Hall, Memorial building and Woodlawn church.

Mennonite Seminary in Chicago

By S. F. PANNABECKER

MENNONITE Biblical Seminary is in the succession of ministerial training institutions that have been established by the General Conference Mennonite Church. The first was in Wadsworth, Ohio; it began in 1868 and continued for ten years. Then there was an interval when the colleges took over the task of training ministers. In 1915 a seminary was started in connection with the expanded program of Bluffton College which developed into Witmarsum Theological Seminary and operated until 1931. Attempts were immediately made to revive this institution but for various reasons they failed. The General Conference was without a seminary until 1945 when Mennonite Biblical Seminary was opened in Chicago in affiliation with another established seminary.

Why in a Large City

In view of the fact that previous institutions were all located in small towns with a rural setting and the fact that the Mennonites are essentially a rural people the question is often asked, why a Mennonite seminary in a big city? In considering this question it will be recognized that the Mennonites have remained rural at the expense of the loss of a large number of members who have moved to larger centers. The examination of the telephone directory of any large city, such as Chicago, will reveal hundreds of names that almost certainly have Mennonite derivation. While the Mennonite church doubtless will and should continue to be centered in rural communities of a pious, modest, conservative way of life, yet there is a growing realization that the church is awakening to her responsibility of following her members to cities if necessary and to participate in the larger problem of city evangelization. Mennonites can no longer be satisfied to remain *die Stillen im Lande,* discarding ing those who leave the community and having no witness to those of other ways. If this is so a seminary in the city may have advantages toward an understanding of the total problem.

Further answer to the question, why a Mennonite seminary in the city, may be found is the fact that city life provides an unexcelled laboratory for work and study. All problems of life are augmented by the nature of city life. Poor people are poorer; rich people are richer; clashes of race and class are more severe; evil appears in more wicked forms and temptations are more subtle. If sin stands out more clearly so does the need of salvation. When doctors undertake the practical part of their training they go for internship to hospitals where illness and diseases of extreme types are found. Why then should a minister not seek his training amid the ills and diseases of society?

In addition, it may be said further that the city provides wide contacts with other denominations and their work, and with outstanding speakers, and thinkers. In Chicago it is particularly true that excellent transportation facilities are provided in every direction. This facilitates visits of many who would not touch a place located more out of the way, it also makes a convenient center for special committee meetings and conferences.

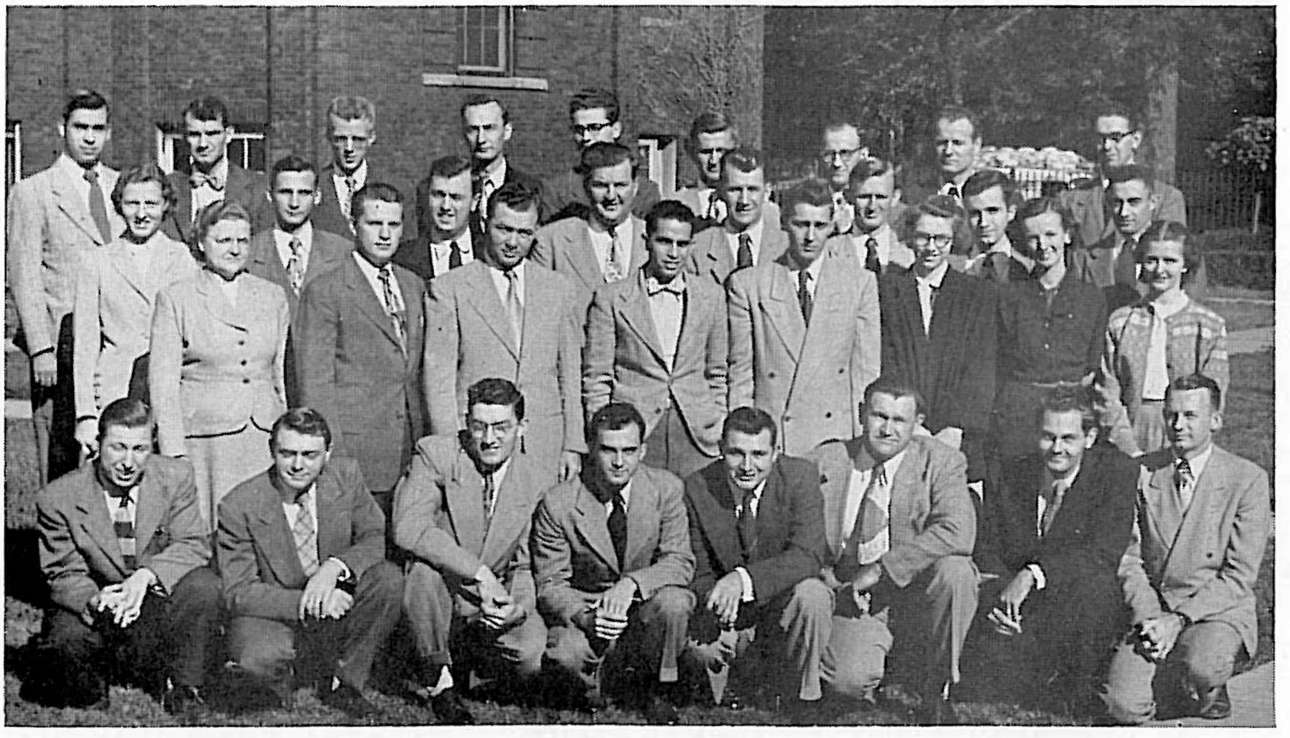
As a final point it may be noted that for the General Conference, Chicago provides a central location almost exactly midway between its large east and west centers and also that location in Chicago has made possible the affiliation with Bethany Biblical Seminary which enabled our seminary to open with a full curriculum of accredited standing.

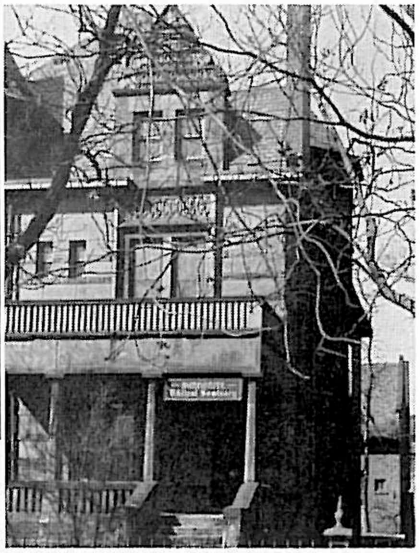
Growth of Facilities and Staff

The present physical plant of the Seminary occupies the greater part of the west side of the 4600 block on Woodlawn Avenue. All property between 4600 and 4646 is owned by the Seminary except one piece which is rented. In addition, another piece on an adjacent street was secured in the early years for the occupation of non-seminary students who wished Mennonite fellowship. These buildings of course were not all purchased at the same time but piece by piece in the years from 1946 to 1952. Together they total eight in number. At the south end of the block is a three-story apartment house originally built for nine six-room apartments. This has been cut up to make twelve suitable apartments for small student families. In the middle of the block are large residences which have been taken over in similar fashion for student rooms and apartments and for other Seminary purposes. At the north end of the block is a church building with attached educational unit which was the last piece purchased and fits into the whole picture admirably. It should be noted that these buildings were all bought on favorable terms, the total purchase price of land and buildings being about $200,000. In these is provided adequate room for student and faculty residences, for seminary headquarters including dining and reception rooms, for library and study room, for offices, storeroom, and work rooms, and most important for worship services and other gatherings. Large lawn space is included and is invaluable for the children's playground and for relaxation.

As the physical plant has been accumulated over the years so also the staff has grown with the developing institution. In the first year with seventeen students and no property one instructor-administrator directed the program. This was Abraham Warkentin who served as president until his death in 1947. His work in the early years was supplemented by a number of part-time teachers who came for one term at a time. In this way there were brought in for twelve week periods such men as C. Henry Smith, C. E. Krehbiel, E. G. Kaufman, Erland Waltner, and others. Other regular additions to the staff came as the work expanded. John T. Neufeld was secured as business manager in 1946 with the purchase of the first property. S. F. Pannabecker was also added to the staff in 1946, first as dean and teacher of missions and Mennonite history and later, after the death of Warkentin, as president. Don E. Smucker and Marvin J. Dirks were added to the staff in 1947, the former teaching in the field of theology and Christian ethics and the latter teaching voice and directing practical work. The old Witmarsum library was brought to Chicago in 1946 and became the core of the growing Seminary library. Miss Katie Andres was secured as librarian the following year and has served in that capacity since. Andrew R. Shelly, while serving as pastor of the Sterling Avenue Mennonite Church in Kitchener, began in the fall of 1947 to give

Student body of the Mennonite Biblical Seminary taken in the fall of 1952.





(Left) Mennonite Mission Center. (Above) Seminary staff showing Marvin J. Dirks, Andrew R. Shelly, S. F. Pannabecker, Don E. Smucker and in front row, John T. Neufeld, Katie Andres, Mrs. S. F. Pannabecker, Mrs. J. N. Smucker and J. N. Smucker. (Right) Headquarters building of Seminary.

part time as field secretary for the Seminary and in 1951 came to Chicago to serve full time in that capacity. Frieda Claassen came as a student in 1947 and has remained since 1948 as office secretary. During the years Mrs. Pannabecker has served on a part-time basis as matron and since last fall the J. N. Smuckers have accepted responsibility as host and hostess at the student residences in addition to pastoral duties with the local church. The regular staff at present numbers six with another six serving as assistant staff members.

An International Student Center

For the last few years the student enrollment at the Seminary has been about thirty-five to forty, with a graduating class of about ten. Students have come primarily from the General Conference group since that is the sponsoring body. However, at least two other conferences have been represented at various times and a few non-Mennonite denominations. A marked feature has been the number of Canadian students who have enrolled; during the present year there have been six Canadians. Nine other foreign students have also attended the Seminary in the past five years, coming from China, Holland, Germany, Italy, France, and South America, mostly on an exchange basis under the program instituted by the Mennonite and Affiliated Colleges. Graduates from the Seminary in Chicago now number thirty-nine, twenty-eight of these being with the degree bachelor of divinity, ten with the degree master of religious education and one master of theology. These, with about twenty-five former students who have not fully completed their course, are scattered in the United States and Canada and several foreign countries, serving in many capacities —as ministers, as teachers or administrators in colleges and in other schools, as relief workers or voluntary service workers, in missionary service and in other forms of church work. With only one or two exceptions all have entered the service of the church.

It has been mentioned that the Seminary is in affiliation with Bethany Biblical Seminary. Bethany is operated by the Church of the Brethren, a denomination closely associated with the Mennonites historically and holding to many of the same positions in doctrine and practice. The advantage to both schools has been in the enlarged student body and faculty with consequent wider curriculum offerings and the possibility of increased specialization in some departments. For the Mennonite Seminary the specific advantage was the ability to start with fully recognized work and then expand as feasible. Since the two institutions are located in different parts of the city, transportation back and forth is provided by a thirty-passenger Seminary bus and an eight-passenger suburban. The daily drive along the lake front and through the loop is always interesting and upon the completion of the new Congress Street highway, will be considerably reduced in time. The separation of the two institutions also allows for independence in extra-curriculum activities and especially for carrying out a church program supplementary to the seminary work in a section of the city that is very needy.

Facilities for study are provided in a well-appointed reading room and library. From the old Witmarsum library of 2,000 volumes brought to Chicago in 1946 the library has now grown to approximately 7,500. A large section of this, something over 1,300 titles, consists of material of a historical or research nature pertaining to the Mennonites which is housed as a special historical library in a fireproof vault. Progress in building up this collection is being made through grants given by the Historical Committee of the General Conference and memorial gifts which are applied to this purpose. Emphasis in building up the library has centered around three categories. That of primary importance is books for class reference where attempt has been made to supply everything needed for reserve use in all courses. The second category is standard reference books and sets of a general nature, and third, other recommended books.

