MENNONITE LIFE

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

COVER

Bethel College Mennonite Church, North Newton, Kansas
Photo by Willard Claassen

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TABLE OF CONTENTS

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Contributors in This Issue

(From left to right)





DON. SMUCKER teaches social ethics at Mennonite Biblical Seminary and is a frequent lecturer on subjects of Mennonite interest (p. 18).
CORNELIUS KRAHN, secretary of the Historical Committee of the General Conference Mennonite Church (p. 19).
JOHN P. CLASSEN, Winnipeg, a carpenter by profession, is an outstanding Anabaptist-Mennonite musicologist (p. 47).
JACOB SUDERMANN, Goshen, Indiana, is a frequent contributor to Mennonite periodicals (p. 3) .
HAROLD W. BULLER, North Newton, Kansas, will soon assume the pastorate of the First Mennonite Church, Beatrice, Neb. (p. 4).





JAMES W. BIXEL, Bethel College, used a Danforth Foundation Scholarship at Union Seminary in the summer of 1956 (p. 31).
ELMER EDIGER is executive secretary of the General Conference Board of Christian Service, Newton, Kansas (p. 28).
ELAINE SOMMERS RICH, a homemaker in North Newton, Kansas, writes frequently for church publications (p. 42).
ED. G. KAUFMAN, president emeritus of Bethel College, continues active as instructor and public speaker (p. 6).
DANIEL KAUFFMAN, on leave of absence from Hesston College, is studying at Teachers College, Columbia University (p. 11).

FOR PICTURES SEE STORY

CARL R. JANTZEN, a senior at Bethel College, spent two years in Iraq fulfulling alternative service duties (p. 35).
REINHARD VOGT, University of Manitoba, was president of the Association of Mennonite University Students (p. 39).
DOREEN HARMS spent some years in Germany under the MCC and is now in the office of the MCC, Akron (p. 41).

NOT SHOWN

MRS. CHRISTENA DUERKSEN has been, with her husband, a missionary to India the last thirty years (p. 44).
DEDRICH NAVALL, retired, George Pepperdine College, Pasadena, taught languages and history, author of books on Russia (p. 47).

ACKNOWLEDGMENTS

Photography p. 6, 7, Willard Claassen. Photography, p. 8 and top p. 11, Photoways. Photos, bottom p. 11, Hagan Studio. Photos, p. 15, Lynxwiler Studio. Photo, top p. 17, Waltner; bottom and right p. 17 Peter Wocinkas. Cuts, pp. 20, 21, 23, 24, 25, 26, 27, THE MENNONITE ENCYCLOPEDIA. Photography p. 32, Ch. L. Dert. Cuts, p. 33. IN THE SERVICE OF THE KING. Cut p. 42, THE MENNONITE. Cuts p. 45 Mennonite General Conference.

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Peace and Good Will

By JACOB SUDERMANN

CHRISTMAS is the greatest holy day observed by Christendom. The world recognizes it as such and tries to make the most of it. Its real meaning, however, is lost in the swirl of commercialism; its holiness is trampled upon by the good-time seekers. In the hotel lobbies and other public places concerned people have put up signs that read: "Put Christ back into Christmas." In these signs the silent reproach is deafening. Somewhere among the piles of Christmas wrappings and tinsel Christ is perennially thrown away, the most precious gift of all.

It is a relief to turn to the Gospels of Matthew and Luke, and reassure ourselves of the importance of the person, Christ, to this important event. The Scriptures reach for the superlative in language to express it. They leave prose behind and vault to the majestic cadence of the hymn. We find four such hymns recorded in the Gospel of Luke. Let us meditate a few moments on the shorter one of these, the *Gloria in Excelsis* with its peace and good-will message.

Most people who read the word peace will understand it to mean a cessation of physical strife, or an era where justice is available to all. This is natural. What is more in the consciousness of men than the eternal strife that besets them with all its consequent injustice? So conscious are we of our troubles in this respect that even among Christians there is widespread pessimism regarding the gospel message of peace on earth. Peace in our day? Ridiculous! We can point to nineteen centuries of endless strife since the advent of Christ, punctuated only by periods of exhaustion followed by slow recuperation for a renewal of strife. There is justification for gloom if Christ is no longer in Christmas. Jeremiah underscored that sentiment too when he lashed out at the unrighteous men of his day who so sententiously and Pharisaically uttered the word peace when there was no peaceful intention at all in their hearts.

But in the real believer's heart there is no room for such pessimism, even for international peace. The good will will conquer in the end, he asserts with confidence, because he sizes up the problem in a different way. When he reads the word peace in the Scriptures, he thinks of it as a two level word. First there is the individual level of it.

On the individual level, peace is the result of a good conscience toward God, an active state of being in which love is the generating power, and service its immediate expression. When once there is harmony between the individual and God, we can hope for the second level of peace of which the angels sang, that total peace on earth. That is peace on the social level. God intends it to occur among us; He has given us the tool to realize it. That it is still not a fact is our fault, not His.

Peace on earth is God's desire for us, but his good will toward us is an eternal verity, a perpetual fact that has always been in operation. How can a creator be indifferent to his creation? This perpetual good will toward us makes possible the peace we long for. It is an obsession with God. This is what impells His unending efforts to reveal himself to men, to break through that barrier of separation we label sin. He has used all the instruments at his command toward this end: He has used nature's elements; he has ever found His Abrahams, His Isaacs and His Jacobs; He has whispered low and thundered loud through his prophets and judges as the need dictated; He is wanting to use us if we will consent.

But all these methods are only auxiliary; they do not satisfy His good will. He decided to work in person. This is the great event we are celebrating. He divided His spirit without suffering diminishment. One part of it He put into that tiny bundle of love lying in a stable in Bethlehem. Yes, the baby Jesus, the straw, the oxen, the lowly shepherds, the royal wisemen. We love to emphasize His humanity, His frailty, but out of those infant eyes looked God himself, with that look of infinite good will toward men.

Incorruption had entered human history to take on corruption. What a humiliating experience it must have been to the free spirit, God, to incarcerate himself in the physical confines of His fallen creation! If I will reciprocate this love manifestation, there will be peace for me with God. If all men will reciprocate, we may rest assured there will be Peace on Earth.

The Word

By Jacob Sudermann

In the beginning was the Word,
The one *Word,*
The ineffable *Word;*
And then came the flood,
The flood of words,
More than forty days and forty
Nights of words,
More than forty years and forty
Centuries of words
That tried to expound the *Word,*
To dissect it,
To lay bare the tissue
Of its truth.

But the *Word* remained ineffable,
And it was confounded
With the torrent of words
That tried to cover its meaning,
But only hid it with the finality
Of encyclical thoroughness.
And then a Rabelaisian laugh
Echoed out of Chaos
Into the order of Creation,
And all Hell broke loose,
And Death ravaged the ranks of men,
For the *Word* was *Life,*
And *Life* was lost.

So, the *Word* became flesh
To infuse light into the habitat of Death,
For *Light* is *Life*
And the absence of *Light* is death.
In this flesh the battle was joined,
And in this battle,
The *Word* began to define itself,
Not with words,
Not with abstractions,
But in the persuasive concreteness
Of deeds.
And it was discovered
That the *Word* was *Love.*

The Challenge of a New Church

By HAROLD W. BULLER

MOVING into a new church building can and should be a more impressive experience than merely sitting on brand new benches. It should be an experience of spiritual growth. Such a move usually follows at least several years of planning and co-operative work on a project in which everyone is interested. If their activities have been carried on in the spirit of Jesus Christ they will have helped members of the congregation to work together constructively in spite of individual differences of opinion. This already is growth that prepares the congregation for continued growth. The average Christian congregation anticipates just that. It is not unusual, while a building is in either the planning or the building stage, to hear someone say, "When this building is completed we will be able to get to work in our church."

There is hardly an area of church life that does not expect to do better under the inspiration and convenience of a new building with its improved facilities. The Kingdom of God does not, of course, depend basically upon physical surroundings. But good surroundings, properly used, can help.

It is unfortunately true, however, that people very quickly get used to new surroundings, taking them for granted, and then tend to continue as they have in the past, feeling very little change except for a more profound smugness. It is a good feeling to know that the work and expense of a new building is behind them and need not cause further concern for many years.

Therefore it is imperative that pastor, lay leaders and individual members team up long before the new church is completed to conserve and harness the energy of anticipation and channel it into continuing tangible progress as soon as the move is made. People look forward to moving into a new building before, not after, the move occurs. That, therefore, is the natural time to begin programs of education and planning in areas where changes need to be made. At such a time people are more ready to consider these changes which will help to make the most constructive use of the projected facilities.

There are several areas of church life common to almost all churches in which a continued vitalization of the fellowship can be most readily grasped and nourished. Others could also be mentioned.

In the Sunday School

One such area is the Sunday school program. We live in a time when new and often good ideas regarding the Christian education of children are reaching more and more people. But sometimes even the simplest of these are hard to adapt to our needs in the crowded Sunday school class tucked away in the men's cloak room or a corner of the basement.

The comparatively spacious classrooms taking shape amid the mortar and brick of a more cheerfully lighted basement or an educational wing thrill the heart of teacher and pupil alike. These are in answer to prayer. Good stewardship of God's gifts demands that this space be put to the best possible use. In it the teacher wants to accomplish those miracles of teaching that have been dreamed of for so long.

But the teacher must not suppose that more space alone will do this. And most teachers recognize that. Now is the time to begin a revitalized program of teacher education, sending teachers to Sunday school training conferences and beginning study courses right within the church. Talk ahead of time of the possibilities that the new building will present and prepare to meet these challenges.

Even adult classes can be challenged with their new Sunday school arrangement. When the class will be able to meet, if not in a separate room, then at least in a less noisy place, the prospect of a successful carefully planned discussion is multiplied. But this requires work and prepa-

ration on the part of the teacher who may even want to read a book on how to lead a discussion.

In the Worship Service

The move from the old to the new building presents an opportune time to revitalize the morning worship service. The very atmosphere of the new sanctuary becomes an initial inspiration. Gone at last is the ragged crack in discolored plaster which competed with a big dark rain spot for the position of worship center. Instead there is beautiful colored glass with meaningful symbols set in the trinity windows.

Furthermore, with other rooms elsewhere for varied purposes, the less worshipful programs will no longer need to be held in the main sanctuary. The word "sanctuary" itself means a place of retreat, into the presence of God. It can be reserved for true worship experiences rather than be a place in which people visit and, during church business meetings, air differences of opinion over every type of church concern.

Now is a good time to ask: What is the meaning of divine worship? How do we prepare ourselves for worship? How do we construct a meaningful worship service? What do we expect to gain from our weekly worship experiences? This could become a quest in which the entire fellowship participates and grows in a very important aspect of church family life.

In the Sense of Stewardship

Minister, Sunday school superintendent and teachers may co-operate in helping children to appreciate not only the meaning of morning worship, but also the larger value of God's house to everyone.

Here is a house, the building of which itself was an act of worship. If the congregation has seen to it that the children had some meaningful part, however small, in the building program, then these children will now join the adults in a sense of personal thanksgiving. Here is a commonly owned property which all must join to protect and preserve for use in God's kingdom for many years to come. That should have been the basic attitude, even in the old building. But it is so much easier to comprehend and to teach in a new one.

In Church Organizations

The event of a new church building can also be an inspiration for a more vital men's brotherhood, women's missionary organization, or youth group. For one thing, there is a better and more adequate place for each to meet. But beyond that the building of a church in many a Mennonite community, where everybody has pitched in with personal physical work as well as extra money, has taught congregations the joy of working together. Unless the leaders of these groups are alert with enthusiastic guidance a golden opportunity to channel this co-operative expression into helpful community action may be lost.

Now that groups have freshly worked together for themselves, seen that this is possible and enjoyed it, is a good time to translate this spirit into service for Christ among others who are in need.

In Evangelism

Even the area of local evangelism within the community may be enhanced and encouraged by a new building. Who is naturally eager to invite some neighbor to a church building so old and decrepit that we find it will best be discarded? One knows, of course, that the real attraction is presented by the meaningful and warm-hearted Christian fellowship within the building. But since each one looks at a situation from his own point of view, it will be easier to invite people to a warm-hearted church fellowship meeting in a building that looks as though the congregation really thinks that Christianity has a future.

The members of the congregation have built this building in order that the work of Christ in the hearts of man may be furthered. Now the building is completed. This is the time to get to work to fill it with people who also need God. Under these circumstances there may well be a new and hitherto unknown openness to instruction in how to bring people to Christ through the Church. Such preparation will bear fruit in evangelical action.

The challenge of a new church building is the challenge to a more vital church life. Those who are alert and prepared will find just that.

Interior and exterior of the new North Kildonan Mennonite Church near Winnipeg, Manitoba, completed 1955.

West view of Bethel College Mennonite Church, dedicated December 2, 1956

Inside view of Bethel College Church.

"And they said, Let us rise up and build. So

Building a College

By ED. G.

BETHEL College opened its doors to students in 1895. The Bethel College congregation was organized in 1897, and used the college chapel as its meeting place since then until the summer of 1955 when it moved into the unfinished basement of the new church building. On August 5, 1956, the congregation for the first time met in the sanctuary of the new building for its regular Sunday morning worship. The story from 1897 to 1956 is a long one.

View from southeast showing south entrance to sanctuary. Hewn rock is native limestone.

they strengthened their hands for this work."

Nehemiah 2:18a.

Community Church

KAUFMAN

Family sized chapel finds many uses.

The chapel on the third floor of the college administration building was difficult to attend by the aged and invalid church members, besides it was getting too small. There had been considerable discussion of the need of a church sanctuary as far back as the twenty-fifth anniversary of the organization of the congregation. However, not much was done until the annual congregational meeting of January 1, 1945. Although the fund for this purpose had by then grown only to $1097.69 the congre-

Air view of the Bethel College campus with the Mennonite Church to the far right.

gation officially asked the church council to:

> appoint a representative committee to study the question of church building problems of site, architecture, materials, relation to the college, etc., and take steps to raise the necessary finances, and report to the congregation within three months.

This committee was created and went to work. The needs of the congregation were studied, various books, other college churches and authorities were consulted. The Interdenominational Bureau of Architecture, 297 Fourth Avenue, New York City, was also contacted. Soon an organization was set up with an Executive Committee of twelve persons, who with the chairman of nine subcommittees formed the Church Building Council and was placed in charge of the entire building project.

The standing subcommittees were: 1. Survey of Church Needs; 2. Worship and Religious Art; 3. Christian Education; 4. Fellowhsip and Recreation; 5. Plans and Construction; 6. Promotion and Finance; 7. Furnishing and Equipment; 8. Women's Work; 9. Landscape. Following the suggestion of the Interdenominational Bureau of Architecture, these committees were large so as to have every resident family represented on some committee, if possible. This with the idea that the larger the group of workers, the greater the enthusiasm and the easier the financial support for the undertaking would come. Besides, this general participation in the total task could help develop religious values of great significance in the life of the entire congregation.

In time, however, this large and complex organization was found somewhat cumbersome, unwieldly and inefficient. Hence, after the first five years, or the preliminary stage of the entire process, consisting mainly of study and discussion, it was decided on February 28, 1950, to elect a Steering Committee of five members from the above referred to Executive Committee of the Church Building Council. The duties of this new committee were listed as:

> to co-ordinate efforts of the Church Building Council; 2. to define areas of responsibility; 3. to represent the Executive Committee in conferring with the architect; 4. to act in place of the Executive Committee and the Building Council on questions entrusted to it; and 5. in general to serve as a Steering Committee.

This made for more efficiency as the actual construction was to begin. In time other special committees were created as needed for a specific purpose, such as: on the kitchen and dining facilities, on chancel arrangement, on special gifts, etc.

A Unique Congregation

The Bethel College congregation is unique in that it is a college church and hence has peculiar problems and a heterogeneous membership. College people have long formed the nucleus of the membership, college students the core of the Sunday school, the College Chapel the center of worship, and the College president in the first twenty-five years furnished the pastoral leadership. The heterogeneous character of the congregation is evident from the fact that the dozen or so different cultural backgrounds represented in the congregations of the General Conference Mennonite Church, are also represented in the Bethel College congregation. This is probably not true to the same degree of any other Mennonite congregation. Hence on many questions there are a variety of opinions often influenced by what the respective person was used to in his or her particular cultural group.

This heterogeniety is further amplified by professional composition of the membership of the congregation as indicated by the pastor's report to the annual meeting of

January 1, 1951. Here it is pointed out that of 291 families represented in the church, 14 or about 5 per cent live on the farm, 84 live in Newton, 59 live in North Newton, and the remainder elsewhere, from New York to California and from Canada to Texas, with some 22 states represented. At this time the membership contained 25 ordained ministers, 8 medical doctors, 9 registered nurses, 19 with earned Ph. D.'s, and 3 with honorary degrees. In all there were 66 members engaged in the teaching profession. A good many college students hold associate membership. The regular church membership by January 1, 1956 had grown to 558.

To build a church to meet the needs of a congregation and college with a rapidly growing and varied membership is a large, expensive and difficult undertaking involving a great many questions which must be decided by the congregation as a whole if it is to stay together as a unit and progress in Christian growth. This was possible only with much prayer, study, and patience, under the guidance and grace of God.

Some Questions and Answers

Among the questions that had to be faced and answered are the following:

1. Should the church building project be a co-operative undertaking of congregation and college or only of the congregation?

2. Should the new building be located on the college campus or off the campus, and in either case just where?

3. What should be the future relationship of congregation and college?

4. What should be the size and cost of the building? Should it have no basement, part basement, or complete basement? Should there be a separate educational wing or only a sanctuary and the congregation continue to use college facilities for Sunday school purposes? Should there be a small chapel besides the regular sanctuary for smaller gatherings? Since there were so many stairs to climb to the college chapel, what could be the minimum number of steps necessary to get to the sanctuary?

5. What type of architecture should be followed, plain, modern, or collegiate gothic in line with some other college buildings? Should there be no tower in line with former Mennonite practice, an ordinary traditional tower as churches now have, or a tower with a spire?

6. Should the building in the main face south toward the sun or north toward the center of the college campus? Should rooms be arranged on the third floor by putting in dormers, thereby providing more room for future Sunday school needs?

7. Should the general plan of the sanctuary be in the liturgical tradition or more in the simple Mennonite tradition? For example, should the chancel area be arranged to provide for the pulpit and lectern on the sides, with a central aisle and a divided choir seating arrangement facing each other in the rear of the chancel area, or should there be a more non-liturgical arrangement with the pulpit in the center, no lectern, and the choir seating arrangement back of the pulpit facing the audience? Should the choir be in the balcony?

8. Should the windows be of ordinary plain glass, stained or cathedral glass with leaded in colored Biblical figures or artistic religious symbols? Should these figures or symbols be patterned after general historic church tradition or should they be of Anabaptist-Mennonite nature and significance? Or should there be a combination of these? What sort of light fixtures should be used?

9. Where should the organ be placed? What kind should it be? What should it cost?

10. Questions regarding the pastor's study and the church library; their location, size and function.

11. What should the building materials be: Wood, brick or stone? Slate, shingle or composition roof? Concrete, wood or tile flooring? Stone, block or plastered and painted walls?

12. What should the size and cost of the kitchen and dining facilities in the basement be? What is to be considered the extent and proper use of such facilities in a house of God?

13. Can the final cost of the building be estimated? Should it be financed on a pay-as-you-go basis or may it involve a debt, even to the extent to enable the next generation to share in the project? Should the money be raised by voluntary contributions or should some system of taxing the members be worked out? Should the college and the Western District Conference congregations be asked to help in raising the necessary funds since this church building is not only for the use of the local congregation but for the college students, who come from a wide area, as well?

14. Since this is a large and expensive undertaking, must the entire building be constructed at one time or could it better be built by units? Should the plans provide for later expansion?

One of the difficult and far-reaching questions was regarding the relationship between church and college, not only pertaining to the construction of the church building but the future in general. In May, 1945 a special committee was created, composed of six persons, three appointed by the church council and three by the college board, to study the entire question of present and future relationship and bring recommendations for consideration and final approval to both the congregation and the college board. This committee had a number of meetings, visited other college congregations, repeatedly met with the local church council and the college board in working out arrangements agreeable to both groups.

At a meeting on June 29, 1947 the congregation accepted the recommendations of the combined committee, among which were the following: The new church building was to be erected, owned and controlled by the congregation but the site was to be considered a part

of the college campus in so far as jurisdiction of the students was concerned; by special arrangement the college would have the privilege to use the church building for chapel services, class room purposes, organ practice, and various special services, if needed; in calling a minister it was agreed that

> a special committee of the church, representing the various interests of the community, including the college, would be created which would recommend only such candidates as have adequate training for the work and are in sympathy with the purpose and program of Christian education at Bethel College, however, also assuring, the freedom and integrity of the pulpit.

The college offered to donate the building lot which was originally suggested by the David Goerz family as a favorable college church site. This the congregation gratefully accepted. Church and college relations always have been friendly and mutually helpful.

At a meeting July 8, 1947, it was decided that the building program should envision a complete plan, including an educational wing. The seating capacity was to accommodate the college students, the architectural style to be collegiate gothic, and the contract for construction should be let not later than five years after V-J day. The first estimated cost was around $75,000. It was agreed that indebtedness should not be more than 15 per cent of the total cost. Due to inflation and rising prices the total cost of the building will be considerably more and the stipulation on indebtedness has been changed. At this writing over $330,000 has been spent of which some $33,000 has been borrowed, the congregation having set a limit of $40,000 of the total indebtedness. When completed the entire plant will cost over $350,000. The money has been raised entirely on a voluntary basis. Only very few gifts outside of the congregation's membership have been received and these were not large with the exception of one $10,000 donation for the pews and chancel furniture for both the sanctuary and the small chapel. Even the members of the congregation are surprised, how during the years the funds needed were at hand and in sincere gratitude praise God for it all.

On March, 1949 it was decided to proceed building by units, and in June of the same year, that the order of the units, as funds permit, shall be: first, the entire basement walls; second, the shell of the entire superstructure; third, complete the sanctuary; fourth, complete the educational wing; fifth, finish the inside of the basement. This plan was subject to review by the congregation before the beginning of any one unit. This breaking up the project into units gave courage to begin and in general it was followed, however, as time went on the entire plant was carried forward much as a whole and at this writing is in general nearly finished, except for the organ and the spire.

Building the Church

Time and space do not permit adequate indication of how some of the other questions were gradually answered to the general satisfaction of all concerned. The reader is invited to come for a visit and see for himself. To build the cathedrals of Europe took centuries. This is not a cathedral but during the five years of planning, the five years of construction, and the probable additional five years to pay for it, much cooperative effort, time, prayer, labor, planning and money were devoted for a building that shall be worthy as a house of God.

Some of the important dates in this story are: January 1, 1929—the first gift of $100 for new church building; January 1, 1945—the congregation took official action providing a committee and organization for church building purposes; October 26, 1947—the College gave the deed for Goerz Hall site to the church; February 28, 1950—the organization was made more efficient by providing an over-all but small Steering Committee; August 13, 1950—ground-breaking ceremony took place; November 19, 1950—adoption of final building plans; October 11-18, 1953, raising of the arches; October 25, 1953—cornerstone laying ceremony; May 31, 1955—first use of the educational wing for vacation Bible school; July 3, 1955—first congregational service in the basement; August 5, 1956—first congregational worship service in the sanctuary and consecration of the same.

During these years the congregation has kept up its giving for and interest in various other Christian causes. The congregation has grown, not only in numbers but also spiritually, through this consecrated, cooperative undertaking. The men, the women and the young people all have had an important part. The congregation met many times for consultation, The various committees met often, some every month.

Indications of spiritual growth during these years of church construction are: 1. increasing independence but continued co-operation of the congregation and the college; 2. increasing recognition of the importance of children and youth and making provision for them in the congregation; 3. a growing consciousness of "the Christian church" and its meaning as the "body of Christ"; 4. greater appreciation for and understanding of Anabaptist-Mennonite tradition and heritage; 5. expressions of some of these trends were the pioneering efforts in such ventures as; the annual School of Peace, the annual School of Missions, the provision and use of a church library, and the value of music and liturgy as an integral part of the worship service.

Building the plant, finances and budget, music and liturgy, library and church kitchen, youth and children's work, women's societies and men's organizations, sermon and Sunday school, are all merely aids toward the great objective of redeeming individuals and groups, at home and abroad, through Jesus Christ. To this end may the Lord continue to grant to the Bethel College congregation the abiding presence of his Holy Spirit that it may grow in his Grace and increasingly be used in his Service.