Non-Seminary Contacts and Services

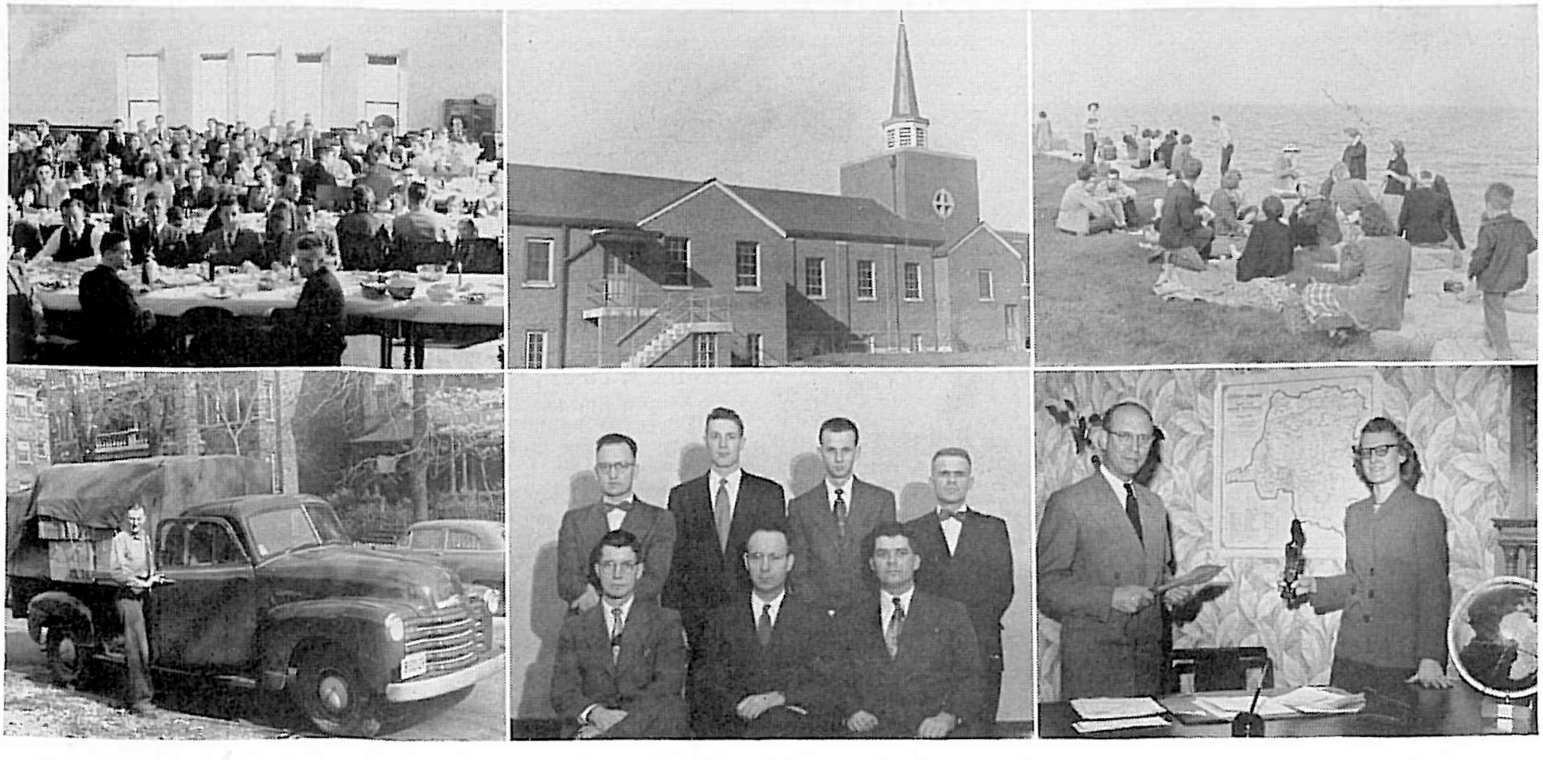
In the early years of the Seminary's development in Chicago, perhaps even the first year, there were inquiries regarding the possibility of rooms for students and others

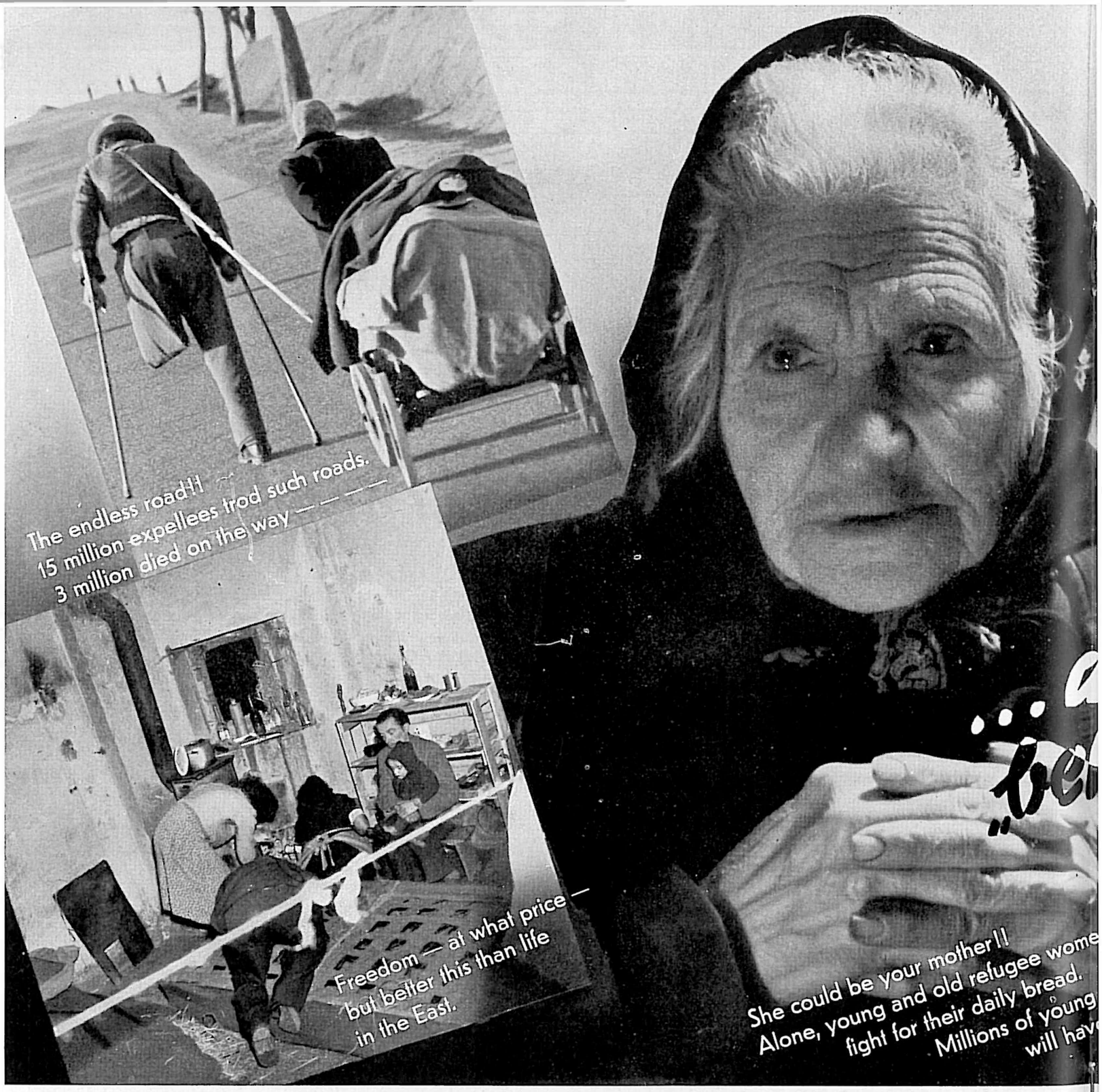
(Top) Faculties of Bethany and Mennonite Biblical Seminary at annual fall retreat. Canadian students and Librarian Katie Andres with Paul Shelly and S. F. Pannabecker in Historical Library. (Bottom) Directing children's activities in the Junior church. Week-end work camp group from central Illinois and children of the Shakespeare Elementary School adjacent to the Seminary.

who were not enrolled at the Seminary. As far as quarters permitted, students were given residence. Out of this came the vision of possibilities of maintaining church contacts with Mennonite students attending other institutions. As a result, a building was purchased in 1948 specifically for the use of such residents. Since this was not for Seminary students it hardly seemed right to use Seminary funds for the purpose, hence assistance was secured from the Home Mission Board and from an interested individual. In this building, which is a three story, ten-room house, convenient apartments have been made for four families. It has been occupied continuously and has served its purpose well. At the present time four medical students and their families live here. Two of these are missionary candidates. Other quarters are occasionally open for the residence of non-seminary students. This helps to concentrate Mennonites temporarily in Chicago in the Seminary area. Their participation in religious church activities is welcomed and heartily given. Thus it is that the total Seminary community, including children and babies, numbers approximately 120,

(Continued on page 88)

(Top) Joint Thanksgiving dinner of Mennonite and Biblical Seminaries. New chapel on campus of Bethany Biblical Seminary. Seminary group picnicking on Lake Front near Seminary grounds. (Bottom) Sam Ediger about to leave for the Belgian Congo under the C.I.M. Medical students residing at the Seminary showing Ben Kanagy, Bob Stutzman, Howard Shelly, Dennis Epp, Dana Troyer and Otto Klassen. Congo Inland Mission office.





What You May Not Have Seen In Germany

You rush through Germany. You visit old Heidelberg, and the white band of the Autobahn leads you past pleasant valleys and plains, along the Rhine, past the Black Forest, past scenes of peace and beauty.

Stop a moment! Are you aware that all is not peace and beauty behind the picturesque scenes you pass? Pretty villages and towns are filled to the brim with homeless people, living in undescribable conditions. Fifteen million people were driven from their ancestral homes in the east of Europe. Three million of these unfortunates never reached safety. They perished on the way or are to be found somewhere in Siberia. 1.5 million

have since fled from the terror of the East to the security of the West.

The road you follow leads automatically to the business center of any town you care to visit. Shops filled with attractive merchandise draw your attention. The whole atmosphere of bright lights and goods and the buzzing traffic give the impression of peaceful prewar conditions. But wait!! Only a few steps behind this facade of light and pleasantness lie endless dark roads of rubble, destroyed homes and broken family life. Four homes out of every 10 in Germany are destroyed. Four families in every group of 8 families are without decent accomodations. These people live in cellars, in airraid shelters, in huts, in barracks, hidden from the light of the facade you have just seen.

Most of the 9.5 million refugees and expellees in Western Germany were stranded in non-industrial areas along the border dividing the East from West Germany. They swelled the ranks of the unemployed. When you travel through the lovely country from one romantic spot to another kindly remember that there is the Iron Curtain and 18 million Germans are looking with tired and eager eyes toward the island of Berlin.

(Courtesy: Das Hilfswerk der Evangelischen Kirchen in Deutschland)

Dispersed Mennonite Youth

By Wolfgang Fieguth

O meine Zeit!
So namenlos zerrissen,
So ohne Stern,
So das einsarm im Wissen
Wie du, will keine,
Keine mir erscheinen.
Noch hob ihr Haupt niemals
So hoch die Sphinx!
Du aber siehst am Wege
Rechts und links
Furchtlos vor Qual
Des Wahnsinns Abgrund weinen.
Georg Trakl

For thou art with me;
Thy rod and thy staff,
they comfort me.
. . . . Yea, though I walk
through the valley of the
shadow of death,
I will fear no evil;
The Psalmist

In imagination let us take a flight to the refugee front of our brotherhood. This flight shall take us neither to Russia, the heart of this refugee front involving so much suffering, nor shall it carry us to South America or Canada, its antipodes of renewed hope. I ask you to follow me to Northern Germany where the lines of our refugee front part in the dispersion of our families and congregations from Russia and Prussia. There the dispersed remnants of our former Russian, Polish and for the most part West Prussian congregations are now summoning their strength to unite, in spirit at least, under our Lord.

Within this larger sphere several girls and young men ventured to serve in particular our young people. In order to verify our knowledge of their needs we sent a questionnaire to some two-hundred of them. From the 135 replies (68 per cent) we gathered a general picture of their social as well as spiritual experience. That served as a valuable guide in our endeavors.

To invite you now on this journey merely to share statistics is unfair both to you and to them. You already know what hard paths they have trod. To truly understand these paths we must leave the secure protection of our sheltered life and venture into the borderlines of physical existence and realize that here are young people who had to witness much blood and evil before their eyes were ever fully opened to love and kindness. To lead us into a sympathetic understanding of their experience we ought to have as guide a poet who alone is able to encompass and to express what childhood means in the midst of war and on flight. Therefore I have chosen two poems which stand as a gateway through which we may enter their inner world. Each reveals somewhat the state of mind and heart of many of our young people. If the following factual statements seem lifeless and impersonal then turn again to the revealing word of the poet and psalmist, quoted at the beginning of this article.

Aspects of Social Situation

Of the youth questioned 82 per cent are fifteen to twenty-five years of age. Being born between 1927 and 1937 they are the children of the great depression and lived their early childhood through the days of Hitler. When World War II started they were two to twelve years of age and thus war, flight, and dispersion set the background for their teen-age. Their maturation, however, not only involved adjustments to a world changing slowly upon a rather fixed standard of values. Having been suddenly torn from the pre-war life of their families they also have to adjust themselves to an incohesive social context in a situation utterly different from that of their early childhood.

How do they fare in this process? Only 20 per cent did not have to change their vocational plans or aspirations. The process of social shifting is levelling down their vocational standing from the independent to the more subordinate stratas. Whereas independent farming and attendance of schools used to be their major occupations, the following vocational lines now predominate: farm labor or the trades (each 27 per cent); civil and public services (10 per cent); attendance of schools; and among the girls employment in households and offices. The trend among the boys is to leave farm labor for the trades. Thus they cease to be farming people.

	Boys 25 years and older:	19 to 25 years:	14 to 18
Farm labor:	36 per cent	31 per cent	15 per cent
Trades:	7 per cent	38 per cent	43 per cent

After we have seen their vocational dilemma, one is not surprised to hear that of the three-quarters who had to change their vocational plans 67 per cent stated that it had been a change for the worse. We were, however, astonished to find out that in spite of this, 55 per cent are satisfied in their present occupation, among them many of those who had to change their vocation. How can we account for their answer? Shall we consider this phenomenon as weariness and yielding and accordingly judge it as bad? Or may we evaluate it as a reconciliation and satisfactory adjustment and thus as an aversion from despair and judge it as beneficial to them? Only the individual heart could give us the true answer.