Hesston College campus, Hesston, Kansas, showing in foreground Hesston College Church, completed 1956. Sanctuary and educational wing are on one floor.

Hesston College and Local Congregation

Build New Worship Center

By DANIEL KAUFFMAN

HESSTON College is evangelical in her approach to Christian education. We believe that worship plays a vital role in one's Christian life. Yet, until now, there has never been a building or chapel used exclusively for worship purposes on the campus. The new chapel and Bible classrooms give fresh emphasis to worship in the student's life. We used the new building for two weeks at the close of the 1955-56 school year and many students remarked about the deepened devotional quality in the twenty-minute chapel

Exterior of Hesston College Mennonite Church and sanctuary seating 540 with room for overflow of 150 in educational wing.

service held apart from the other academic buildings. The new reverence, we believe, can be attributed to the simple design of the sanctuary.

The local congregation, of about 250 members, has never had a building of its own. For forty-seven years it has used "rented" facilities from the college. Sunday school classes, committee meetings, and other functions of the church were held in the academic classrooms of the college administration building.

The new building was a co-operative venture between the congregation and the college. Planning was begun in 1949 when both groups, congregation and college, began to determine what services and facilities they wanted provided in the new building. Early in the planning stages there was some feeling that it would be impossible to construct a building on a shared financial basis. Who would own the building? Who would be responsible for maintenance? How would they determine the share of building costs each group would bear? These were some of the questions that took scores of committee meetings and three years of time to work out. But the people "had a mind to work" and one by one the problems were solved on a true brotherhood basis. Each group placed confidence in the other and on June 14, 1953 ground was broken for the church education unit.

The building was constructed in two stages. The education wing for the local congregation was nearly an independent unit, and since it was to be completely financed by the local congregation and it had the money to build, construction started and this section was completed in March, 1954.

On July 18, 1955, the sanctuary and college Bible department was started. The contractor estimated that constructing the building in two stages cost very little extra because of the floor plan which naturally fell into these two units. The completed building was first used on May 13, 1956 and dedicated on May 27, 1956. The contractor, a local church member, passed away about eight hours after the building was first used. His was the first funeral in the building.

The architect firm of English, Miller, and Hockett of Hutchinson, Kansas, drew the plans and supervised the construction. F. G. Roupp, of Fall River, Kansas, was the contractor. A I-W unit of three to four men was used throughout the construction. Wherever possible local suppliers and labor were used for the construction process.

Materials and Cost

The outside wall is an eight-inch light aggregate block faced with a red four-inch brick. The inside partitions are all four-inch block and smooth-plastered. The ceiling is insulated and has as the last covering random holed accoustical tile. The all-aluminum awning type windows were supplied by the Ludman Company. Floors are all covered with one-eighth inch vinyl asbestos tile. Rest rooms are tiled with ceramic tile on both floor and wall.

The sanctuary has an open ceiling. Five laminated wood beams, held together by six eight-inch purlins, support the roof which is decked with two-inch tongue and grooved fir lumber. The underside was left natural in finish and forms the ceiling. The sanctuary has indirect florescent lighting from built-in coves along each side. There are also chandeliers hanging from the ceiling. The rostrum and aisles are covered with carpet. The benches are made of Appalachian oak. There is also a drapery behind the pulpit on the wall to give a soft background for the speakers.

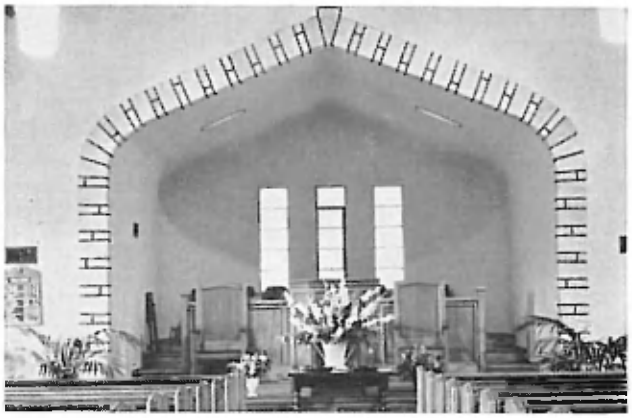
The building is painted throughout with soft pastel colors appropriate for each room. Much use was made of folding partitions to give flexibility for different size of rooms needed.

The building has a total of 16,002 square feet. The sanctuary will seat 540 people on benches and another 150 in the overflow Sunday school class room area back of the sanctuary. The total capacity is about 690.

The cost of construction was $147,308, about $9.20 per square foot. Furnishings cost another $15,154. Total costs, including construction, furnishings, landscaping, site development, architect fees, parking, and sidewalks will amount to $186,046.

It is truly a wonderful building and will mean much to the spiritual nurture of the students of Hesston College and to the local congregation.

Kitchener, Ontario Mennonite Church, Canada, recently established.



Exterior and interior views of the South Union Mennonite Church, West Liberty, Ohio. This church, completed in 1955, has a seating capacity of 510. A Mennonite architect designed the building. Much of the labor was donated by members.

South Union Mennonite Church, West Liberty, Ohio

Maple Grove Mennonite Church, Belleville, Pennsylvania. The first Church building was erected in 1868. This building was dedicated on June 3, 1956 and is the fourth in the history of the church. Since 1952, Jacob Weirich has been serving the church. The seating capacity is 450, but a total of 650 people find room by placing additional chairs.

Maple Grove Mennonite Church, Belleville, Pennsylvania

The congregation is pleased with its new church and had the opportunity to be host to the Allegheny District Conference.

Metamora Mennonite Church, Metamora, Illinois, dedicated November, 1952. The membership is 422 and the seating capacity is 600. Roy Bucher is the pastor.

Wellman Mennonite Church, Wellman, Iowa, build in 1940, Max Yoder, pastor. Seating capacity of church is 400, membership is 340.

Wellman Mennonite Church, Wellman, Iowa

Bethany Mennonite Church, Freeman, South Dakota, built in 1950, Lester Hostetler, pastor.

Bethany Mennonite Church, Freeman, South Dakota

Grace Mennonite Church, Lansdale, Pa.

Grace Mennonite Church, Lansdale, Pa., showing exterior, interior, and basement with modern fold doors making provision for 16 individual classrooms which can also be used as a large unobstructed fellowship hall. Seating capacity of sanctuary is 550. Two thousand hours of voluntary labor was donated. Total cost was $162,000 and $15,000 for furnishings.

Building the Lord's House

By DON. E. SMUCKER

ACROSS the nation and across Protestantism is a huge program of building new churches. Naturally, the building program of the Mennonites also reflects this trend. Old buildings are being expanded, and completely new congregations are erecting their first structures. From Lancaster to California, from Ontario to British Columbia this is taking place.

Is the only consideration something pleasing to the eye? Do architects deserve their reputation as experts on what constitutes a Christian church? Should we borrow from the Middle Ages and/or the twentieth century as though the first and sixteenth centuries never existed? Many provocative questions like these clamor for an answer in a controversial emotional climate. Consider, then, some criteria for the discussion.

First of all, we are Christians who are building houses of worship and nurture for the gospel of our Lord Jesus Christ. What is satisfying as beauty might not be satisfying as Christian. For example, in Japan there are 70,000 Buddhist temples set in exquisitely beautiful places. Though one may pronounce these temples superbly symmetrical, no one would say that they are satisfying for Christian worship.

The Christian gospel is both priestly and prophetic, stressing faith and works, sacraments and service. It is rooted in Jesus Christ interpreted through the Holy Scriptures. There are ministries of preaching, teaching, and service. All of these basic realities of our faith must find proper expression. Perhaps soft lights, gothic arches, sacramental gadgets, and an air of mystery express a certain mood of worship. But, more than likely they will tend to obscure the prophetic aspects of the gospel and exaggerate the priestly.

Second, in studying the architectural questions we must recall that we are Mennonite Christians rooted in the Anabaptist wing of the Reformation. Here we seek to protest against faith without works, orthodoxy without the Holy Spirit, modernism without the revealed gospel of Christ, and mere words without Holy Scripture.

To be sure, the Anabaptists (like the Puritans!) reacted against symbolism and aesthetic decorations. They feared these would become snares and substitutes for religious reality. Out of this came the austerity of the meetinghouse. Yet, out of the meetinghouses of the Anabaptists came truly great spiritual power.

Perhaps they left out something in the realm of beauty. If so (and it is still an if) it is understandable against the background of the dazzling churches of Rome without spiritual reality and the disappointments with the children of Luther.

Today, however, we are in the opposite danger of completely by-passing the insights of a simple apostolic Christianity and a prophetic Anabaptist community. In this moment when we are rediscovering the Bible and the Anabaptist interpretation of the Bible it would be tragic to escape into an unhistorical and unbiblical cult of beauty for its own sake, a sense of beauty which ignores the past and uncritically borrows from anything and everything in the present.

Out of this may come meaningless buildings emphasizing comfort, fine feelings, escape, and pious peace. All this sounds like a new and subtle form of pietism, the perennial enemy of Christian discipleship.

Therefore, let us call upon our Bible scholars to tell us what the gospel is in biblical terms. Let this speak to our buildings and architects.

Then, let us call upon our historians to tell us what the permanent essence of Anabaptism really is. Let this, too, be a dimension in our thought.

Finally, may our pastors, laymen, and key musicians most sensitive to the total life of the church have their say.

All this would help to clarify a knotty problem and check the drift into architectural pot-luck.

Inman Mennonite Church, Inman, Kan., dedicated, 1956.

First Mennonite Church, Johnstown, Pennsylvania.

Developments and Trends

Mennonite Church Architecture

By CORNELIUS KRAHN

WHAT can be said about Mennonites and architecture in general is related mostly to their retaining accustomed architectural patterns and their creative efforts in adjusting them to new environments. As the Mennonites outside of Holland and Northwest Germany are predominantly a rural folk, the objects in which their architectural patterns found expression are mostly dwelling places, barns, and school and church buildings. Nowhere, however, has any characteristic or distinctive architectural style developed which was created by Mennonites.

There are two major sources of origin and lines of development for Mennonite culture including architectural patterns—the Mennonites of Swiss background who migrated either directly from Switzerland to Pennsylvania or indirectly by way of Germany, during the early 18th century, and accepted the Pennsylvania-German architectural patterns, and the Prusso-German Mennonites of Dutch background who settled in the Vistula River Delta near Danzig and migrated to Russia at the end of the 18th century, whence some came to America in the second half of the 19th century.