The violent changes that affected their lives have led to a further break-up of Mennonite family life. One-fifth of them report that their father is no longer living or that he is missing. Their poverty is illustrated by the fact that 22 per cent have to support their parents.

Half of them do not live with their parents; seventy-five per cent of the girls from fourteen to eighteen years of age are in this group. They live with their non-Mennonite employers. Of this group 81 per cent cannot associate with their families in their leisure time. This emphasizes the fact that the future of Mennonitism in the dispersion will be much less dependent on the family tie while resting more on the spiritual bond of our brotherhood.

The former pattern of their church life has been shattered as well as that of their vocational and home life. More than half of them (56 per cent) have to go over eight miles, and one-third more than sixteen miles to the nearest meeting place for the occasional Mennonite services. Those who own a bicycle are fortunate. If one would add to the amount of money paid as church dues, offerings and contributions the amount our dispersed brethren pay for transportation to church activities in a year, I am sure their financial effort for the church would exceed that of most of our well-established brethren considering their respective incomes.

Under certain circumstances there are two ways open to nearly all of them to escape their isolation:

(1) A restricted number may resettle through the services of the German government in the vicinity of our South German Mennonite churches. While 90 per cent express a clear opinion on this matter, 70 per cent do not consider such a move, usually for residential and occupational reasons.

(2) Immigration to Uruguay or Canada. Of the boys only one-fourth intend to emigrate while two-thirds plan to stay in Germany, among the girls, 82 per cent plan not to emigrate.

These answers indicate that about half of our young people are determined to remain in their state of dispersion in North Germany. Their reasons are rather obvious, however varied. Their answer to the question: "Are you a member of a non-Mennonite Christian youth group?" points out clearly that the teen-agers especially have become reconciled to life in a non-Mennonite community. From among those who are fourteen to eighteen years old 27 per cent of the boys and as high as 42 per cent of the girls participate as members in non-Mennonite Christian youth groups.

"Crisis" is the term that summarizes their present situation. This word's Greek root carries two meanings: catastrophe and opportunity. Our experience among these young people and their reports indicate that their youth has become to them both catastrophe and opportunity.

Opinions on Mennonite Youth Work

From among all young people only one-third can spend their free time with Mennonite youth. Their need of Mennonite fellowship has given rise to the wish of 90 per cent to form Mennonite youth groups. But because of many handicaps only one-third of these believe they could function as independent youth groups. The two main reasons are: fewness of numbers and a lack of local leadership. Another reflection of the need for fellowship is the wish of 88 per cent to spend a part of their vacations among other Mennonite youth. Their preferences in this are as follows:

Retreat *(Erholungsfreizeit)*	67%
Camping in tents *(Zeltlager)*	32%
Bicycling *(Radtour)*	25%

Their perferences as to the content of our youth programs range widely. We gave them a choice among the following eight fields: Bible study, preliminary questions for faith (guidance for the readjustment of values), fundamentals of Mennonite Christianity, discussion of today's problems in the spirit of God, evangelism, recreational fellowship, singing and handicrafts. Eighty-seven per cent expressed a choice.

According to their point of view there are two groups among our refugee young people:

1. One group does not want to put the emphasis upon abstract Bible study but rather wishes it were placed upon the discussion of today's problems in the light of Christian faith. This group seemingly wants to come to an understanding of the world in the spirit of the Lord.

2. Another group does not want the emphasis to be put upon "discussion" but on abstract Bible study.

According to their preference the different fields appear in the following order of importance.

1. Preliminary questions of faith ----------79 per cent
2. Recreation ----------68 per cent
3. Fundamentals of Mennonite Christianity 67 per cent
4. Bible study ----------66 per cent
5. Discussion of to-day's problems ------62 per cent
6. Singing ----------61 per cent
7. Handicrafts ----------20 per cent
8. Evangelism ---------- 10 per cent

One can conclude that there is definitely a great need for youth work carried on for and by youth. Although we are asked to start at the rudiments, the youth people have expressed a serious, positive attitude for spiritual search and growth.

Why are You a Mennonite?

There are in short four possible answers: (1) Because of birth to Mennonite parents; (2) Because Mennonites help each other; (3) Because Mennonites form a group with a great past and can be proud of their cultural achievements; (4) Because I have chosen the Mennonite faith from personal reasons.

23 per cent checked all answers.
7 per cent checked answer four only.
5 per cent checked answer four plus others.
15 per cent checked answers one and four only.
16 per cent checked answer one and others.
34 per cent checked answer one only.

Comparing the replies of those who checked only answers one and four we find there is a ratio of five to one of those who are Mennonite only because of their Mennonite background to those who are Mennonite be-

cause of personal choice and conviction. Considering all given answers this relationship changes to one in two.

With better education the frequency of answer four decreases. On the elementary level 50 per cent chose this reason; on the junior high school level 39 per cent; on the senior high school and college level 35 per cent. This decrease is largely accounted for of the more piercing self-criticism resulting from more advanced education.

Importance of Mennonite Principles

According to the frequency of mention the most important Mennonite principles are: believer's baptism and Christian benevolence. The principles least important to them appear to be: congregational church government (as contrasted with ecclesiastical organization); voluntary discipleship of Christ, and church discipline. Between these two extremes in attitude there range the principles of truthfulness (nonswearing of oaths), Christ-centered faith, lay ministry, simplicity, separation of church and state, and non-resistance mentioned as important by approximately one-third each.

Comparing the attitudes among both sexes it appears only natural that only one-fourth of the girls but over 40 per cent of the boys consider simplicity as a valued principle.

Half of the youth thought we ought to do more mission work. But one-fifth say "no" and one-third left this unanswered. From among those who approve of missions 40 per cent want the emphasis to be personal witnessing among our fellowmen, 19 per cent upon home mission, and 6 per cent upon foreign missions. Fifty-three per cent think all three fields are of equal importance.

To the question: "Do you refuse combatant military duty?" 58 per cent replied "yes." One-third were willing to serve in combatant duty. As they increase in age the proportion of objectors increases; most probably because they have had a more direct experience of fighting and war. From among the senior high school and college students only 41 per cent replied positively.

The next question asked for a more specific opinion "Do you refuse all military service?" One-fourth said, "yes." Half, however, stated their willingness to accept non-combatant service. Twenty-two per cent expressed no conviction. While 70 per cent of the girls and 52 per cent of the boys are opposed to combatant duty, only 30 per cent said they would refuse all military service. The older the young people are the less evident this radical position is (14 to 18 years of age: 42 per cent, 19 to 24: 59 per cent, and 25 years and older: 67 per cent). With higher education also the proportion of radical objectors decreased.

Motivation

How is that one-third of the young people motivated who are willing to serve in combatant capacity in an army? Whether one considers their opinion as a whole or whether in terms of age, sex or education, the following three motives appear: (1) Liberation of Eastern Germany, their home (62 per cent), (2) their obligation towards their protecting state (62 per cent), and (3) the defense of western civilization against Russian Bolshevism (52 per cent).

A second group of motives is mentioned by about one-fourth each: (1) the inevitableness of war, (2) the social pressure in case of objection, and (3) the idea that Christians have to submit to any governmental authority.

One-fourth of the objectors to military service rely on biblical grounds only: (1) Belief in serving the country and fellowmen better by pacific means, (2) the Fifth Commandment, (3) discipleship of Christ, (4) the principle of love: to overcome evil with good, and (5) the preeminence of God over state and society.

One-third of the objectors to war rely on political and cultural reasons only: (1) the future war would be a German civil war, (2) the senselessness of war, (3) a future war would bring about the ruin of European culture, (4) to-day Germany could not be defended successfully anyway, (5) our future western allies do not accept Germany on equal terms.

Forty-three per cent of them have checked both biblical as well as political reasons.

We have ended our short flight to our dispersed youth. This maze of figures and statistics only indicates the direction and intensity of their problem. May it help to strengthen the tie binding us in Christian love to a youth in dispersion.

DISASTER IN HOLLAND

By IRVIN B. HORST

The disastrous flood that came over Holland on Sunday, February 1, 1953, was caused by a storm of hurricane proportions which swept up the English Channel from the southwest right at the time of the exceptionally high tide. This caused large waves of water to go right over the dikes, flooding the land and tearing large holes into the dikes.

Most of the Mennonite congregations have escaped any severe damage. In Dordrecht, where the church building is situated in the lowest part of the town, there was about four feet of water. Consequently much of the furniture, heating system, song-books, etc. were damaged. In Vlissingen the flood waters did not reach the Mennonite church building and parsonage but many of the homes of the members suffered from innundation. The greatest damage affecting Mennonites was likely on the islands of Schouwen Duiveland and Goree-Overflakee.

The way in which help has come from all sides is evidence that the population of the Lowlands has many friends abroad. In the midst of this flood of goodwill, the MCC has asked itself what part it could play. The MCC has made the facilities of Heerewegen available for evacuees and will sponsor a number of units to help in reconstruction.

Many cows, hogs and sheep were drowned in the flooded areas.

HANS HARDER --
A Mennonite Novelist

BY CORNELIUS KRAHN

FEW, if any, Mennonite authors who have remained faithful to the church of their fathers have had as large a reading public as Hans Harder. For a number of years he devoted his entire time to writing, producing a novel every year, each of which was reprinted in numerous editions. Most of his writings have dealt directly or indirectly with the Mennonites.

Hans Harder was born January 28, 1903, at Neuhoffnung, a village of the Mennonite settlement in Samara on the Volga where his father was a businessman. This was one of the more recent Mennonite settlements of Russia. He attended Mennonite and Russian schools. After the Russian Revolution the family returned to its ancestral home in Prussia where Hans attended the University of Königsberg. Active participation in the youth movement and in Arnold's *Bruderhof* activities followed.

His first literary activities found expression in the writing of articles and the establishment of a publishing enterprise which was first located in Wernigerode a. H. and later at Hamburg-Altona. Already at this time his interest centered around Russian themes. He published such books as Nötzel's *Menschen der Liebe,* Orloff's *Im Weltasyl,* and the magazine *Russische Blätter.*

Harder's first novel *In Wologdas weissen Wäldern* . . . appeared under the pseudonym Alexander Schwarz in his own publishing house, the Hans Harder Verlag. Soon a second edition followed at Steinkopf, Stuttgart, where most of his succeeding books were published. *In Wologdas weissen Wäldern* the author presents in a vivid and dramatic way the results of Stalin's introduction of the rigid collectivization and industrialization program and how this effected the Mennonite settlements. In the chapter "Der weite Weg" he describes the endless journey in a freight train via Moscow to the regions of the Arctic circle. "Das bittere Brot" presents the hopeless struggle of attempting to fill the quota of work in the forests in order to obtain the daily ration of bread. The hopelessness becomes more acute in "Das Verlorene Volk" because even escape is not the solution to the problem. In "Der Heilige Hunger" some inmates in the camp come to the realization that spiritual bread is still available.

This novel was written primarily to arouse public sentiment in Germany to help the deprived and starving fellowmen in Russia. The author succeeds well in fulfilling the purpose of the book. Although the majority of the characters are Mennonites, we also meet Russians, particularly a Greek Catholic priest conducting a very impressive Easter service in the polar regions. The priest, the Lutheran pastor, and *Ohm* Peters agree at an "ecumenical council" that "we human beings are corrupt and have wasted the rich Russian land" and that "in the darkness of the night the stars of God's promise shine anew . . ."

The author states that since this book was widely accepted he was encouraged to continue his writing and from that time most of his books bore the character of memoirs. In *Das Dorf an der Wolga* (Stuttgart, 1937) we find a portrayal of the beginning, flowering and decline of a Mennonite village of the Volga area. The conflicts caused by a clash of Prussian Mennonite traditions in a Russian environment and culture, and later Marxian Communism are accurately presented. Peter Born, the hero of the novel, attends the Russian *Gymnasium,* studies in Moscow, serves as a Conscientious Objector in a hospital train during the war and experiences the Revolution and starvation which in conjunction with Communist measures destroy his home village. Through all these conflicts, which are in no wise minimized, Peter Born emerges successfully and goes to his ancestral home in Prussia in which he does not feel at home and therefore proceeds to Canada to build a new home, physically and spiritually, on the foundation of his fathers.