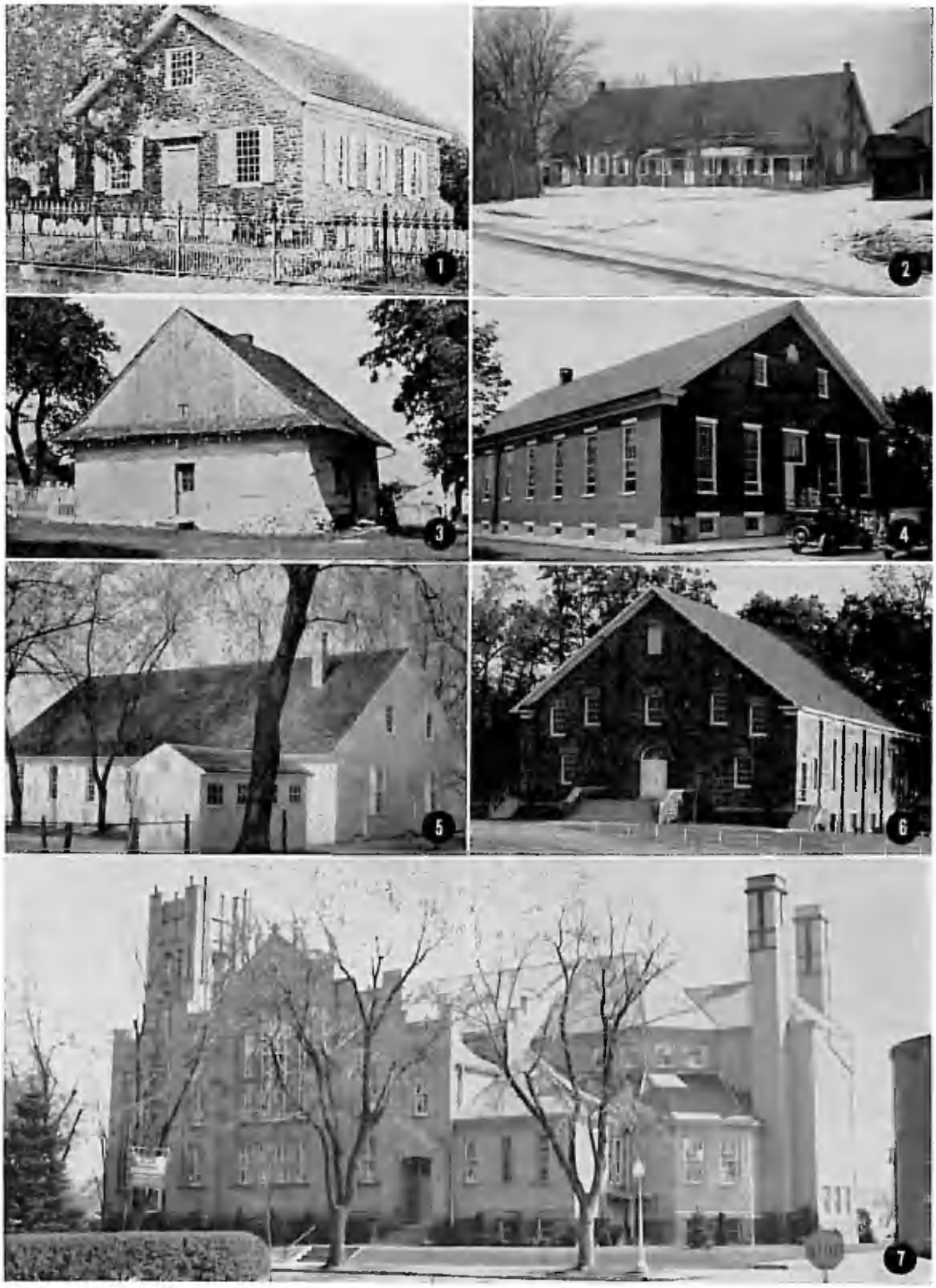
The Pennsylvania-German Meetinghouse

The Swiss and South German Mennonites and Amish who settled in Pennsylvania during the 18th century became an integral part of the developing Pennsylvania-German culture and made their own significant contribution to it. This culture is by background a composite of various South German cultural strains which were transplanted to Eastern Pennsylvania by representatives of the Lutherans, Reformed, Mennonites, Moravians, and some mystic and pietistic groups. Here in the new American environment under pioneer conditions the Pennsylvania-German culture emerged. The architectural patterns which the Pennsylvania-German Mennonites followed are for the most part an integral part of this culture.

In their church architecture, however, the Mennonites in Pennsylvania did not follow the prevailing practices of the "church people" neighbors, but went their own distinctive way. Their meetinghouse has an interesting history. During the 16th to 18th centuries when the Mennonites of Switzerland were outlawed and could not build churches or special buildings for worship purposes the worship had of necessity to be either in private homes or in the forests and deep mountain glens. No meetinghouses were built in Switzerland or neighboring Alsace and France before the second half of the 19th century. The Amish, being a conservative branch of the Mennonites, maintained the practice even in countries where there was no restriction along these lines. The Mennonites of colonial Pennsylvania (1683-1789), however, during pioneer days built log or stone buildings to serve as schools during the week and as churches on Sunday. Gradually separate buildings for each purpose were erected; usually close together, with a whitewashed stone type soon becoming predominant, later replaced by a brick structure. Originally the church building was very plain and similar to the school. As the congregations grew in size the buildings grew in length. The original meetinghouse usually had one entrance at the end or side; later, two—one for men and one for women. A small porch at the entrance was in many cases extended across one entire side and end of the meetinghouse. Originally no paint was applied to the interior woodwork and furniture of the building. Men sat on one side and the women on the other on benches without backs. Hats and bonnets were hung on racks suspended from the ceiling over the benches. The ministers sat around a table at the wall opposite the entrance. Gradually a long pulpit was introduced, from which the sermon was delivered, backed by a long bench on which all the ministers sat during the service. Today the pulpits are largely modernized although the long bench is still commonly in use. In the Eastern Pennsylvania meetinghouses of the more conservative groups, no provision is made for pianos or organs, symbolism or art work, steeples and bells, stained windows, etc., even today. In the cemeteries near the meetinghouses small simple headstones bearing the name of the departed are found. Stoves were early placed into meetinghouses but lights only recently with the advent of evening meetings. With the coming of Sunday schools and other activities a basement was added.

The origin and development of the Pennsylvania-German Mennonite meetinghouse is most closely related to that of the other plain people such as the Friends, and is most likely patterned directly after the Quaker meetinghouse which was brought from England. This meetinghouse type has spread to Virginia, Ontario, Ohio, and the western states where the architectural patterns under-

(Continued on page 22)



Courtesy, MENNONITE ENCYCLOPEDIA

AMERICAN CHURCHES OF PENNSYLVANIA-GERMAN OR SWISS BACKGROUND

(1) Germantown Mennonite Church, Pa., erected 1770. (2) Franconia Mennonite Church, Pa., erected 1917. (3) Landisville Mennonite Church, Lancaster, Pa., erected 1790. (4) Mellinger's Mennonite Church, Lancaster, Pa., erected 1914. (5) Groffdale Mennonite Church, Lancaster, Pa., erected 1910. (6) Weaver Mennonite Church, Harrisonburg, Va. (7) First Mennonite Church, Berne, Ind., erected 1912.

Courtesy. MENNONITE ENCYCLOPEDIA

MENNONITE CHURCHES, ONTARIO, CANADA

(1) First Mennonite Church, Kitchener, built 1950. (2) Stirling Avenue Mennonite Church, Kitchener, built 1952. (3) Kitchener Mennonite Brethren Church, built 1953. (4) Steinman Church, Baden, built 1948. (5) Almira Mennonite Church, Markham, built 1860. (6) Martens Mennonite Church, St. Jacobs, built 1900.

went some modifications, especially in the Middle West. Smaller groups again under pioneer conditions and joined frequently by newcomers from Europe did not always maintain the structural design of the meetinghouse in its original form. Sometimes it was abandoned altogether and replaced by prevailing styles in the respective communities. Thus there is less uniformity along these lines among the Mennonites of Pennsylvania-German background in the Middle West and prairie states than is the case in Pennsylvania, Ontario, and Virginia. Under the impact of prevailing American architectural styles the more progressive groups of Pennsylvania at present too, are less uniform in traditional meetinghouse structures than they formerly were. Some congregations have broken away completely and others are attempting to retain the good qualities and features in their adjustment to the needs and functions of a Mennonite congregation in our day.

The Russo-German Tradition

Before presenting the Prusso-Russo-German architectural practices, it is necessary to summarize their background. Mennonite families coming from the various provinces to the Low Countries during the 16th and 17th centuries and settling along the Vistula River merged into a religio-cultural unit that retained its characteristics even after adjustment to the new environment, which practices were also continued on the steppes of Russia, the prairies of North America, the Chaco of Paraguay, and the hills of Mexico, whither migrating groups later came. This perpetuated culture was, however, neither purely Dutch nor German but a composite of the two, based on religious principles adhered to for centuries. The peculiar architectural patterns and practices must be viewed against this background.

In church architecture there is considerable similarity between the Pennsylvania-German meetinghouse and that of the Russo-German Mennonites. Both groups originated in strictly Reformed surroundings in which Catholic ritual was abhorred and only plain whitewashed churches were tolerated. In Holland and Switzerland they were compelled to worship in "hidden churches" without towers and bells so that no one would be "misled" into attending their services. Thus a meetinghouse in The Netherlands could easily be a converted storage room or any other suitable building not too conspicuously located, as is the case today with the Singel-Kerk of Amsterdam. A long hall leads to the interior of the block where the meetinghouse is located. For centuries the place of worship was known as *Vermaning* (place of admonition) in contrast to the *Kerk* of the state church. Throughout The Netherlands one can find even today simple and plain brick structures erected when the "hidden church" was no longer a necessity, revealing the dignity, simplicity, and beauty of the early Mennonite faith.

Among the Prussian Mennonite churches, the Heubuden Church was typical. It was a large wooden structure extremely plain with little appearance of a church building, located in an open field. The main floor was for women and the balcony for men, very much like the Singel-Kerk of Amsterdam. The pulpit was located on the oblong side with an enclosure for ministers and deacons on either side. The church has had a pipe organ since the 18th century. Similarly constructed were the churches of Fürstenwerder, Schönsee, Rosenort, and others. A definite Lutheran influence was found in the churches of Elbing, Marienburg, Montau, and others which were constructed of brick, had either steeples or crosses and Gothic or Roman arches. The Danzig Mennonite Church represented an attempt to retain the old pattern with an adjustment to present trends.

The early Mennonite churches of Russia bore a striking similarity to those of Prussia, the Chortitza Church closely resembling the Heubuden Church. During the pioneer days many settlements, as in early Pennsylvania, used the same building as a school during the week and for worship on Sunday. Perhaps that is the reason why schools and churches were similar in construction for a long time. The average church structure before World War I was a long brick building rarely with a steeple, but with arched windows still revealing the old pattern.

Churches of the Great Plains

When in 1874 and after, the Mennonites came to the prairie states and provinces from Russia and Prussia, they continued constructing churches along the traditional lines. The First Mennonite Church of Beatrice, Nebraska; the Hoffnungsau Mennonite Church near Buhler, Kansas; the Gnadenberg Mennonite Church near Whitewater, Kansas; and the former Kleine Gemeinde church near Meade, Kansas were some of the examples of this tradition. In the process of replacing the old buildings, most of the congregations gradually imitated surrounding practices with little regard to their own principles and traditions.

The early Mennonites of Manitoba and Saskatchewan continued to build the traditional plain churches to which they were accustomed in Russia, often using the same buildings also for schools. The Old Colony Mennonites, the Sommerfelder, and other groups definitely adhered to a uniform pattern similar to that of Mennonites of Pennsylvania, which they are continuing in Mexico and Paraguay. It is interesting to note that the dwelling places in Mexico are made of adobe while some church buildings are still being constructed of imported lumber, an indication that in the realm of religious practices there is greater reluctance to give up traditions.

Some Guiding Principles

There are two noticeable extremes among the Mennonites of America regarding church buildings. The ultra-conservative groups—the Amish, Hutterites, and others—have developed a principle that no building is to be used for worship purposes only. They meet in private homes