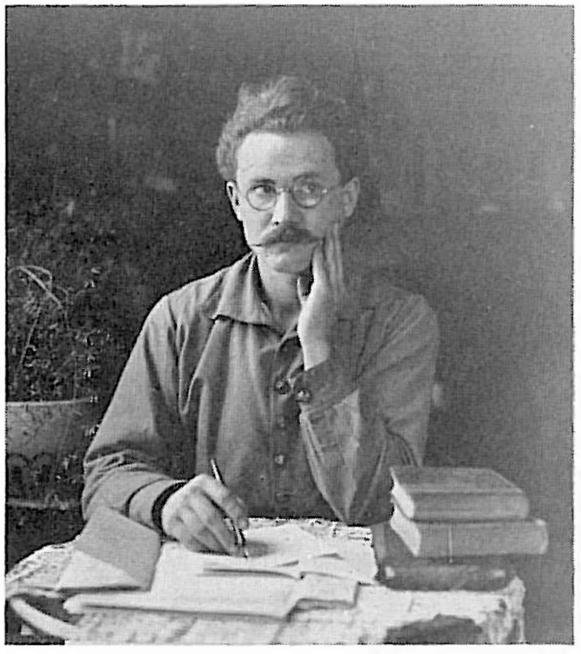
In the next novel, *Hungerbrüder* (Heilbron, 1938) the characters, although not Mennonites, follow the path many Mennonites have taken. A family from Volhynia travels by wagon all the way to Siberia to settle on the Amur River. The father and mother die enroute and the three sons find their way to Brazil, via the Amur settlement and Harbin. During this year Harder also published a children's story under the title *Wie Lukas Holl seine Heimat suchte* (Berlin, 1938).

As Mennonites who had retained their German citi-

zenship, the author and his parents were interned in Russia during World War I. They spent most of the four years in the Orenburg Mennonite settlement which serves as the background for the novel *Das sibirische Tor* (Stuttgart, 1938). This is an excellent portrayal of a German Mennonite culture in a Russian environment. In most of the novels thus far referred to some of the characters speak a smattering of Low German (Samara Mennonite dialect) and discuss their problems and find solutions for them—so characteristic of the Mennonites of Russia. However, the Mennonites portrayed by Harder are less typical of the Chortitza settlement, who had been away from Prussia for over a hundred years, or even of the Molotschna settlement, who had been exposed longer to the emerging Prussian environment, but resemble the Samara Mennonites who settled in that province during the middle of the past century and thus had had much more recent contact with their Prussian home land. There are many shades of Mennonites and the author has the right to present those best known to him, of which he was a part. (Harder is now a member of the Mennonite Church of Hamburg).

At this point, in order to get away from personal experiences, the author chose Frierich Haas, a medical doctor of a prison at Moscow who had done much to reform prison conditions in Russia, for his theme. This novel appeared in 1940 under the title *Der deutsche Doktor von Moskau* and is the first one to be re-published after World War II (J. F. Steinkopf, Stuttgart, 1951). The doctor's generous and sacrificial activities among people of all denominations are a powerful testimony of true Christianity and will always remain a convincing argument for ecumenicity. In his novel *Klim* (Berlin, 1940) the author turns to a completely Russian theme, describing the peasant life, while his last novel *Die vier Leiden des Adam Kling* (Berlin, 1942) is devoted to the Volga German peasant Adam Kling who lost his faith and found it again, being in substance an allegory of modern Russia.

Hans Harder early in his writing career.



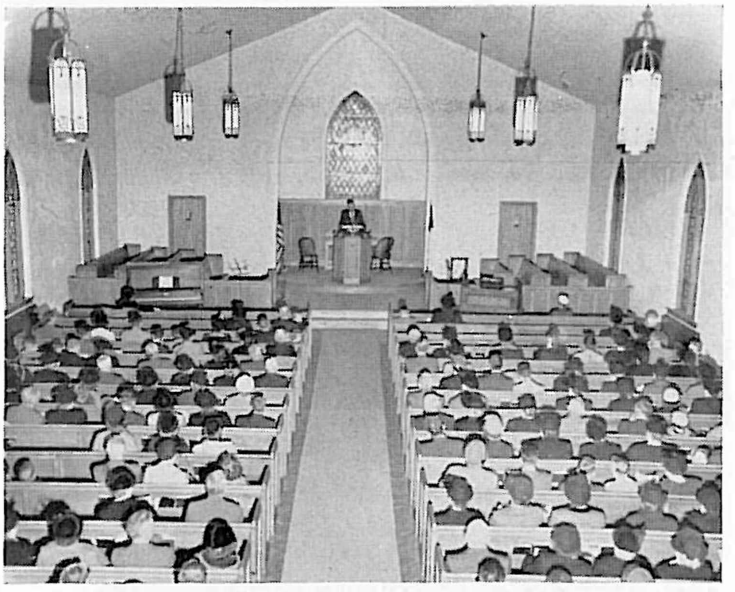
The Harder twins who are now grown up.

Because of the chaotic war conditions the author was compelled to discontinue his writing and has not yet resumed it on the former scale. His activities, first in the Department of Education of the new German government, as lecturer who is in great demand, and as professor of sociology of the Pädagogische Akademie Wuppertal, allow him only time to write an occasional pamphlet. He is yearning for release from some of his present burdens in order to write a novel covering the entire Mennonite history. For many years he has carried with him the outline of this novel which when written would fill several volumes.

Hans Harder is unquestionably one of the best writers using Mennonite themes that Mennonitism has produced. As far as recognition in the German literary press is concerned no other Mennonite finds as much favorable mention as Harder.

The author himself humbly confesses "For all my writing I have been praised in numerous reviews, but the words of the literary critics have not made me proud. I have never lost the feeling that in my achievements I have fallen far short of my goal. Whatever I have achieved makes me bow humbly before Him Who made me write about my brethren whose fate and labors I want to save from oblivion in a confused world. On my fiftieth birthday (January 28, 1953) I greet my Mennonite readers the world over. Because we belong together and the talent given to me makes me responsible to my readers, their remembering me is of greater significance to me than the recognition of the press."

The editors and readers of *Mennonite Life* extend special greetings and best wishes to the author, Hans Harder, at this occasion and hope that he will find the necessary leisure to write that Mennonite novel which he carries in his heart and of which we are so much in need.



Congregation of First Mennonite Church, Beatrice, at worship.

A RURAL CHURCH -- BEATRICE, NEBRASKA

BY JACOB T. FRIESEN

THE faith and work of any congregation is intimately knit with the place in which it gathers. A house of God constructed for worship, study, and fellowship reflects the inner devotion of its members as well as their willingness to sacrifice and serve. Every generation that is called upon to interpret its needs in the concrete terms of a building program must determine the essential elements in its church life. The answer will largely determine the type of building, its method of construction, and cost involved.

The pioneers who established their homes in the Beatrice vicinity in 1876 and the years following, expressed their faith primarily in terms of worship. The Sunday school, as we know it, was unknown at the time and the religious instruction was combined with elementary subjects which were taught during the week in a private home and later in a building constructed for that purpose. After the group organized as a congregation on November 12, 1877, the question of a house of worship was considered. A committee was appointed on March 9, 1879, to find a convenient location in the country, and to make plans for the erection of a house for worship. The location three and one-half miles west of Beatrice seemed most convenient. When on December 21, 1879, the first church building was destroyed by fire a new one was erected, dedicated on May 23, 1880.

In 1908 the General Conference was invited to conconvene in Beatrice. Because of the urgent need for more room, a full basement was dug under the church building. The building constructed in 1880 with the basement added in 1908 served the congregation for seventy years. In recent years it became evident that additional room and facilities were necessary to carry out the enlarging program of the church. The concern of leaders as well as lay members found concrete expression when a gift was made available for this purpose. A growing sense of need led to the creation of a planning committee of five members in 1947. The committee was later enlarged to include the regular building committee of six members responsible for buildings and grounds and the previously-elected church building committee. These three committees working jointly became known as the Church Planning Council.

In the search for guidance in the matter of erecting a new church building Rev. C. H. Deardorff, a minister and architect of the Church of the Brethren, was invited to visit the congregation to discuss the project. He presented the building of a new church in such a spiritual and challenging manner that soon after his visit it was decided to build a new church and to leave the old one stand during the construction period. The building was to begin as soon as three-fourths of the money was collected or pledged.

The needs of the congregation for a total program to meet the demands of a balanced Christian life were presented to the architect as worship, study, and fellowship. On the basis of these needs the architect drew a rough sketch presenting the floor plans for a church building that would adequately meet the existing and growing needs. The proposed sketch provided a sanctuary for worship, rooms for study and a basement and kitchen for fellowship. These sketches which gave the floor plans were mimeographed and distributed at a special congregational meeting at which the architect was present to make explanations. These sketches became the basis of discussion and further planning. As finally approved, the plans incorporated the essential features of the preliminary sketches. They provided for a T-shaped structure with the main stem serving as sanctuary and the cross section as educational unit. A full basement provided the main fellowship room with adjoining kitchen, additional rooms for study, and utility rooms.

Approximately three years elapsed from the time the architect made his first visit until plans were definitely approved. This period of planning was the most difficult period of the entire building program. Keeping alive the original purpose, motive and ultimate goal of the undertaking became the crucial test of the venture. Keeping in mind the supreme desire to build a house of worship, study, and fellowship for God's glory helped greatly in preserving the unity of purpose and thought during this crucial planning period.

One of the very significnt steps in this building program was the decision to secure a head-builder who would direct supervision of the entire undertaking, together with a building committee of three members. The

(Left) The old church building of the First Mennonite Church, Beatrice, patterned after the Heubuden Mennonite Church of Danzig. (Right) The new church building dedicated on Easter, 1951.

head-builder utilized all available voluntary labor and and hired only key men as skilled workers. The completed building has a sanctuary 84 by 40 feet with a seating capacity of about four hundred. The education unit is 68 by 36 feet. Together these form a T-shape structure. A balcony in the rear of the sanctuary seats one hundred and a large narthex nearly that many, as an overflow capacity. Twenty-eighth inch "I" beams carry the full weight of the concrete sanctuary floor providing an uninterrupted space in the basement for fellowship and various types of services. Sixteen individual classrooms together with the large fellowship room make it possible for all Sunday school classes to meet without interfering with each other. The sanctuary is used only for worship.

The entire structure is of fireproof concrete and masonary construction. Floors and foundation are poured reinforced concrete. The main wall is of hydite block. The exterior is of stone; a basic Gothic style of architecture being carried through in the arched stained glass windows and the arch in the front of the sanctuary. The interior is finished with acoustical plaster. All floors are covered with an asphalt tile and with a carpet on the chancel and in the aisle. The low pressure steam heating unit is oil fed and completely automatic. A public address system was installed with the construction, providing loudspeakers for all possible needs and earphones for the hard-of-hearing.

Significant services during the construction period which helped to make this undertaking a spiritual experience were the services of ground-breaking, cornerstone laying, leaving the old church home, and dedication services on Easter Day, 1951.

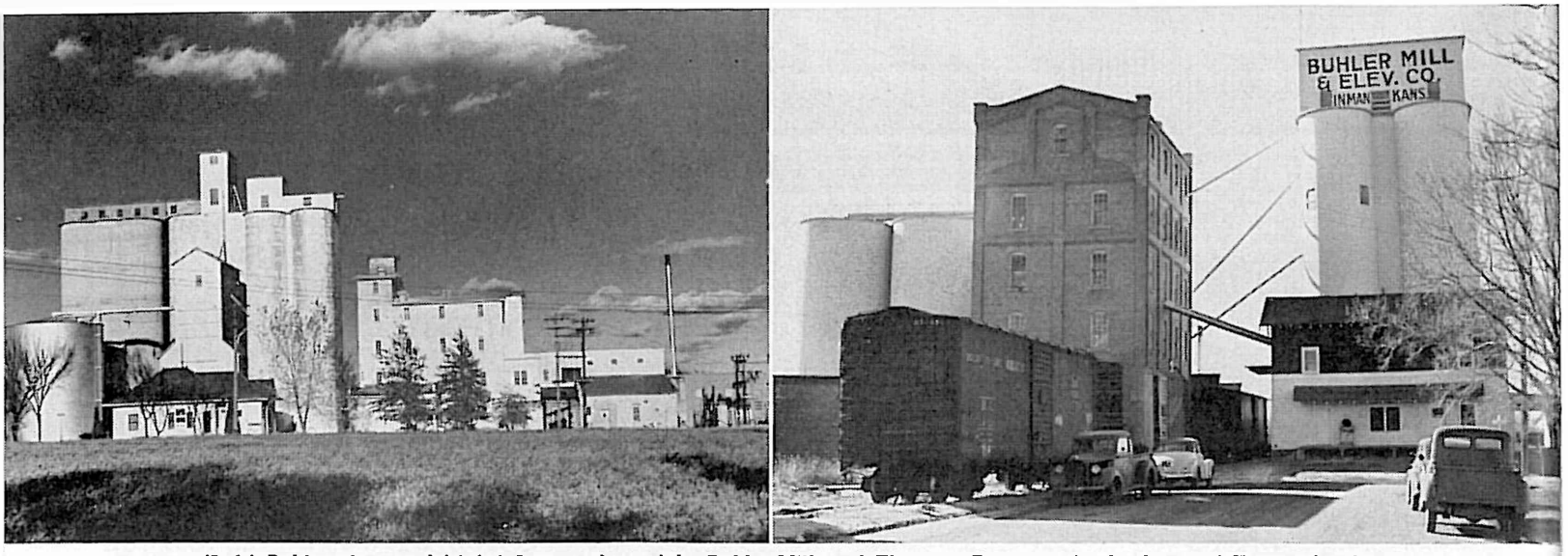
It is difficult to evaluate the experience of a church building program. Apart from the physical improvements which are most easily seen, this experience, by the grace of God and the patience and understanding spirit of each member, has served to draw the congregation closer to God in dependence upon him. Members have been drawn together as each joined in the unique opportunity of building a house of God. The congregation is now confronted with the challenge of enriching the spiritual life and program in proportion to the enlarged and improved facilities.

To a Small Girl

BY WARREN KLIEWER

Your jonquil-colored dishes lie arrayed
In formal plan like flowers surrounding you:
The central daffodil. I'll hide, afraid
I might dispel your guests at tea. For who
Would want to interrupt your soft command
With dull reality? Nor would I take
Offense when told with such a smile, unplanned
And young, to "Drink your tea now. Eat your cake."
Imagined guests like yours will leave in time
Like wilted petals in the fall. Don't speed
Their going. Some day you'll wish for pantomime,
Enclosed by guests that really talk and feed.
But, yet, how can we know a flower's beauty
Before it wilts for swollen seeds of duty?

For Marianna



(Left) Buhler plant and (right) Inman plant of the Buhler Mill and Elevator Company in the heart of Kansas hard winter wheat area.

THE BUHLER MILL AND ELEVATOR COMPANY

BY LOUIS R. AND HAROLD M. REGIER

MENNONITE millers and wheat growers from the famous wheat lands of southern Russia migrated to America in the eighteen-seventies when the possibilities of wheat raising in Kansas were first widely unfolded. Three generations before, they had left the Danzig area. Now the czar was threatening to take from them some of their freedoms such as control of their own schools and exemption from military service. Those who chose to settle in Kansas came directly to Reno, Sedgwick, Harvey, and Marion counties, bringing with them their practical knowledge of farming and milling, as well as the first Turkey hard winter wheat in America. It is to this migration that Kansas owes much of its fame in milling and wheat growing for Turkey red is the parent strain of all hard winter wheat varieties now grown in the Southwest.

The Founding

The Buhler Mill and Elevator Company had its beginning in the year 1892 when a small two-and-a-half story, 50-barrel mill was erected by two Mennonites, Welk and Wiens, at the present site of the plant in Buhler, Kansas. The Welk and Wiens business was suspended in 1895 and J. J. Wall was appointed receiver of the bankrupt establishment.

John J. Wall was born in Altonau, Molotschna, Russia, on April 9, 1862. His parents came to Kansas in 1874. Here, as in Russia, his father took up the farming occupation. In his early youth, John helped his father on the farm. When he became of age, he asked his father for a loan of $100 so he could purchase a threshing machine; he continued in this business for seventeen years. Then he bought a water mill in Dickinson County; however, after two years, he sold the mill and returned to Buhler. Wall had a very real talent for business and in 1897, he and Herman Rolgalsky, who had been associated with Wiens and Welk, bought the mill. It was a successful venture, with Wall serving as manager and Rogalsky as miller. The mill was partially rebuilt in 1900, including a set of steel tanks and two additional rollers, thus increasing the capacity to 75 barrels. Due to the increase in trade, he employed a nephew, Jacob C. Regier, as bookkeeper. In 1906, the principals decided to form the Wall-Rogalsky Milling Company in McPherson, Kansas —a prosperous concern to this day. To raise the money needed, they incorporated the Buhler Mill and Elevator Company and sold the greater part of the stock although retaining an interest in the parent company. Wall was president of the Buhler Mill and Elevator Company until his accidental and tragic death in 1916. (A venturesome person, he was one of the first to own an automobile in the community and it was in an automobile accident that he met his death.)

At the time of its incorporation in 1906, Wall transferred the administrative work of the company to J. C. Regier, manager, and J. J. Buhler, treasurer of the corporation. From this small beginning, these two men, with the help of C. N. Hiebert, who later entered the organization, formed the basic policies of the corporation.

John J. Buhler was born in southern Russia, May 5, 1876, and was brought to this country when he was one year old. His parents settled on a farm east of Buhler, due mainly to the insistence of his mother who wanted the children brought up under the most healthful conditions possible. His father, Bernhard B. Buhler, had been a miller in Russia and in the United States served the Hebron Mennonite Church near Buhler for many years as minister and elder.

Because of Bernhard B. Buhler's former association with Bernhard Warkentin in Russia, he was asked to enter the milling business with the latter; however, due to Mrs. Buhler's objections, the family started growing



J. J. Buhler (left) treasurer, 1903-1916. J. G. Regier (center) manager, 1906-1916; and president, 1916-1944. C. N. Hiebert (right), on the staff since 1916, has served as president of the Buhler Mill and Elevator Company since 1944.

wheat. The town of Buhler received its name from John's brother, A. B. Buhler, a local banker and businessman. J. J. Buhler joined the firm in 1903.

J. C. Regier was born on a farm near Buhler, March 1, 1882. His father was a wheat grower and had also operated a treadmill in Russia. In 1901, J. J. Wall offered J. C. Regier a place in the then Wall-Rogalsky mill at Buhler, offering a yearly salary of $200 together with the opportunity of learning the business. In 1903, Regier went to Clay Center, Kansas, where he was employed by the Williamson Milling Company. In 1906, when the mill in Buhler was incorporated, he returned to Buhler and became manager.

Era of Expansion

By 1916, the mill was found to be inadequate. Flour was now being shipped to many states from Colorado to the Atlantic coast. A greater flour capacity was needed desperately so the mill was entirely rebuilt. The roof of the mill was raised seven feet to allow for a new floor, six more rollers were added, making a total of twelve, and all other machinery was either rebuilt or replaced by new equipment. The steam engine, which had been serving the mill since its founding, was replaced by a new electric motor and electricity was installed throughout the mill. With this development, the mill had increased its flour capacity from 75 barrels to over 500 barrels a day, thus making it one of the most modern small mills in the state. In 1917, the first set of concrete tanks were completed and in 1920 a warehouse was added for additional storage.

It was also in the year 1916, following the death of J. J. Wall, that J. C. Regier took over the presidency of the corporation. Another man was needed to help handle the increase in administrative work, so C. N. Hiebert entered the corporation as accountant.

C. N. Hiebert was born on January 18, 1893. His father had also come over to this country in the great

The mill in Southern Russia which Bernhard Buhler left when he came to America in 1877.

Early days in Buhler with the Buhler Mill.

movement of the eighteen-seventies, settling on a farm in Marion County. Here he and his family remained until 1908, when he decided to retire from farming and move to Buhler with his children. C. N. Hiebert attended business school for several years, and since 1916 he has been associated with the mill.

In 1924, the following men constituted the board of directors of the corporation: J. C. Regier, president and manager; Ernest A. Wall, son of the late J. J. Wall, vice president; J. J. Buhler, treasurer; C. N. Hiebert, secretary; and Peter Lange.

Adjustments

Late in the twenties, the mill ran into serious difficulty. It was during this period that the Blackhull variety of wheat was first introduced and became popular almost overnight. This wheat was in many respects similar to the present day Red Chief and Blue Jacket. Because of its non-elasticity and poor gassing power, the bakers found it impossible to make a good loaf of bread from it. It so happened that the mill was operating almost exclusively for bakers, and because of the Blackhull wheat practically all of the bakery business was lost. In one year, the sales contacts of twenty years vanished. It was decided then to turn the mill over exclusively to family flour. This meant starting anew and forming many new contacts with wholesale houses. This resulted in expansion of the trade territory and this expansion is still going on today. By now, trade is carried on in all of the Southern states and as far east as the Atlantic coast. The corporation is one of the few in the country that sells flour exclusively for family use. This can be done because it is a comparatively small mill, which takes a personal interest in serving each separate account.

J. J. Buhler passed away during the depression in early 1933. Soon after his death, his son, Milton J. Buhler, joined the firm. His interest lay in sales work, and after a brief apprenticeship in Buhler, he left to make his headquarters first at Springfield, Missouri, and then at Memphis, Tennessee. Today, he is in charge of the regional sales office there, with the responsibility of supervising the sales work of eight full-time salesmen and maintaining trade relations with many wholesales houses. In 1933, Harold M. Regier, a son of J. C. Regier, joined the firm to fill the vacancy of J. J. Buhler. Today, he is resident sales manager.

After the partial reorganization in personnel, events continued in a normal fashion. In 1934, a second set of concrete tanks was built and a new electric motor was installed. In 1937, a complete new laboratory was added.

Times were properous. Because business was steadily increasing, other mills in surrounding communities were called upon to help take care of the volume of trade. A new addition to the mill was needed badly. J. C. Regier, however, was not to see this development take place, for he passed away on June 6, 1944. He had been with the corporation forty-one years, thirty-eight years as manager and twenty-eight years as president. Regier's death, together with J. J. Buhler's death, marked the end of an era in the history of the Buhler Mill and Elevator Company.

The New Generation

A complete change of officials was now necessary. At the board of directors meeting, C. N. Hiebert was elected president and manager, Ernest A. Wall retained his position as vice-president, Milton J. Buhler was elected treasurer, and Harold M. Regier was elected secretary. At this same meeting, D. O. Hiebert, head miller and brother of C. N. Hiebert, was elected to the board of directors. Also in 1944 and shortly after C. N. Hiebert's election as president and general manager, Herbert H. Regier, the second son of J. C. Regier, succeeded C. N. Hiebert as accountant.

The year 1946 was a milestone. Vast changes were made necessary by the ever-increasing volume of business. In the spring and summer of that year, another additional set of concrete tanks were built. That same summer, negotiations were started for the purchase of the Enns Milling Company, of Inman, Kansas. In due time, this mill was purchased. As a result of the year's expansion program the flour capacity of the corporation was raised from 750 to 1250 barrels per day, and the wheat storage capacity was raised to over half a million bushels.

The corporation has moved slowly but steadily forward. At the mill's beginning, approximately ten men were employed; at present, there are sixty-seven families who depend on the mill for a means of livelihood.

The years since 1946 have been devoted to stabilizing and expanding its markets for family flour to absorb the additional capacity furnished by the acquisition of the Enns Milling Company. The one notable exception was the construction in 1951 of a 100,000-bushel modern, concrete elevator at Saxman, Kansas, located in Rice County.

More important than the external changes has been the necessity of solving the problem of competition, and the diminishing of its markets as housewives have turned from home baking to buy the products of the baker.

Historically, the milling industry has always had a greater capacity to produce flour than required. Since the great export boom of 1947, the industry has steadily lowered its operating margin, until today much flour is sold at a loss in order to keep mills operating.

Zwieback and Dixie Lily

Both large mills and small mills over the country compete for the housewife's favor. The Buhler Mill must compete with giants, such as General Mills with its *Gold Medal,* and Pillsbury with its *Pillsbury's Best.* To meet this competition it has been necessary to employ an advertising agency to help in selling its flour under the name of *Dixie Lily.* As its name implies, it is sold largely in the South where the housewife to this day

Staff of Buhler plant. Reading from left to right (front row) Herbert H. Regier, Albert C. Becker, Harold M. Regier, Linda Reimer, Jean Siemens, D. O. Hiebert, Elmer Schroeder, Chester Siemens, Herman Ratzlaff, Abie Siemens, Darlow Franz. (Second row) Arnold Siemens, Elmer Dirks, P. W. Siemens, John Klassen, Vernon Buller, A. C. Braun, Arnold H. Zielke, John Pankratz, C. C. Ollenburger, Martin Esau, J. S. Ratzlaff, C. N. Hiebert. (Third row) Virgil Hein, George Martens, C. M. Rousell, Henry E. Ediger, Merlin Groening, Alden Ray Kliewer, D. A. Thiessen, Arnold Ratzlaff, William Buller.

bakes hot biscuits for her family at least once a day. It is in the South that advertising is largely focussed.

While the Mennonite housewife has succombed to the lure of the bakery to some extent, it is still customary for those living in "Low German" communities to bake *Zwieback* and bread on Saturday. As a result, at Buhler and Inman, the mill sells a special flour designed for baking with yeast. It is different from the flour it sells in the South. Even so, only two out of every thousand sacks milled are sold locally.

While the Inman and Buhler communities furnish only a limited outlet for the flour produced, they are very important to the company as a source of wheat. Mennonite farmers in these communities take pride in producing quality wheat, and so the company tries to buy as much local wheat as possible. In addition to

Staff of Inman plant. Reading from left to right (front row) John F. Regehr, Otto Rogalsky, Clarence Achilles, Vernie Enz, Harvey Rump, Edward Ratzlaff, John D. Janzen, Albert Ratzlaff, F. H. Wiens, E. H. Enns. (Back row) D. W. Gosen, A. D. Regehr, Siegfried Tiede, Ewald Bartel, W. D. Fisher, John H. Esau, Norman Regehr, Jake Penner, Bill Neufeld, Howard C. Schierling, H. F. Friesen.

furnishing a daily market for wheat, it usually has enough storage room so that farmers may take out a government loan if they wish.

Early in its history, the emphasis of The Buhler Mill and Elevator Company was on production. The miller with his secrets and "miller's thumb" was often the determining factor in a mill's success; today the secrets of milling are rather well known to many people, so the problem of survival depends largely on the quality of the flour, and the effectiveness of its sales program. More and more energy of late years has been devoted to this problem.