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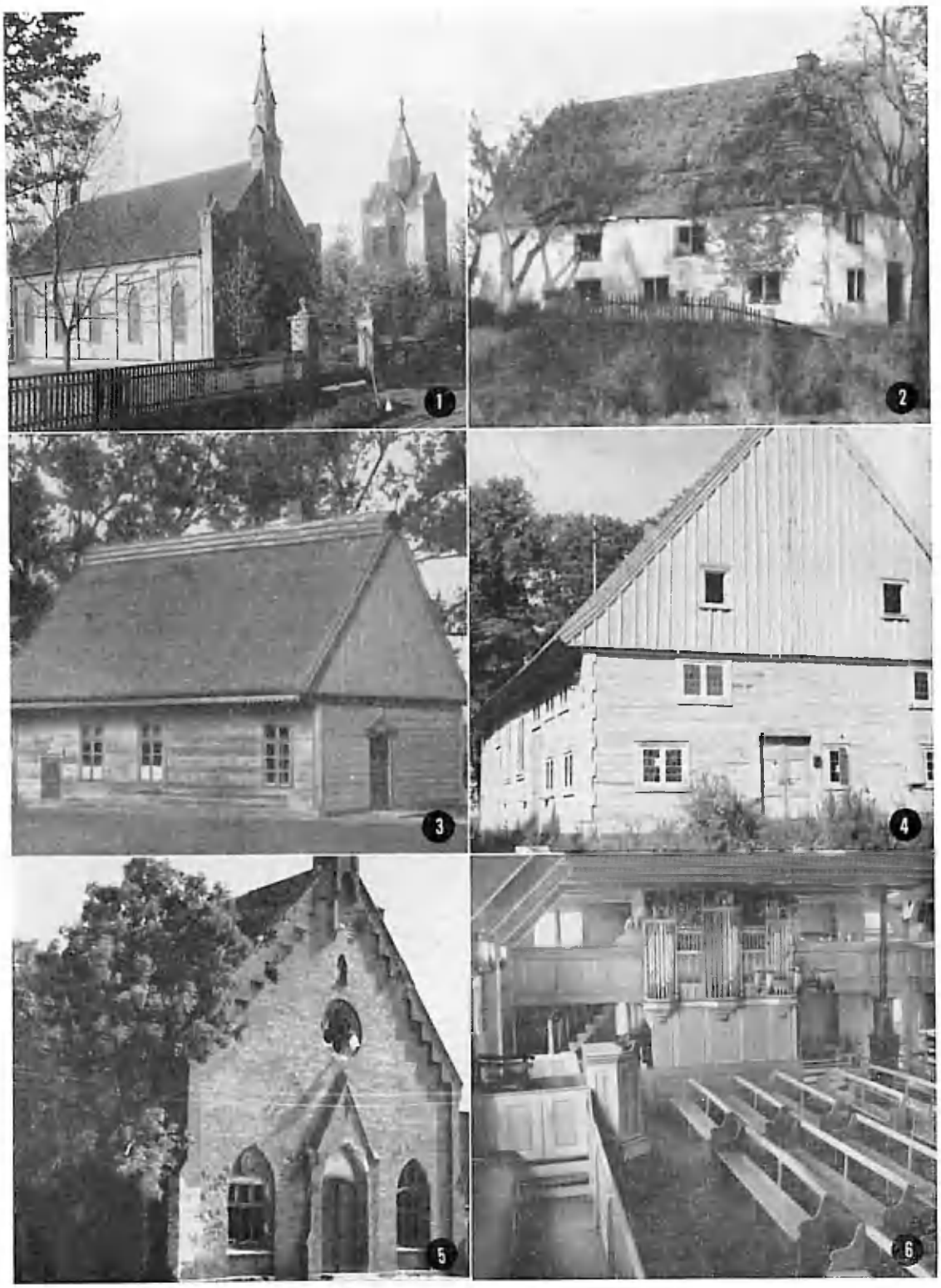
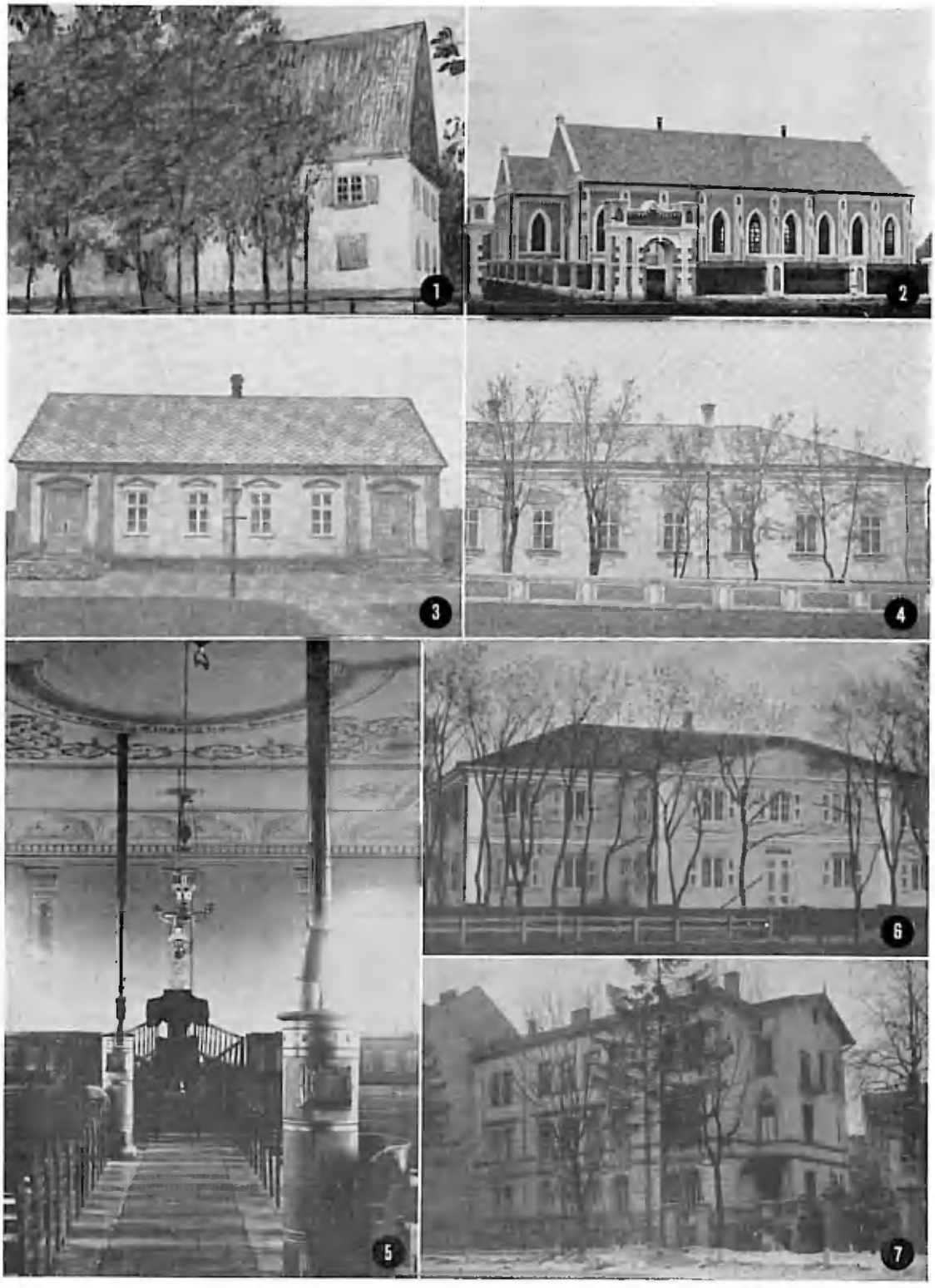


MENNONITE CHURCHES OF PRUSSIA

(1) Pr.-Rosengart Church, erected 1891. (2) Ellerwald Church. (3) Schönsee (Culm) Church, erected 1618. (4) Fürstenwerder Church, erected 1768. (5) Elbing Church, erected 1906. (6) Heubuden Church, erected 1768



Courtesy, MENNONITE ENCYCLOPEDIA

MENNONITE CHURCHES OF RUSSIA AND POLAND

(1) Chortitza Church, erected 1835 (painting by J. Sudermann). (2) Schönsee Church, Molotschna, erected 1909. (3) Einlage M.B. Church, erected 1904. (4) Rückenau M.B. Church, erected 1883. (5) Schönsee Church (interior). (6) Nikolaifeld Church, Zagradovka, erected 1891. (7) Lemberg meetinghouse, Poland, erected 1911.

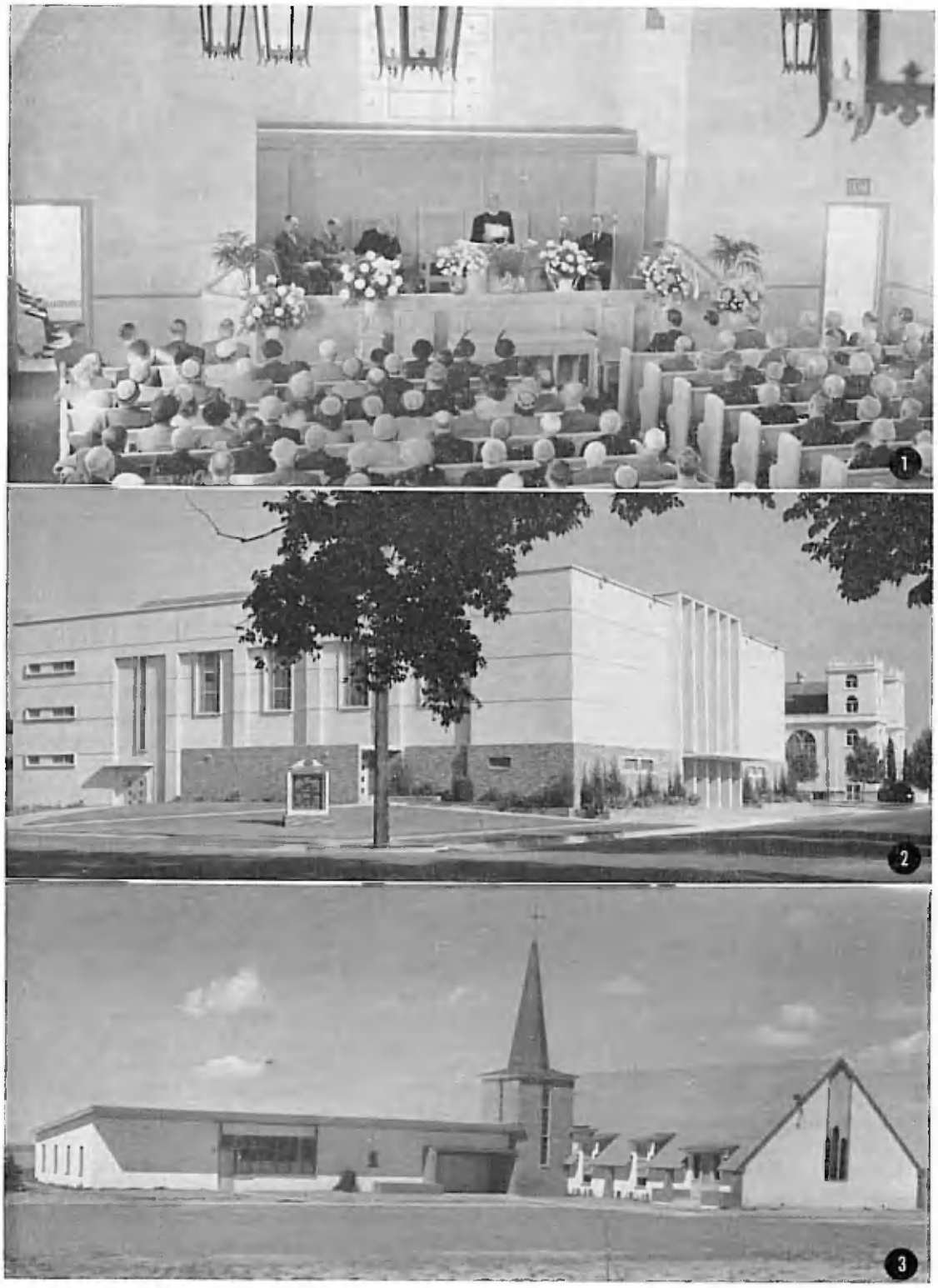
Courtesy, MENNONITE ENCYCLOPEDIA

AMERICAN MENNONITE CHURCHES OF THE PRAIRIE STATES

(1) First Church of Christian, Moundridge, Kan., 1950. (2) Corn M.B. Church, Oklahoma, 1951. (3) Ebenezer E.M.B. Church, Henderson, Neb., 1915. (4) Grace Church of God in Christ, Halstead, Kan., 1939. (5) Springfield K.M.B. Church, Lehigh, Kan., 1894. (6) Alexanderwohl Mennonite Church, Goessel, Kan., 1928.

MENNONITE CHURCHES OF WESTERN CANADA

(1) Elmwood M.B. Church, Winnipeg, Man., 1955. (2) First Mennonite Church, Winnipeg, 1950. (3) Coaldale M.B. Church, Alta., 1939. (4) Yarrow M.B. Church, B. C., 1953. (5) Rosenort Mennonite Church, Rosthern, Sask., 1948. (6) Altona Bergthal Church, 1952. (7) Morris Kleine Gemeinde Church, Man. (8) Winkler M.B. Church, 1947.



MENNONITE CHURCHES OF THE UNITED STATES MIDWEST AND FAR WEST

(1) Metamora Church, Illinois, 1952. (2) Reedley M.B. Church, California, 1952. (3) Menno Church, Ritzville, Washington, 1950.

Relating Architecture to the Question

What Is Central in Worship

By ELMER EDIGER

IN our day American Mennonites are increasingly challenged by their own standard of living and cultural appreciation to change their pattern of worship. It is quite natural that as homes are beautified there will be increasing thought toward a great application of art to their houses of worship and to the services of worship. To express themselves in praise and adoration there is the understandable desire to use more means of musical and other forms of expression. To make their worship services psychologically more effective there is a clear readiness to consider a planned and tested order of worship in which the congregation can move together in awe and adoration, praise and thanksgiving, confession and renewal of commitment.