The original stockholders were all Mennonites and few in number. While some stock is still held by original charter members, most of it has passed to heirs of the original owners. The stock is very stable and seldom is any sold. This is probably because, while growth has been conservative, the stock has through the years had a steady increase in value. At present all stockholders are Mennonites or of Mennonite extraction except two.

As might be expected in such predominantly Mennonite communities as Buhler and Inman, the great majority of employees are Mennonites. Such names as Buller, Wiens, and Siemens are on the payroll.

In 1942, the company started a pension program. Using the factors of years of employment and remuneration, the company has provided an insurance-annuity program so that employees may retire at 65 with some steady income assured in addition to the present social security program. In addition, each Christmas the company endeavors to give to all employees a Christmas bonus, and on Labor Day a company-sponsored picnic for all employees and their families is held.

Since the end of World War II, the company has milled some flour each winter for the Mennonite Central Committee or the Christian Rural Overseas Program. The high point was reached in 1948 when Mennonite farmers in the local communities and in other Mennonite communities throughout the nation and state donated enough wheat and money so that sixteen cars of flour were shipped for relief. For the "Freedom Train" alone, the company milled six cars.

As might be expected in a smaller community, the executives of the company, must give of their time to the city. J. J. Buhler and J. C. Regier each served as mayor of Buhler during his life-time and C. N. Hiebert is the present mayor.

EARLY HEBRON MENNONITE CHURCH

BY C. C. EPP

THE Hebron congregation was organized three and a half miles north and one mile west of the present location of its church building in the old Santa Fe Immigration building, September 3, 1879. Likeminded friends had frequently met in earnest prayer for more light from God in their perplexing circumstances. One of the problems concerned the matter of admittance to church membership. The fundamental question was not whether baptism should be administered by pouring or immersion; the question was rather one of genuine conversion before baptism. The Mennonite immersionists stressed form and would not accept members to their group, except by rebaptism through immersion. The group practicing the older form of baptism by pouring stressed the custom of thorough instruction before baptism.

Thus the newly organized Hebron church accepted members confessing genuine conversion before they were baptised, regardless of the form of baptism. Some who felt they had not previously had the experience of rebirth and the forgiveness of sins were rebaptised by the elder, B. Buhler, upon their personal request. A few were thus rebaptized. The majority became charter members by

The Hebron Mennonite Church four miles east of Buhler.

presenting acceptable church letters. New candidates whose conversion experience was openly confessed before Hebron church members and whose statement was found to be satisfactory were baptized by immersing them backwards, symbolising death in Christ.

The first election resulted in the choice of Bernhard Buhler, a minister under Elder Leonhard Sudermann, at Berdiansk, Russia, as elder of Hebron; C. B. Froese and David Penner were chosen as ministers, while Johann Wall and Peter Lohrentz were elected deacons. This created the Hebron Mennonite Church organized in 1879. Bernhard Buhler was consecrated as elder by his former elder, Leonhard Sudermann, then having charge of the Emmaus Mennonite Church in Butler County, Kansas. In Berdiansk, Russia, Leonhard Sudermann, Cornelius Jansen, Bernhard Buhler and others had been under the influence of the revival among the Mennonites caused by Eduard Wüst.

The Bernhard Buhlers. He was first elder of Hebron church.

The first baptismal service was held in the Blaze Forks, one mile west of Hebron on October 19, 1879. A. M. Martens, his sister, Mrs. Jacob Lohrentz, Jacob B. Dick, and Mrs. Cornelius Regier were baptized.

For many years the Hebron church did not ally itself with the General Conference Mennonite Church or any other Mennonite conference. This independent position had advantages in freedom of choice, but was felt hindering in larger group action. Periodic tendencies toward alliance with the General Conference or the Mennonite Brethren sometimes caused mild friction among members.

In the fall of 1898 a meeting was held with neighboring churches, to examine various desires for cooperative union. Nothing came of it. In 1916, during World War I, Hebron joined the General Conference Mennonite Church and has been an active contributor ever since to missions and other conference causes. Dr. and Mrs. A. M. Lohrentz served in the mission field in China. J. M. and Mrs. Regier were hindered by sickness from entering mission work. Several women from Hebron are serving as successful nurses.

Before I joined the Hebron church, I confessed my faith as was customary before Hebron members, on the Sunday prior to baptism, stressing my preference of the more liberal attitude on baptismal form; some members thought me too critical but Elder Buhler defended me, a twenty-four year old teacher, for stating my preferences, showing, as he said, knowledge and sincerity in my action. This was September 10, 1893.

Elder Buhler's kindly and sympathetic attitude in meeting people won respect and admiration wherever he went. E. L. Meyers, for many years president of the First National Bank, Hutchinson, said to me years ago, "Elder Buhler was the first gentleman I met of the Russian Mennonites." Bernhard Buhler had been a miller in Berdiansk. His oldest son, A. B. Buhler, was one of the founders of the town named Buhler in his honor.

B. Buhler served Hebron as elder from 1879 to 1906 succeeded by A. M. Martens from 1906 to 1925. Other early ministers were: J. B. Dick from 1900 to 1917, Peter Lohrentz from 1888 to 1924, David Penner from 1879 to 1895, and Cornelius Froese from 1879 to 1902. P. E. Frantz served from 1925 to 1929 and 1931 to 1936; P. S. Goertz, 1930 to 1931; T. A. van der Smissen, 1937 to 1946; J. W. Nickel, 1947 to 1948, and Elbert Koontz, 1948 to the present.

In 1887 the Sunday school was started at Hebron with an adult class taught by C. B. Froese and Jacob Lohrentz and a class of school children taught by John Balzer Sr. and Jacob Suderman. Contentions sometimes arose but could be amicably adjusted. Later through the years, Hebron's Sunday school progressed with other surrounding Sunday schools. On September 10, 1939, I attended the sixtieth anniversary program to report on the history of Hebron's Sunday school and Christian Endeavor. Pioneering has been interesting in all of our Mennonite endeavors. I remember the time when the organ entered our Mennonite churches and was first played some of our old pioneers (Omkes) left the building. (Those dear old hard working pioneers!)

Yes, our parents, the Hebron church workers made mistakes, but were sincerely led by the spirit of God. May we be found worthy to follow in their steps. With Paul we join: "Bear ye one another's burdens and so fulfill the law of Christ" (Gal. 6:2).

Note: See also "A Unique Relief Project," by Elbert Koontz, MENNONITE LIFE, July, 1949, page 8 dealing with Hebron Mennonite Church.

A. B. Buhler after whom the town of Buhler is named.

(Continued from page 71)

of whom a little over half are Seminary families.

The contacts with non-Seminary residents has given some very good support to Seminary activities and has in turn tied these students in with the church in a very valuable way during a time when some are tempted to lose close connections. Notable contribution was made by such people as Eldon Graber and family who resided here while completing his doctorate at Northwestern University or the Robert Kreider family who occupied an apartment while finishing a doctorate at the University of Chicago. Richard Yoder and Dana Troyer with their families while taking medical post-graduate work, have formed part of our community.

Closely connected with the matter of residents is that of transient guests. A few rooms have been available from the beginning as guests rooms for visitors. Usually the number of visitors at any one time is small but on occasions such as a General Conference when many people are traveling through the city it may reach large numbers. Such visitors are always welcome and can usually be entertained, especially if advance notice is given. Committee meetings in Chicago also bring numbers of of visitors and the frequency of Conference groups choosing Chicago for a place of meeting is growing. It has been found a convenient place for meetings of the General Conference Council of Boards (1947 and 1950), the Board of Missions, Board of Education, Central Conference ministers, Middle District committees, and many others. Voluntary Service groups, Young People's Retreats and students have found the Seminary quarters a good Chicago location for summer training and study periods.

Inter-Mennonite fellowship in the city has also been promoted by the Seminary. In the first year, through Warkentin's interest, Sunday afternoon meetings were arranged in the Chicago Temple. Later this interest was continued in the Vesper services now held monthly. Last fall there was resurrected an earlier Fellowship of Mennonite workers in the city in a meeting held at the Seminary and which it is hoped may continue more regularly. Seminary students have aided this contact by assisting in Sunday school and week-day Bible classes in various Mennonite churches and missions as well as other churches. One student is, in fact, temporarily pastor of the Brighton Church of the Evangelical Mennonite Mennonite Brethren. Two conferences, one on city mission work and one on peace problems, have drawn in representatives from different Mennonite groups for discussion of matters which we face alike.

Witnessing to All Races and Ages

The Seminary has taken an interest in the neighborhood and found here a wide field for Christian witness. Through the local Parent Teachers Association and through a community survey in which certain members of the Seminary staff and students participated we became much more clearly aware of conditions. The main constituent elements of the community might be described as Catholic and Jewish with a considerable Japanese population and a growing Negro representation. Two Protestant churches are located in the immediate vicinity but their members compose only a small minority of the population.

One of the greatest challenges of the community is its children. Play groups were organized in the summer of 1950 and the Seminary lawn made available for supervised play at certain hours. This has been continued and expanded into an organized program with the help of Voluntary Service workers. A summer vacation Bible school was first held in 1948 and continued with increasing numbers. Boys' clubs and girls' Bible study groups have been carried on and supplemented this year with week-day released time Bible classes. The adults of the community have been more difficult to reach but parents of children have responded to invitations to children's programs and occasional visitors have been attracted by church services and special occasions. This program is open to definite expansion, depending only on time and workers available, and offers a challenging opportunity for evangelistic work.

Related to the Seminary but distinct from it organically are several Mennonite organizations that might be mentioned in passing. The Congo Inland Mission Board, an inter-Mennonite board, has maintained headquarters in Chicago for 23 years. In 1949 under C. E. Rediger as executive secretary the CIM moved into quarters provided by the Seminary. The resulting association with this Mennonite organization has given the Seminary a more definite understanding and consciousness of the growing work of this aggressive mission. Separate also from the Seminary but located directly across the street from it is the Mennonite mission center recently instituted by the General Conference. As the service of this center develops it should provide an excellent source of missionary interest, information, and fellowship. A third organization more closely related to the Seminary than the two just mentioned but still distinct from it is the Woodlawn Mennonite Church. The membership of this congregation is based primarily on Seminary staff and students who hold regular and associate membership.

In recounting the various aspects of the Seminary work and its development it may seem that much is done which is not strictly in the line of ministerial education. This is true in a way. On the other hand, the Seminary has attempted to keep before itself its primary function as an institution for the preparation of workers for the cause of Christ through the Mennonite church. Secondary things are encouraged as they minister to this over-all purpose. Graduates who have spent three years and now serve in rural parishes, or the foreign mission field, or in struggling home mission enterprises agree in counting the years spent in Chicago as a time of deepening understanding of God's Word and world and growing fellowship and devotion to His Spirit.

WILHELM G. GOETERS

FIFTY YEARS OF RESEARCH

BY CORNELIUS KRAHN

IT Was in 1931. I had come to Bonn hoping somehow to start my study at the university of that city. I had no money and no certificate that would entitle me to do graduate work. All I possessed was ambition to continue my study and the address of a professor of the university. When I rang the doorbell I was presented to the professor who received me most cordially and asked me to tell my life story and my aspirations for the future. From that time on during the entire school year I was a dinner guest (which meant much to some students in those days) once each week at the home of this professor and stayed for an informal discussion on some subject of common interest. This was in the home of Dr. Wilhelm G. Goeters, professor of church history at the University of Bonn. Mrs. Goeters, the daughter of the well-known evangelist, Elias Schrenk, not only prepared excellent meals but was a wonderful mother of five children and had an ideal home of which I began to be a part. In the home and in the classroom of Professor Goeters I found very sympathetic understanding of my interests and some of the first and most lasting and decisive stimulations by an authority in the field. Without his encouragement to continue my graduate work in spite of seemingly unsurmountable obstacles my life might have taken an altogether different course.

This is an introduction to a few words of recognition and appreciation to be expressed in connection with the seventy-fifth birthday of Professor Goeters, and the fiftieth anniversary of his research activities which he observed in the quietness of his family circle in Wickrathberg, near Rheydt on the Lower Rhine on January 9, 1953. Here the Goeters' have lived since 1946 in the house established during the eighteenth century by his ancestors, who were Reformed refugees. In Rheydt and München-Gladbach Goeters received his secondary education. He began his graduate study in 1896 studying at the universities of Halle, Greifswald, Erlangen, and Utrecht and completing it at Bonn. He at first attended lectures in philosophy, economics, and theology but gradually chose the latter as his major field of interest. Among his professors were Loofs, Theodor Zahn, Reinhold Seeberg, E. F. Karl Müller, and Aug. Lang. Goeters says that at Halle he was led to experience width, at Erlangen depth, and at Utrecht independence in study. He passed his theological examinations in 1900 and 1902 after which he attended a special ministerial seminary and became the "Inspektor" of the Reformed *Studentenkonvikt* at Halle where he had opportunity to continue his research, write, and lecture. He published numerous articles in German and Dutch learned periodicals.