Although there have long been temptations to decorate the wall behind the pulpit with some amateurish painting the whole emphasis on religious art and symbolism has gained increased appreciation among many Mennonites together with their sincere love of Bach. Quite naturally there has followed a fondness for the most beautiful rose and trinity windows and the Gothic or Georgian form of architecture. With this has also come an understanding of the medieval symbols and their message over the centuries.

Thus without any malicious intent many Mennonite individuals and some congregations have suddenly become awakened to the fact that in a piecemeal manner they may gradually become a part of another system of worship. Many individual aspects may seem helpful, but are we actually adopting a new system that will be helpful to our cause? Or is it possible that we can make conscious helpful changes which only happen to duplicate certain aspects of another system?

When congregations face such questions, how shall they decide? In general our decisions are made in terms of what we think most important. What framework of values can help us to make the best decision in regard to pulpit and chancel arrangement? Many values can be considered, but the question is, Which are to be most central in such decisions?

The Heart of Worship

Christian worship is leading men to wait before the objectively existing God as revealed in Jesus Christ. In Christian worship man should be led to receive what God wants to give in vision, judgment, grace, reassurance, and love. But Christian worship has not fulfilled its purpose until man gives himself to God for what God in Christ expects of him.

Worship in a church service is not just a personal concern. As the church considers the effectiveness of its worship approach, it must ask where this approach is taking us. Like railroad tracks, any given approach tends over a period of time to take its group in a given direction. Effective Christian worship then must grow out of valid central beliefs.

If the pattern of worship does not grow out of a group's central beliefs, then it defeats its purpose, regardless of the good psychological principles of worship applied. Thus an effective worship pattern, like railroad tracks, should help to take us as a group where we ought to go according to our basic Christian beliefs.

Keeping an approach to worship in line with a given set of beliefs does not rule out aesthetics. New Testament truth and beauty do not clash. It must be recognized, however, that there are different systems of Christian truth ranging, in the sense of authority and ethical emphasis, from the Roman Catholic to the Quaker. Where the church is most closely identified with the system this would obviously result in a corresponding aesthetic expression such as the medieval cathedrals. Quakers with emphasis on the Inner Light and ethics have in their system of Christian truth a corresponding aesthetic expression which is more of a functional beauty, generally respected by high church people. Would Episcopalian aesthetic expression not do an injustice to the central beliefs and system of the Quakers? In such a case, the railroad tracks would take them off on a tangent.

Can Mennonites effectively develop their approach to worship by taking over other systems without thought or careful reference to their central beliefs? Or should Mennonites give more time to creative planning, beginning with their central Christian values? This should not rule out aesthetics. Medieval Thomistic truth expressed itself well in Gothic art and architecture. Does Anabaptist interpretation of New Testament truth express itself in the same way? Or is there perhaps a distinctively appropriate beauty of its own in a simple functionalism of art and architecture which does not dilute strongly needed New Testament values? Although we have little statues of Bach in our home, we feel it legitimate to rule out statues of Christ in the church to keep certain spiritual values clear. Likewise, is it not possible that certain forms of art and symbolism may need to be limited in our church worship

in order to keep certain other New Testament values more clear?

To what degree should we rely upon beautiful and symbolic physical media to stir us inwardly in our worship of God? Do we agree that there are certain validly central Christian emphases in our Mennonite beliefs which are different in degree and centrality from groups like the Episcopal Church?

For some years we have in varying degrees been part of a revival of medieval liturgical worship. This has revived interest in the medieval chancel area and made the altar the focus of the whole building. With this modern liturgical movement has come a revival of interest in medieval art, particularly the neo-Gothic and a liberal use of symbols.

Some of us may have been a part of this revival consciously, others unconsciously, particularly as we have sought to increase the psychological effectiveness of our worship service. Strictly speaking, "free" Protestant churches have not been bound to the prescribed liturgical usages. Over a period of time, however, it has become apparent, even in the free churches, that one aspect of the liturgical system in effect pushes for conformity of other aspects in order to do that which is "proper" and in "unity" with the total. This is especially true when the heart of the liturgical system is adopted in worship and in architecture.

Today a growing number of leaders in Protestant churches are raising basic questions on this liturgical trend which many architects, worship writers, and ministers have taken for granted as being fully desirable. The Anabaptist approach strongly underscores their misgivings.

"Unfortunately," as Dr. Jones of the Presbyterian San Francisco Theological Seminary says, "there has not been on the part of a sufficient number of ministers and laymen enough discriminating thought about the long range results of the movement. Instead, there has been a hasty, almost blind acceptance of the current trends as the things that ought to be done because everybody else is doing them. The time has come for a thorough study to be made to determine what ought to be done about worship and why it ought to be done in the light of the basic principles of Evangelical Christianity and of the direction we want that Christianity to go in the next few centuries."[1]

Believers' Church or Priestly System

Historically, it is clear that Old Testament liturgy was built around the priestly system of the altar and sacrifices. The word "liturgy" in its Greek form as used in the Septuagint Old Testament means the "public work or duty" in the work of the temple priests.[2]

The mission of the Son of God in relation to the priestly ritual is clear. God in Christ made a once-for-all sacrifice to save sinners. Was not the simple direct worship which He advocated "in spirit and in truth" the opposite of the altar-centered system of the Temple? (Matt. 23:25-28) The Apostle Paul struggled with the Galatians who were strongly tempted to continue in ritualism, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the spirit, are ye now made perfect by the flesh?" (Gal. 3:1-3; John 4:1ff; Mark 7:3ff; Matt. 23:25-28; Mark 1:14, 15; Matt. 5:48; Luke 4; Matt. 10:16ff; Matt. 5:17, 18; Matt. 7:21; Matt. 5:23.)

When about the third century after Christ Christianity became watered-down, a semi-priestly system developed, first from martyrs' relics to rituals, and then to holy shrines. In effect, the church borrowed and reverted to the ancient priestly system of the Hebrew-altar worship.

The main Protestant reformers accomplished much by their emphasis on the Bible and personal saving faith and when they abolished the priesthood they abandoned most of the Christian year, dropped many ceremonies, modified the cathedrals, turned altars into communion tables, and changed the interpretation of the Lord's Supper. But unfortunately they accepted mass, a popular state church, and by refusing to have a believers' church they laid the foundation for the later return to the priestly cultus in modern Protestantism.

Now, where are we? The contention of those who favor this priestly altar-centered worship is that human nature is unable to bear responsibilities of a pure, moral, and spiritual worship. "It is too high and exacting for the great masses of people." (Jones, p. 289.) Though one cannot prove conclusively from history, there is enough evidence to suggest clearly that ritualism endangers rather than strengthens a proper ethical emphasis.

The technical meaning of the word "chancel" is "lattices or cross bars" to designate fences used in medieval times to fence off the holy area from the laity. As Jones and others indicate, the word chancel really should have no place in our evangelical terminology.

The development of the high church chancel area can be traced historically from the simple Lord's Supper. During the third century persecution forced the early Christians to have communion in the catacombs; here they had to use actual coffins as their tables. When the Roman Catholic Church emerged out of the persecution years, such coffins, together with many other relics, were greatly revered. Thus coffin-shaped tables for the Lord's Supper gradually became centers of worship and shrines. Instead of using communion tables looking like tables, the modern trend has been to imitate the coffin-like altars.

Communion Table or Altar

After the Reformation, worship and communion again became more of a group-affair in the audience area. The chancel area obviously became obsolete.

We see how the meaningful Lord's Supper of apostolic days developed into the Roman Catholic ritual in which

strong symbolic value was given to the table which was never intended to be more than functional in the communion service. The real functional purpose of the Protestant communion table has also become so grown over with the mass of symbolism that it is no longer placed primarily for communion purposes. How shall we untangle ourselves, for certainly we have not made such shifts conscious of their implication and their trend?

For Anabaptists the communion table itself has not been important as a symbol of sacrifice. The communion bread and wine are the only symbols necessary to make clear Christ's sacrifices. The table has been largely functional as in New Testament days. The simple communion itself has had meaning because of our Lord's instructions and the attitude of participating believers.

From this and previous discussion on the communion table and altar would we not conclude that it would be best to avoid the altar-centered worship pattern? Would this also not mean that the communion table should not be placed in the strategic position of an altar thus becoming the focus of worship? Having said this, we concede that there is much room to make the communion service an increasingly significant service.

The emphasis thus far has been largely in the direction of not making the altar or the communion table the center of a worship system. The center pulpit is favored not for the symbolic values involved, but rather functionally to give the message from the Word of God the most advantageous position possible. There are understandable emotional reactions of the minister against being so conspicuously central, but man is necessarily involved in all leading of worship—really more conspicuously in a high church with its reverence for the pulpit and chancel area. But more important, the minister in the pulpit is not pushing himself nor even his words. He is primarily a witness. We should keep the most advantageous position for the preached word, and not make it secondary to the altar symbolism.

The lectern violates the Reformed and Anabaptist concept that the sermon and the Bible are inseparably related. The Bible and its use should definitely not be localized to one spot supposedly more holy for the reading of Scripture. In the light of these factors, can we really justify a lectern? Can we justify it even if the pulpit were off to the side and needed to be balanced architecturally?

The main assumptions in this discussion have been that the worship pattern is functionally important to any Christian group in emphasizing its central beliefs and should, therefore, grow out of such beliefs. Our Mennonite churches have a combination of basic Christian beliefs which we hold to be valid. The altar-centered liturgical pattern emphasizes different values and thus endangers rather than supports our Christian beliefs. Each system of truth has its own corresponding beauty and, therefore, aesthetics are not ruled out by a simple Anabaptist-New Testament functionalism. Therefore, we must give more creative thought to developing a pattern of worship and architecture which grows out of our central values rather than to endanger these values.

It would seem a tragedy if we would turn our back on what Reformers and our Anabaptist leaders recovered for the New Testament church, and continue in what has been an apparent trend with the liturgical movement. The more thought we give to worship in line with biblical theology and the believers' church life, the less inclined we will be to accept the altar. Certainly, it would seem that we have more to lose by hastily breaking with this Reformed Anabaptist past than we might possibly gain by accepting the heart of the liturgical symbolism, the altar-centered chancel.

The Fellowship around His Table

"In spite of the recent movement among us toward an altar (which I cannot but feel has been led by architects rather than theologians,—though I recognize that there are also sound theologians among us who favor an altar) I do not incline toward an altar and cross, because that is a double sacrifice symbol, leaving out the idea of fellowship altogether. This is particularly the case when the altar is fixed to the wall of the church; and most particularly the case when a reredos or high retable is affixed. A minister who must celebrate Communion before an altar places himself in a position in which it is next to impossible to emphasize the ideal of fellowship. As a conductor of this value, a table is the most natural possible piece of furniture. And for Christians especially there reside in it all the emotional power and association of our Lord's Last Supper with his disciples.

"Around this table men may gather, facing each other and holding high communion together. There should, I think, be chairs behind it, a somewhat larger one,—but not of the dimensions of a throne,—in the middle. Upon this chair of Christ the minister should not hesitate to sit during Communion service, for he does impersonate our Lord in the divine drama. The deacons cluster about in a friendly group, as did the apostles in the upper room. And surely there ought, in our services, to be occasions when laymen, too, could come right up into the sanctuary and either sit or kneel or stand in close enough proximity to the table to be able to imagine themselves in very truth as actors in that holy scene."

—Richard Ritter, "The Use of Form in Worship" in the *Minister's Quarterly,* February, 1945.

Recent American Church Architecture

By JAMES W. BIXEL

MUSIC, literature, art, architecture, all tell us something about ourselves. Every age is reflected to some degree in its arts. This is no less true in the case of church architecture which tells us something of the thought and aspirations of people who build churches. This idea is forcefully presented in an article in the Summer 1956 issue of *Religion and Life,* entitled "What Do Our Church Buildings Say?" by John R. Scotford, church building consultant who has met with over 800 congregations of all major denominations in all parts of the country. In it he attempts to relate architectural styles to their historical setting, the social context and, most interesting of all, to theological beliefs.

Scotford finds a relationship between church building and theological convictions which he says is a "fascinating study." The idea is indeed fascinating, and he makes his case. As an example he cites a meeting of the Church Building Bureau of the National Council of Churches attended by representatives of such diverse groups as the Church of God, the Church of the Nazarene, the Unitarians, the Missouri Synod Lutheran and the Southern Baptists. These church groups are not members of the National Council because of theological differences, yet they came together in order to discuss building problems. Why? Scotford believes that architectural theology is "implicit rather than explicit." Perhaps this implicit theology built into the structure of the church reveals itself more fully after the lapse of time. At any rate "the more intelligent church architects recognize the relation between theology and church building and are striving to relate the structure of a church to the conventions of the congregation."

Early Architectural Patterns

The first part of the article deals with the location of the church in the community and the significance of this location to the life of the community. For example, the cathedral in Roman Catholic countries is located in the Plaza and the bishop's palace is part of the facade. In America the Roman Church usually finds a conspicuous place in the community, such as on a hill, rather than a central location. New England churches were located next to the village green reflecting an intimate connection between church and state and the "homogeneous character of the settlements."

In the nineteenth century the church developed a competitive spirit due in part to the philosophy of rugged individualism characteristic of the time. A church which wanted to prosper and become wealthy located "on the avenue." Since the turn of the century most of "the avenue churches" have disappeared in the large cities, with a few exceptions, such as St. Patrick's Cathedral in New York. "Churches which cater to the fashionable rarely stay put."

In the midwest the pattern seems to be a clustering of churches around the courthouse square, or close to it. Here religion is competitive and divisive. No one denomination is dominant; all are in rivalry with one another. Other illustrations in this vein are cited. The final observation concerns itself with the contemporary movement of churches to suburbia and the habits of Americans with motor cars since "only the aged church goers know how to walk."

The building of the church structure itself reflects much more of the inner life of the congregation than does the selection of the site. For example, the New England meetinghouse, which is "the most admired product of American Church architecture" was a product of the rigorous theological climate of Calvinism. The severe lines, utter simplicity and glorious steeples of these churches reflected doctrines of austerity, simplicity, lack of symbolism (with the exception of the steeple whose only possible justification for being was its symbolism) and genuine strength of character which was Calvinism.

A number of architectural types grew out of this meetinghouse concept after the demise of orthodox Calvinism. As the theology became "watered-down" the architectural style deteriorated. The auditorium type church is one style which flourished in the early nineteenth century. The purpose of this church was to accommodate as many people as possible for worship as well as provide a sort of community service for concerts, lyceum courses, high school baccalaureates, conferences, etc., the point being that the church had lost its spiritual authority and was anxious to compensate by appearing useful to the community. This auditorium type church does not conform to contemporary ideals of worship.

Another outgrowth of the meetinghouse type church is the Greek influence. Greek temples sprouted up mainly in New England and the South. This was an attempt to beautify the church which corrupted itself into trying to be impressive. The revival of classical Greek architecture had significant theological implications. Greek art seems to be associated with rationalistic thought; thus Unitarianism accepted this style as an expression of its faith.

The latter nineteenth and early twentieth century was a period "when American architecture was at its lowest ebb." The builders of these churches were "unconsciously humanistic." The climax was the community church movement, which interpreted the gospel as stepped-up neighborliness. Pipe-organs and stained glass were installed into the old structures. Gymnasiums were built to attract

Vlissingen Mennonite Church, The Netherlands, erected after World War II. (Right) The balcony in rear provides space for choir loft and organ. (Below) Meeting room for catechetical instruction and church council meetings.

the young people and the ministers ran endless errands.

Since 1945 American church building has experienced its greatest period of activity in its history. Conventional churches are being built, but Scotford sees some forces at work toward the development of a new and creative church architecture.

One trend is economic. Churches cannot afford the elaborate detail of the Gothic. "The most compelling argument for a new architecture is the necessity of getting a roof over the heads of a congregation for the price it can afford to pay."

"Among sophisticated circles at least the traditional styles have been laughed out of court. Modern Gothic has been seen for what it is—plain fakery. The folly of seeking to clothe the faith of today in the garments of yesterday is becoming increasingly apparent."

Theology and Architecture

But what of theological implications? Architectural style in the past said something of the faith of the builders.

"The principle that great architecture rests back on clearly held convictions is becoming obvious. The most daring—and successful—builders of churches today are the Roman Catholics and the Missouri Synod Lutherans, and they are the people who know just what they believe. The facts seem to be that the weaker the theology the more timid the architecture; the more firmly held the theology, the greater the willingness to take a chance on new ways of building."

The objectives of the new architecture are to create impressive and significant places of worship. In the early frontier churches the crude building with the minister at the center of the activity or wherever he could be heard was the simple arrangement. There was no musical instrument or choir. Gradually a choir slipped into the balcony which is its correct historical setting. When the pipe organ entered the scene, it became quite an item of expense for the congregation. This was something to see! So the organ, and the choir with it, were moved to the front. This format remained unquestioned throughout the twenties, but as new churches were built and old ones remodeled, it was changed. Greater emphasis was placed on the Lord's Supper as the central act of worship. Also, the congregation began to object to staring at the choir singers directly behind the minister. It seemed as though the choir music was a performance rather than an act of worship. "Less articulate was the desire for a stronger, more dramatic center of attention than a pulpit with three chairs behind it."

(Continued on page 34)

Sister Frieda Memorial Chapel of Bethel Deaconess Home and Hospital, completed 1953, employs many of the classical design motifs used so extensively in the New England meetinghouse.

About Pulpits and Choirs

The Episcopal Church led the way into a new arrangement which seemed to solve the problem. The minister was removed to the side, the choir was divided in the chancel area and the communion table elevated to the center of attention. This "divided chancel" arrangement, however, did create difficulties. Choirs objected if the separation was too great. Furthermore, research showed that this arrangement lacked the historical basis which it was assumed to have. Antiphonal choirs were developed for the use of singing and chanting monks."

Interestingly enough, most Lutheran churches have kept the choir out of the chancel and in the balcony where it belongs. Episcopalians are now following their example. One southern architect says "I am kept busy putting choirs into the chancels of Methodist and Presbyterian churches and taking them out of Episcopalian churches." The general movement seems to be moving choirs back to the balcony where German churches have kept them all along.

Although the contemporary scene is confused, and we find a conglomeration of styles, the churches which seem to be making the most original and creative efforts in architectural design are those with clear cut theological concepts. Conversely, the churches with fuzzy theological concepts revert to neo-Gothic or other outmoded patterns. The impact of the current theological renaissance should ultimately have a wholesome effect on Protestant church building. A start is being made in the right direction with the works of leading great contemporary architects.

(*This is a review of "What Do Our Church Buildings Say," by John R. Scotford in* Religion and Life, *Summer,* 1956.)

DEVELOPMENTS AND TRENDS IN ARCHITECTURE

(Continued from page 22)

or school buildings. What was originally a necessity has become a basic principle of their faith. The other extreme is that of those Mennonite congregations who unaware of their principles accept almost any architectural patterns found in their respective communities. This has produced some very odd mixtures and contradictions like the towers found on almost all Mennonite churches of the prairie states which are remnants of fortresses of the Middle Ages. When and how did these towers become the adornment of Mennonite churches and what connection is there between them and a church in which the gospel of redemption and a nonresistant way of life is proclaimed?

Since World War II the Mennonites have joined in the church building program noticeable everywhere. Among the more conservative Pennsylvania-German groups the basement for the educational program has become a fixed pattern. Adjustments are being made along other lines. In the Middle West and among the Mennonites of Russo-Prussian background the wooden structure has been replaced by buildings of brick and stone. Some follow the neo-Gothic architectural patterns (for example the Bethel College Mennonite Church) and others follow less traditional and more functional lines (such as the Hesston College Mennonite Church which has the sanctuary and the educational wing on one level). There is a great change noticeable everywhere.

Traditionally the use of symbols in Mennonite churches was restricted. Whenever they are introduced, they should be in full harmony with the principles and beliefs of the group. If there is not enough creativity and resourcefulness to produce new symbols that will express principles and beliefs of the congregation, there should at least be a sense of propriety as to what constitutes a violation thereof.

In conclusion it must be said that Mennonites have likely not developed more of a specific church architecture than have Methodists, Baptists, or some of the other denominations. And yet, there have been certain characteristics which express simplicity, honesty, and integration of their basic principles. In saying this, one must be aware of the fact that there are changes of taste, of need and of function, even in a building like a church. A church building that was beautiful, functional, and in harmony with Mennonite principles a century ago in Russia or Pennsylvania may not stand this test without modification in our day. Especially now that the tendency toward building more permanent structures seems to be prevalent, it is essential that church buildings be planned carefully. An awareness of the implications of the Mennonite principles and faith and an appreciation of art are the prerequisites for the creation and adaption of architectural patterns and symbols which will be in harmony with each other.

"It now remains for one of our leading Protestant churches to surprise us all by rediscovering the central pulpit. For years *The Christian Century* waged a losing battle against the Gothic uprising. The editors spilled buckets of hot lead into the linotypes, urging an architecture that would suggest a prophetic concern rather than a priestly code. As the Gothic tide withdraws, the Director of the Department of Worship and the Fine Arts for the National Council now expresses the quiet hope that . . . the central pulpit might not be altogether lost to Protestantism."

—James R. Blackwood, "Church Building in 1956" in *Religion and Life*, Summer, 1956.

Rudman Ham, New Hampshire, and Carl R. Jantzen, Neb., in Iraq.

Kurdish workers care for American cows on demonstration farm.

Inasmuch as Ye Have Done It unto One of the Least of these My Brethren

YE HAVE DONE IT UNTO ME

By CARL R. JANTZEN

IT all started about three and a half years ago when I was a student at Bethel College. I applied to MCC for admission into its voluntary service program for my two years of alternative service. I expressed the desire then to go overseas to Germany, if possible. I went to Akron, Pennsylvania soon after school was out in May, 1953. There I was told that not only was there a possibility of going to Germany, there were also some possible openings in a new program in the Middle East. The country mentioned was Iraq. Since I had taken a course in history of civilization that year the mention of Iraq brought to mind that this was the former Mesopotamia, the land where the two great rivers, the Tigris and the Euphrates, flowed; this was part of the fertile crescent and the river valleys were the homes at various times of the Sumerians, the Akkadians, the Assyrians, and the Chaldeans. That was about the extent of my knowledge of the Middle East, but when William Snyder, MCC secretary, told me about the proposed work there I did not hesitate long in consenting to go if I could be of use.

International Voluntary Service

He told me also about IVS, International Voluntary Services, Inc. This was the newly-formed organization which would be sponsoring the program in Iraq. It had been felt by a number of public-spirited citizens, judging from the experiences of MCC, Brethren Service Commission, American Friends Service Committee, and others, that voluntary agency efforts sometimes give a needed emphasis to the personal or human interest one people may have for another. In the zeal to stop communism and at the same time provide dollars abroad which can flow back to American industry, we may have, unfortunately, created the impression in many countries that what we are actually trying to do is to buy friendship. It is sometimes easy for motives to be misjudged and to suppose that government expenditures are made in line with a narrow national self interest which reflects no genuine interest or desire to be good neighbors. The group of citizens included both Mennonites and Brethren, but was mostly composed of government officials and business and education leaders of various denominations who were definitely motivated by the dynamic of Christian service. For instance, one of these men was Carl Taylor, an eminent sociologist and one of America's foremost authorities on village development. The present director is J. S. Noffsinger, of the Church of the Brethren, with wide experience in education and government service.

IVS set up as a private, non-profit agency for the purpose of attempting to do the tasks that government people have not been able to do successfully under the government auspices. Government programs are often hampered by politics, red tape, over-administration, and scarcity of trained technicians. It was felt that IVS could operate relatively free of these. In addition, IVS personnel would serve on a voluntary basis and would be working directly with the people—the ordinary village peasants. So a contract was signed with the Technical Cooperation Administration, Point Four's label in 1953, to work with Point Four and the Iraq government. This was the first government contract for IVS, although a couple of fellows had already been sent to Egypt under sponsorship of World Neighbors.

The City in the Desert

It was a dreary day after Christmas as we set down on the Baghdad airport. I had never seen a city look so much like the surrounding desert. The baked bricks of the better buildings were about the same color as the yellowish-brown mud walls and the date palm groves were covered


Donkeys as beasts of burden in town of Shaqlawa and village of Mamajelka.

with the deposit of a recent dust storm. And to me, newly arrived from a lush, colorful Europe, it seemed that there could hardly be a duller scene. Little did I imagine that I would come to think of Baghdad as a quite modern city after living in villages for a while.