Goeters devoted his research particularly to the study of the evangelical faith in The Netherlands from 1520-1672. The first part of his manuscript produced on this subject was accepted as his dissertation by the theological department of the University of Halle and the second part as a prerequisite study to becoming a lecturer at the university in 1909. This study was published under the title *Die Vorbereitung des Pietismus in der Reformierten Kirche der Niederlande . . .* (Leipzig, 1911). In 1913 Goeters was the recipient of an honorary degree of Th.D. from the University of Utrecht and a call to become professor of church history at the University of Bonn. In Bonn he had an unusual opportunity to continue his studies of the regional church history of the Rhine territory and particularly of Pietism and related groups. In these fields he now was the recognized authority. Much research was devoted to Thomas a Kempis, Paracelsus, Jakob Böhme, Gichtel, Madame de Guyon and G. Tersteegen. Some books were published in the Furche-Verlag. Through many years of instruction Goeters not only inspired his theological students and led them to a deeper understanding of the Gospel and the church of Christ but also guided some to do research in the fields mentioned above. Outstanding among these studies is that of Friedrich Nieper, who published a dissertation on *Die ersten Deutschen Auswanderer von Krefeld nach Pennsylvanien* (Neukirchen, 1940). This book, much more inclusive than the title may seem to indicate, contains not only the findings of the author but also very definitely much of the accumulated materials and conclusions of Goeters himself. The book deals with the first Mennonites and other dissenting groups of the Lower Rhine who found a haven and refuge in Pennsylvania during the eighteenth century. It is at this point that the research of Goeters becomes significant for Mennonite and Anabaptist history.

Although Pietism has influenced the Mennonites of all countries very strongly and Goeters is one of the best experts in this field there are areas that bring him even closer to Anabaptist research. As a specialist of church

history of The Netherlands and the Lower Rhine region he also completely masters the sources of Anabaptist history of this area. The Lower Rhine particularly was a hotbed of early Anabaptism (Bonn, Cologne, Aachen, etc.). Later, Krefeld became a refuge of the persecuted surviving Mennonites. There is no phase and no detail of the total history of this group and area unknown to Goeters. One is always amazed to find him a man of almost limitless memory. Because of his unique knowledge of Anabaptist sources and history he received the assignment to prepare and edit the *Täuferakten* (Anabaptist source materials) of the Rhine region. At a Mennonite scholars' meeting in connection with the Fifth Mennonite World Conference at Basel in 1952 Goeters gave a report on his work. Unfortunately circumstances have prevented him from completing this task. Goeters has preached in Mennonite churches, has had personal contacts with such historians as Samuel Cramer, C. Loosjes, Anna Brons, Christian Neff, Christian Hege, and many others.

The Goeters' library located at his home in Wickrathberg is a unique treasure gathered over decades. It contains early books pertaining to the Reformed Church, particularly of the Rhine region and The Netherlands. The collection on Pietism, especially on Tersteegen and Böhme, is rare in its completeness. The books and pamphlets dealing with the Anabaptists and related groups are extensive and valuable. Fortunately a son, Gerhard Goeters, who is at this time working on his dissertation on Ludwig Haetzer, an early Anabaptist leader, promises to continue in the footsteps of his father. In the spirit and under the guidance of his father, aided by the large and unique library, he will be able to fulfill many a dream of his father by whose research and inspiration he is benefiting now and will continue to do so in the days to come.

We as Mennonites extend our special greetings and best wishes at the seventy-fifth birthday to a sincere Christian and great scholar who has served his Reformed Church well and who has found time and sympathetic understanding for a group of Christians formerly not recognized as such and has inspired research in the field of Anabaptist history. As Professor Goeters looks back over fifty years of research we are aware that among the non-Mennonite historians who have studied and written on Anabaptist-Mennonite history he will become more and more appreciated as a warm friend, objective scholar, and an inspiring expert in the field. *Mennonite Life* congratulates him at this occasion and wishes Dr. and Mrs. Goeters God's richest blessings for the days to come.

Mennonite Research in Progress

BY MELVIN GINGERICH AND CORNELIUS KRAHN

In our report on the progress made in Anabaptist and Mennonite research we would like to call attention to previous reports in the April issue which started in 1947 as well as to the "Mennonite Bibliography" appearing in this issue. Projects underway a year ago and mentioned in our last report are as a rule not repeated in this issue.

One of the great events of the year 1952 was the Mennonite World Conference convening in the month of August in Zürich. Many papers were presented at this occasion, all of which had some bearing on the Mennonites the world over although not all were scholarly presentations. All papers are to be published in the German language. No English edition is contemplated. *Mennonite Life* will devote a considerable part of the July issue to reporting about the Conference and evaluating the results of the same.

Again the Mennonite historical libraries have received numerous inquiries regarding research projects and books on various subjects pertaining to the Mennonites. Many of these letters come from graduate students at large universities from coast to coast. Others come in personally asking for information.

Bethel College and Goshen College started the sponsorship of lectures to create and deepen the interest in Mennonite research and the application of Mennonite principles. The first presentation of the Conrad Grebel Lectures of Goshen College were made by Paul Mininger at Goshen, Indiana, Hesston, Kansas, and other places on the subject "Foundations of Christian Education." The well-known authority on the Reformation and Anabaptists, Roland H. Bainton, of the Yale Divinity School, opened the Menno Simons Lectureship of Bethel College by presenting a series of lectures on "Sixteenth Century Anabaptism." The Menno Simons Lectureship was established through an endowment of which the interest is to be used to make these lectures and the publication of the same possible. Similar attempts to promote research and principles along these lines, although on a smaller scale, are the Julius and Olga Stucky Mennonite Contributions Contest and the J. A. Schowalter Peace Oration Contest open to students of Bethel College.

The Mennonite Research Foundation of Goshen, Indiana, has continued its work in various areas and given an annual report for the year 1951-52. Among

other projects undertaken is the one dealing with the "Use of Audio-Visual Aids" among the (Old) Mennonites. Paul W. Wohlgemuth, professor of music at Tabor College, Hillsboro, Kansas, is now working on a higher degree at the University of Southern California, making a study in the field of Mennonite music, and Anne Wiebe of Ontario, Canada, is now writing a thesis at Columbia University, New York, which is dealing with Conrad Grebel. J. G. Rempel, Rosthern, Saskatchewan, is preparing a biography of David Toews and J. W. Fretz is preparing his lectures on "The Church in Community Life" for the E. B. Hoff Memorial Lectures to be delivered at the Bethany Biblical Seminary, Chicago, 1953. Gustav Gaeddert is completing the research on the contributions of Cornelius Jansen started by Gustav E. Reimer, a project sponsored by the descendants of Cornelius Jansen and Bethel College. D. Paul Miller is completing his dissertation on the Jansen community in Nebraska (University of Nebraska). Glenn D. Everett, Washington, D. C., is writing a book on the Amish to be entitled *God's Plain People,* and Sheldon Madeira, Philadelphia, is making a study of "Amish Education in Pennsylvania." Robert Kreider has completed his study of the early Swiss Anabaptists and the state. Paul Peachey is writing a dissertation on the early Anabaptists of Switzerland and Irvin B. Horst on the early Anabaptists of England.

D. C. Wedel completed his dissertation on "The Contributions of C. H. Wedel to the Mennonite Church through Education" (Iliff School of Theology, Denver), and Charles Burkhart wrote a thesis on "The Music of the Old Order Amish and the Old Colony Mennonites: A Contemporary Monodic Practice" (Colorado College). Helen B. Shipley, University of Kansas City, is working on a thesis on The Mennonites of Kansas (University of Minnesota). Ernst Behrends, Germany, has written a novel on Menno Simons which promises to be an outstanding contribution in this field. He has done some painstaking research in preparation for writing. Ernst Crous has released a report of the *Mennonitische Forschungsstelle,* Göttingen, for the years 1947-52, in which he gives a survey of the research activity of the German Mennonites during this period. It includes such activities as the publication of *Mennonitisches Lexikon,* the *Täuferakten* and a series of the *Geschichtsverein.*

Mennonite Bibliography, 1952

BY MELVIN GINGERICH AND CORNELIUS KRAHN

The *Mennonite Bibliography* is published annually in the April issue of *Mennonite Life.* It contains a list of books, pamphlets, and articles that deal with Mennonite life and principles.

The magazine articles are restricted to non-Mennonite publications since complete files of Mennonite periodicals, yearbooks, and conference reports are available at the historical libraries of Bethel College, North Newton, Kansas; Goshen College, Goshen, Indiana; Bluffton College, Bluffton, Ohio; and the Mennonite Biblical Seminary, Chicago, Illinois.

Previous bibliographies published in *Mennonite Life* appeared annually in the April issues since 1947. Authors and publishers of books, pamphlets and magazines which should be included in our annual list are invited to send copies to *Mennonite Life* for listing and possible review.

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Emmaus Mennonite Church, Whitewater, Kansas, In Commemoration of Seventy-five Years in America, 1876-1951. 24 pp. (Illustrated).

Felton, Ralph A., *A New Gospel of the Soil.* Madison, N. J.: Drew Theological Seminary (1951). 95 pp. (Illustrated). (Deals with Mennonites).

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Jenny, Beatrice, *Das Schleitheimer Täuferbekenntnis 1527.* Thayngen: Karl Augustin, 1951. 81 pp. Fr. 2.60.

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A SPANISH PUBLICATION

BY FORD BERG

A LITTLE known fact to Mennonites in North America is that there is a Mennonite voice in the Spanish language. *El Heraldo Evangelico,* a monthly paper, has been published in the States since 1941. Lester T. Hershey, then a pastor of a Mexican mission in Chicago, saw the need and began the paper himself.

Hershey, burdened with the need, for he had no Mennonite literature to offer his mission folk, invested heavily of his time and energies in preparing and editing the paper. He did much of the work himself, including the setting of the type, thus saving considerable on the expense. He and his associates solicited funds from his friends and churches to pay for the printing and mailing.

The work of the paper continued to grow and took on proportions involving more than one individual could take care of adequately. Accordingly, in 1946, the Mennonite Board of Missions and Charities of Elkhart, under which Hershey was serving, and the Mennonite Publishing House, took over the publication interests. Hershey continued as editor and circulation manager.

The copies of *El Heraldo Evangelico* distributed during the early years of publication rose to about 1,800. Early in 1949, the circulation was increased to around 3,000, which is the approximate circulation at present. By this time Hershey had gone to Puerto Rico as a missionary, and was editing the paper from his mission outpost.

In April, 1950, Lewis S. Weber, returned missionary from Argentina, began work at the Mennonite Publishing House in writing and editing Spanish publications. He then became co-editor with Hershey. He also handles local details, such as checking for errors, giving final approval, and other work necessary in publishing.

The two editors have a unique, combined qualification to edit a Spanish paper. Hershey was reared in Argentina, where his parents were missionaries. He worked for a number of years among the Spanish-speaking Mexicans, and now is working among the Puerto Ricans. All of these people, although speaking the same Spanish language, do have variations which are of importance. Weber's proficiency in the Spanish spoken in Argentina adds the final touch to an effort to make a versatile Spanish-language publication.

El Heraldo Evangelico (The Evangelical Herald) is at present a twelve-page monthly, set up in two colors. In layout and design it is one of the most modern and attractive papers which the Mennonite Publishing House produces. The contents vary as do other Christian periodicals, with an emphasis on evangelical faith. It does not fight Catholicism, which controls the majority of Spanish-speaking people, and simply speaks in a forward, positive vein. Included are articles on nonresistance occasionally, and of course the principle is given a consistent place in regular Mennonite teaching which accepts the message of love as a part of the Gospel. A section for youth is edited by Marie A. Yoder, missionary in Puerto Rico.

The Mennonites of Pennsylvania have distributed many copies to Puerto Rican migrant laborers. Many could be used in other areas.

El Heraldo Evangelico has not been a self-supporting publication. Most Spanish-speaking people are generally of the low-income groups. This has made it necessary to subsidize the paper, which is still done heavily. Most of the copies are sent free, and any person or group which shows need is provided with copies sufficient for its work. The subscription price is $1.25 per year. Anyone interested should write for a free sample copy.

El Heraldo, in its own way as publications serve, has become an important part in the outreach program now initiated by all Mennonites. It has and will continue to help greatly in expanding the horizon of Mennonite missions, to follow the injunction to make disciples of all the world.

Books in Brief

ZWINGLI

Zwingli, the Reformer, by Oskar Farner. New York: The Philosophical Library, 1952. 135 pp. $2.75.

Farner, a well-known author on Zwingli, presents a book meant to fill "a gap in the popular literature of the Reformation." It is fortunate that the Philosophical Library has made this book available to English readers.

As can be expected, the book also deals with the Anabaptists, particularly in the chapter "The Consummation in Zurich." Although the author belongs to the serious and objective group of scholars, he is not entirely without bias in this area as is evidenced by his concluding sentence in connection with Zwingli's attitude toward the Anabaptists: "The future proved him to be right: without the strict State Church Order, the Reformation everywhere would have been in danger of being lost in either fanaticism or legality."

—C. K.

AMISH LIFE

Amish Life, by John A. Hostetler, Scottdale, Pennsylvania: Herald Press, 1952. 32 pp. (Illustrated), $0.50.

Here is a thirty-two page booklet about the Amish that one can afford from the standpoint of price and time to read. It is beautifully illustrated with photographs and woodcuts, and the essential facts about Amish history, customs and belief are authoritatively told. The author is John A. Hostetler, who himself was raised in an Amish family.

Too long has the general public depended upon unreliable books, pamphlets, and articles about the Amish. These were often written merely to sell without regard to accuracy or reliability. In this little pamphlet the reader will find answers to common notions about the Amish and will henceforth be able to sift fact from fiction. It is a popularly written account, and to date, by far the best of its kind.

—J. W. F.

FREEMAN COLLEGE

For Half a Century, by Marie Waldner, Freeman, S. D.: Freeman Junior College, 1951. 103 pp.

The 103 pages of this book tell the story of the origin and development of Freeman Junior College. It is a story that stirs a reader to joy and tears—mostly tears. The school appears to have experienced many unnecessary difficulties. One is made aware that many loyal, tireless souls have labored to achieve the objectives upon which the school was founded.

The story, like good stories do, leads the reader through the "trials and tribulations" but it does not end there. The final pages point to the many successful lives that are making invaluable contributions to the world. Miss Waldner has done an excellent job, in this brief history, of convincing me that the rewards far outweigh the cost. I but wish that the courageous founders and the pioneer teachers might read it too.

Bethel College —M. S. Harder

LORETTA'S SETTLEMENT

Loretta's Settlement, by J. A. Boese. Freeman, S. D.: Bookshop, 1950. 149 pp. $2.10.

The author has spent considerable time collecting detailed data pertaining to a group of Mennonites who settled on the Missouri River in South Dakota and formed the Loretta community, south of Avon. This group of Mennonites, coming from such places as Heinrichsdorf, Karolswalde, and Michalin, Poland, is related to other groups that have come from Poland and settled in Gnadenberg, Gaiva, and Pawnee Rock, Kansas. The material pertaining to the religious, cultural and economic aspects of this group is a valuable source of information, particularly since so little is known and has appeared in print about the Mennonites coming from Poland. The book also contains much genealogical information. One wishes the author would have organized the book a little better.

—C. K.

ANNIVERSARY ALBUM

Jubiläum-Album der Konference der Mennoniten in Canada, 1902-1952, by J. G. Rempel. Rosthern, Sask., 1952. 78 pp. (Illustrated), $1.00.

This album presents leaders and missionaries of the Canadian General Conference Mennonite Church of the past fifty years, together with illustrations of institutions with brief descriptions and factual information. It was prepared by J. G. Rempel for the fiftieth anniversary of the Conference which convened in Manitoba, in June, 1952. —C. K.

CATECHISM WORK BOOK

The Way of Life, A Catechism Workbook, by Philip A. Wedel, Goessel, Kansas: The Author, 1953. 130 pp. (Illustrated), $1.25.

This catechism workbook represents a revised and enlarged edition of the author's first book which was reviewed in *Mennonite Life,* April, 1952, p. 94. It has been considerably improved, has very fitting illustrations and appears to be worth trying as a practical workbook for those who are confronting the task of conveying the old message to a younger generation.

—C.K.

POETRY

Such Thoughts of Thee, by Miriam Sieber Lind. Scottdale, Pa.: Herald Press, 1952. 96 pp. $2.00.

This is the first volume of poetry from the pen of Miriam Sieber Lind and comes to us in a beautifully designed and artistically bound book. The author has had previous verse published in the *Gospel Herald* and other publications. The poems in this volume deal with religious themes, many being commentaries upon Biblical characters and the words of Jesus upon the cross. Mrs. Lind has real lyrical ability and is to be highly commended for her choice of materials, including as it does Anabaptist and Mennonite materials (They Walked Not Alone, A Farmer Enters the City of God). We need more such books of refreshing poetry using materials related to our heritage and our deepest convictions.

—J.F.S.

WHITEWATER COMMUNITY

In Commemoration of Seventy-five Years in America. Whitewater, Kan.: Emmaus Mennonite Church (1952).

In 1951 the Mennonites of Prussian background who had settled in Butler and Harvey County in Kansas observed the seventy-fifth anniversary of their coming to America. The above booklet gives the messages given at this time, including chapters entitled "Anniversary Mes-

sage, "Life in the Old Country," "Trip Experiences," "History of Church," and "Look into Future." Pictures of the ministers and elders who have served the Emmaus Mennonite Church, as well as of the three church buildings are also given.

—J. F. S.

MINISTERS MANUALS

The Minister's Manual, Newton, Kansas; Mennonite Publication Office, 1950. 240 pp.

Next to his Bible and his hymnary, one of the minister's closest companions in print is his manual giving forms of service for various occasions. The General Conference *Minister's Manual* of 1950 is a revision of an earlier one called *Forms of Service for the Use of Ministers* (1908), together with some additional forms of service which had been prepared to supplement the earlier manual some years ago. The new revised version, which contains considerable new material as well as revisions of the old, was prepared and edited by a committee of which David C. Wedel was chairman.

The new manual contains forms of service for marriage ceremonies, consecration of children, baptism and reception of church members, communion, church discipline, ordinations, installations, dedications, and funerals.

Some of the more notable new features are (1) the inclusion of "conditions to be met for ministerial ordination" (pp. 93-96) (2) the variety of consecration and installation services for Christian teachers, Church officers, Sunday school and Christian Endeavor workers, and (3) the helpful group of dedication services for such occasions as church cornerstone laying, dedication of a house of worship, dedication of a home, of hymnbooks, or a cemetery.

No General Conerence minister will want to be without this helpful and necessary worship tool. Ministers of other conferences would find this a useful supplement to the manuals they may already have. Its publication marks a forward step in Mennonite worship.

Bethel College —Erland Waltner

Kanselboek ten dienste van de Doopsgezinde Gemeenten in Nederland, 1948. 62 pp.

Probably no other group of Mennonites has as persistently objected to the use of a ministers' manual for worship purposes as the Dutch. Most of the Mennonites of other European countries, and even in America, have used them for decades. This is the first such attempt among the Dutch Mennonites. Their major objections to it stem from good Mennonite tradition: the objection to the use of liturgy and a certain individualistic reliance on the spirit of God as opposed to form. The manual is quite similar to the English book above, making provisions for all kinds of services, including that of cremation and the anniversary of the death of family members or relatives.

—C. K.

MARRIAGE

So You're Going To Be Married, by H. Clair Amstutz; *Clear Thinking About Courtship,* by John C. Wenger; *Living Happily Married;* by John R. Mumaw, Scottdale, Pennsylvania: Herald Press, 1952.

These three attractively printed, pocket-size pamphlets are a contribution to an area which has been sadly neglected, i.e. literature on family relationship which is authoritative as well as religious in interpretation. Common sense and straight thinking, a fine ethical sense and a devotion to the precepts of Christ are all nicely blended in these booklets. Frequent Biblical references are used with discretion.

So You're Going To Be Married is the most ambitious of the three booklets, as it is not only three times the length of the others but also carries a bibliography of well-chosen references for further reading. In an age which confuses lust and love on the radio, in literature, and in the theatre, Amstutz has some pointed and timely things to say. An example follows:

"If, strong sexual urges lead one to intrude himself on others for self-gratification, the very thing that God expected would lead him to love, leads him to lust. Instead of leading him through the portals of other-centeredness, it has led him to estrange himself from the fellowship and respect of his kind and to frustrate God's plan for divine-human fellowship." And again: "Self-control is the basis of moral strength and is an indication that one is facing reality."

Bethel College —Eva G. Harshberger

ORENBURG

Orenburg am Ural by Peter P. Dyck, Clearbook, B.C.: Christian Book Store, 1951. 160 pp. (Illustrated), $2.30.

P. P. Dyck, a pioneer of the Orenburg settlement, relates the story of this daughter colony at the gateway to Siberia which was established in 1894. The settlement was composed of landless families coming from the mother settlements of Chortitza and Molotschna. After the usual pioneer hardships it developed into a prosperous settlement, soon to be tested through the Revolution of 1917 and to be destroyed by the consequences thereof. P. P. Dyck, an educator and minister, relates the total history and contribution of the settlement covering its economic, educational, and religious aspects.

—C. K.

RECENT ONTARIO IMMIGRANTS

Gedenkbüchlein des Dankfestes der Neueingewanderten Mennoniten in Ontario am 2-3 Juni, 1951, Isaak Loewen and J. A. Neufeld, Editors, Virgil, Ontario: J. A. Neufeld, 1952. (Illustrated), 131 pp.

In June, 1951, the recent Mennonite immigrants from Russia had a thanksgiving festival in Ontario at which occasion inspirational and commemorative messages were given by men like J. J. Thiessen, B. B. Janz, H. C. R. Cresswell, H. Winter, J. A. Neufeld and many others. The lectures, speeches, and poems presented were published in book form by the program committee. Many illustrations pertaining to the old homes in Russia and the new ones in Canada, as well as of the horrible experience between have been added to the book. Of the Mennonite families that have found new homes in Ontario, 129 have a head of the family while 113 are without such a head. In addition, 123 are missing family members and 123 are persons without close relatives.

—C. K.

SIBERIA

Sibirien (part I) and *Geschichte der Evangelischen Mennonitengottesgemeinde in Sibirien* (part II) by J. J. Hildebrand, 214 Cheriton Ave., Winnipeg, Manitoba: The Author, 1952. 96 pp. $1.00.

On many settlements and many groups of the Mennonites of Russia we have books and articles. The information about the two subjects treated in this booklet is extremely scarce. It is therefore of significance that the author, who was a pioneer in Siberia and was in close touch with the Apostolic Brethren, has compiled and published this material. It should prove to be of great help to gain a better and more accurate understanding of the many Mennonite settlements of Siberia which originated at the turn of the century and have probably survived longest under Communism.

—C. K.

MENNONITE LIFE

An Illustrated Quarterly

Published under the auspices of Bethel College: Sam J. Goering, Chairman; Menno Schrag, Vice-Chairman; Arnold E. Funk, Secretary; Chris. H. Goering, Treasurer; Gerhard Zerger and Louis Janzen, members of the Executive Committee.

Mennonites the World Over

Reclaiming the Authority of the Pulpit

Theodore O. Wedel wrote recently an article on "The Lost Authority of the Pulpit" (*Theology Today*, July, 1952) in which he points out that the "great days for theology" in theological seminaries have not yet affected the pulpit of our day very much. These "great days for theology" can "become great days for preaching also," Wedel states. He also states, that texts from the Bible are being used every Sunday but through spiritualization, questionable analogy, misinterpretation, departure to the realm of own thought the meaning of the text is lost. "Surely, it is high time that the pulpit find strength to cast off its sense of inferiority and that it assume once more its rightful authority in the Church." This the author expects to happen through the revival of a *Biblical* theology.

The Bible and We

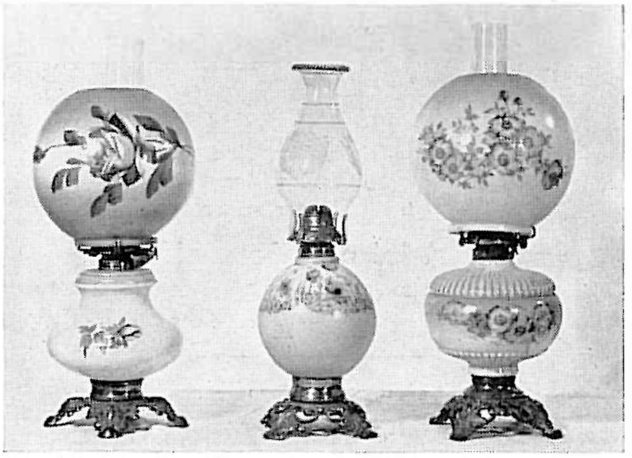
When one reads and hears the pros and cons regarding the new revised standard version of the Bible one begins to wonder whether there could be more fighting and noise about the Word of God among the Communist anti-religious forces than there is among the believers. Do most of those shouting loudest know what it is all about? Or do many of them just look for a platform to shout from or a subject to speak about? The Bible still presents sacred ground for Christians regardless of what one may think about a certain translation and for that reason we should, like Moses, humble ourselves in the presence of God—take off our shoes—and wait quietly till He speaks. We will not be able to hear the Lord if we only shout and do not listen.

Mennonites in Dispersion

One of the greatest needs among the Mennonites today is to help the dispersed Mennonites of West Germany establish homes, find work, and to regain their spiritual heritage in an uprooted country. What the article "Dispersed Mennonite Youth" describes in this issue is to some extent also true regarding the older generations. Much can now be done, but much can never be done if it is not done now. One of the great projects of the Mennonites in Germany is the purchase of a large building for a Schülerheim in Kirchheimbolanden, South Germany, which is to be a substitute for the Realanstalt, Weierhof, which was first taken from them by the National Socialists, then by the French and recently—when they had hopes to get it back—by the Americans. Mennonites of America should not only lend a sympathetic understanding of this situation but feel a definite call to help financially to make this a center where young people are trained to become good Christians familiar with Mennonite principles. (See also articles on page 72-).

Subscription Price $2.00 per year

Address: Mennonite Life, North Newton, Kansas



Lamps from Kauffman Museum

Neither do men light a lamp, and put it under a bushel, but on a stand; . . . Even so let your light shine before men, that they may see your good works, and glorify your father who is in heaven.

Matthew 5:15-16