Few tourists find their way to Baghdad. Many who are placed there by a plane schedule can hardly wait to be on their way again either to Karachi or Beirut or Athens, any of these offering more tourist appeal than does Baghdad. However, after one is there for a while . . . well, his attitude may still be the same. Or he may begin to appreciate Baghdad in some of her more interesting moods. But the thing that stands out most clearly to foreign eyes, I suppose, is the abundance of poverty. Large areas within the city are populated by people who live village lives as if they were a hundred miles from the nearest trading post and had certainly never heard of the rights of common man. But they have heard and that is why they are there. In the last ten years, it has been estimated, Baghdad has grown from 400,000 to 800,000 people, doubling her population. These people have come from the surrounding countryside, from desert villages, from the mountains to the north, from all directions. They have not come because of the American movies, although they have had an influence. They have not come to look at King Faisal's new palace, or to see him drive down the street in his Rolls Royce. They have not come to buy the amazing ice cold Coca Cola, nor have they come to while away time, money and morality in cabarets.

Looking for Something New

No; they have come because they are looking for something new. They are tired of eking out a bare existence from their little plots of wheat and barley. They are tired of being under the control of their landlord. They are tired of being indebted to him for irrigation water, for seed, for farm land, for food in a bad year, for money to buy a wife for the eldest son. Their stock is of such poor quality that it hardly pays to keep them. There is not enough food for them anyway. Someone in the family is always sick, and it would be nice if at least one of the boys could get an education like the landlord's son did. They have heard that Iraq has become an independent country, that she is selling her vast oil reserves to Europe, that the prime minister is interested in raising their standards of living, and that they have a voice in the new government. They hear of democracy, how it works in America, that great fabulous country beyond Damascus, even beyond Cairo and Beirut. So they come to Baghdad, that formerly untrustworthy seat of government which knew only how to collect taxes on their grain and put down rebellions. Now it has become a city of opportunity, a place where democracy rules. This rule of the street is democracy of a sort, I guess. If things do not go right the thing to do is start a riot, burn the United States Information Service library, or break windows in the British Embassy.

This awakening, this consciousness, this nationalism that we are hearing so much about is a fascinating thing. The peoples of these underdeveloped countries have discovered a tremendous new energy such as thy have not had for centuries. They are attempting to rise to the challenge of survival in a suddenly much smaller world greatly influenced by Western democracy and technology. A traveler of today who would retrace his steps of twenty years ago through these countries would find that the rise, or at least the movement, has been tremendous. But there is a feeling among experienced observers that not all is hopeful. It is recognized that enlightened governments are necessary in helping to bring about real social and economic progress; however, in line with that, it is also felt that many of these governments are inadequate to the task of skillfully guiding the social revolution into definite progress. Part of the problem is technological—the lack of scientifically trained citizens in all areas, the dependence upon foreign companies for construction of important projects. Part of the problem is also moral—the lack of belief in certain basic political ideas and convictions, selfishness, and scarcity of a spirit of service.

The dual need of moral and technological leadership brings us back to Iraq and to IVS. What Point Four's true purpose was in the minds of Harry Truman and

his advisers we may not really know. But a great many Americans both within and outside of the program like to think that it is partly humanitarian, part of an effort to join Stringfellow Barr's human race. The name of Point Four is no longer official, but the term is still widely used in the field when referring to that program sponsored by the government of the United States which is lending technical assistance and know-how to underdeveloped and backward countries of the world. IVS, by contract, became part of the Point Four program in Iraq.

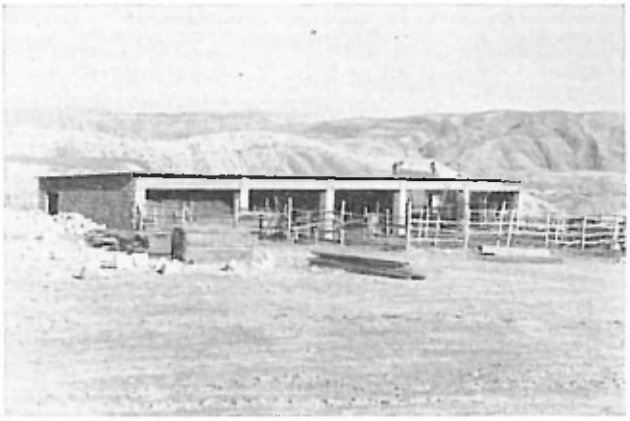
Going to Work

Our IVS team was composed partly of trained personnel — agriculturalists, public health nurse, and home economist for instance — and partly of generalists, one might say, usually with a rural background. The first team director to arrive in Iraq was Eldon Burke, a member of the Church of the Brethren, who had at various times been a farmer, a history professor, and director of relief operation in Europe after World War II.

Our job in Iraq was to work with the Iraq government in building up a demonstration farm and training center in village development work. The site chosen for the beginning of operations was some two hundred eighty miles north of Baghdad in a Kurdish mountain village called Shaqlawa. Our first tasks were relatively simple. Our nurse established visitation clinics in various villiges. The agriculturalist started a sheep and goat dipping program in places where a peculiar rash was plaguing many of these animals. I did what I could with what I had in fixing up a village house and making it livable. For the first nine months of 1954 we three were the only team members to be sent up to Shaqlawa. Burke was there when he could be, but much of his time was spent in Baghdad in negotiating and planning with the Iraq Ministry of Social Affairs. We built a chicken house in sort of a combination of Kurdish and American style. This was for the baby chicks that had been shipped from America for later distribution in villages. In November, 1954, three more IVS team members came bringing with them twenty-one head of American cattle, mostly bulls for use in an artificial insemination program. Of course, with the advent of all of these amazing things happening in Shaqlawa there was considerable speculation as to what we were up to. When we spoke of bringing incubators, word soon spread that these egg machines could hatch a chicken egg in a matter of a few days or hours. Artificial insemination was a completely new idea. Word got around and there was some suspicion that it might be tried on people. Somehow the rumor spread that a woman in a nearby village had given birth to a set of ducks after our nurse had injected her with a hypodermic needle. Another version of the same story was that she had borne puppies. Anyway, the moral of the story was: Be careful of these Americans. And they were careful as any country people can be expected to be. We were usually heartily welcomed into their villages and homes. They were, however, very cautious in making commitments to work with us in anything other than simple projects of direct benefit to them. Of course, we had been prepared for that attitude; and we were actually surprised at how cordial they really were.

When negotiations were completed for the tract of land to locate the demonstration farm, much of our work was then centered upon it. Village work did continue, however. Our nurse was serving a wider area. A new home economist had started a cooking and sewing school for girls. Our mason, a native Kurd, was kept busy directing the building on the farm along with the supervision of rebuilding springs and water sources in villages. A group of Iraq teachers were being sent out to villages to teach classes in fundamental education, basic reading and writing. Iraq has a compulsory education law, but she cannot enforce it because there are far too few teachers and schools. Her population is still eighty per cent illiterate. On the agricultural side of village work, we put out a demonstration garden plot of vegetables in a village. New fruit trees were introduced. The growing of alfalfa and other legumes was encouraged. Our threshing machine was made available to village farmers. In cooperation with the Iraq Ministry of Agriculture we cleaned about

Breaking ground for administration building of demonstration farm and threshing by ancient Kurdish methods.



New sheds on demonstration farm for Jersey and Brown Swiss cattle from America. Taking grapes to market.

250 metric tons of seed wheat and barley. This was mostly for village use in areas where smut was especially a chronic disease problem for farmers.

Of course, with these and other projects going on our team of seven or eight Americans could not do all of the work. Whatever we did of significance we tried to have a Kurd or two with us so as to teach them how to do it next time. Young Iraqis were especially chosen for this. Later they would be going to villages to apply the things they had learned. These trainees spent part of their time in classes taught by team members or Iraq government experts. Series of special classes were sometimes held by visiting United Nations advisers. The rest of their time was spent on the farm or in a village doing practical work—learning how to build a hillside terrace, how to take care of chickens, how to dress a wound, and numerous other things. Their formal classes were in first aid, a little basic science, mathematics, sociology, general agriculture and carpentry, and English if they wanted it. But even with the students to help, it was still necessary to hire village men to assist in our building program and in our farm work.

Willing to Help Themselves

We began receiving invitations from landowners to use their land in demonstration. We got many requests for American chickens, for fruit trees, for seeds, for use of the thresher and seed cleaner, for medicines and a nurse or doctor, for schools, for wells, and other things. Insofar as possible requests were filled. But our purpose and position was not such that the label of American could become too closely attached to what was done. Both the Iraq government officials concerned and the Point Four field director were well impressed with the beginnings.

The past year, however, has seen a shift of emphasis from IVS to the Iraq government as the prime force in administering the project. American personnel are still there, but they serve only as advisors and assistants. From the beginning it was the intent that the project at Shaqlawa should be of a pilot nature, and as soon as a program acceptable to the Iraqi and American officials were developed that the entire project would be turned over to Iraqi personnel to administer and that IVS personnel would remain only "to advise and to assist." Of course, such a transition would appear to weaken the program under development since both local and national Iraqi personnel may not be fully competent. But they must eventually be thrown upon their own resources. They are and probably will continue to make mistakes, but with sympathetic IVS team members to counsel and advise with them there is every reason to believe that what now appeared to be a weakening of the program represents only the normal groping that is usually present in every similar transition experience. Fortunately Iraq has a prime minister, Nuri Es Said, who is in favor of programs that help the common man. Although much of Iraq's share of the oil profits is going toward development of various resources and potential improvements, most of the benefit has thus far been realized by the contractors and big enterprises. The situation in Baghdad shows that the people of the street and the village have a voice too. And they are playing a bigger and bigger part in the political life. The government realizes that they must accompany the development work with a program of social and agrarian reform. There is hope for the future of Iraq.

I left Iraq toward the end of 1955. As I boarded the train for Istanbul I was rather sad. I took my last look at the mud houses, and said farewell to those who had become very dear friends. Now the whole thing seems like a dream. It hardly seems possible that I was there for two years, and that I had often squatted on the dirt floors of village houses to drink tea with Arabs and Kurds, that I had eaten rice and mutton with my fingers, that I had worked side by side with these people trying to improve their methods of agriculture here in the very place where agriculture began. The common things like the braying of a donkey, the sound of a shepherd's flute on the mountainside of a clear night, a friendly old Arab showing us some ancient site—all of these things are included when I say that I am very grateful to MCC and to IVS for a chance to serve my God, my country and the world in which we live.

At workshop on "MCC and Mennonite Relief" showing Henry Toews, Wilson Hunsberger, Elmer Ediger, Reinhard Vogt, and Harvey Toews.

Young people in Bethel Mission Church, Winnipeg at workshop on MCC and Mennonite Relief, March, 1956.

CANADIAN STUDENTS FORM

The Association of Mennonite University Students

By REINHARDT VOGT

IN the past five years an Association of Mennonite University Students has been growing at the University of Manitoba in Winnipeg. It is the purpose of this brief article to outline the origins of this organization, describe its activities, and prognosticate its future plans and developments.

By 1950 it had become apparent to a small number of Mennonite university students in Winnipeg that the influx of young Mennonite scholars into this secular university was the beginning of a trend and not just a sporadic movement. The time was ripe, they felt, to establish an organization in which these Mennonite students could come together and through which they could express their spiritual, mental, and physical development at the university level. In the fall of 1950 a handful of these students gathered to discuss the plans for such an organization. With the encouragement and assistance of G. Lohrenz of the Canadian Mennonite Bible College in Winnipeg, they were able to call their first meeting on January 9, 1951.

In forming their constitution these students were aware that they were attempting to establish the first closely-knit group of Mennonite students at a Canadian university. From the constitution it is apparent that the main effort was directed to dealing with problems that are in many ways peculiar to such a university. Paraphrasing the constitution it might be said that the intention was to learn how to discern and express problems and conclusions on worldly and spiritual matters through active group discussion and fellowship.

Since that first meeting in 1951 the Association has continued to grow and to change. Monthly meetings are held during the university year, usually on the first Tuesday in each month, and the year's activities culminate in a final banquet. But this regular schedule has not stereotyped the aspirations of the students. The program has always been a varied one and the spirit of the organization has been constantly modified in accordance with the changing needs of the students.

As the group became larger it was found that, whereas previously a strong nucleus had found itself sufficiently versed in the Christian roots of Mennonitism to translate this knowledge, without danger, into varied fields of current interest, the larger and more heterogeneous group needed increasingly to re-establish and go back to the mainsprings of the Mennonite faith. A brief review of the Association's activities over the past five years may clarify this trend and present a clearer picture of the group's purpose.

The monthly meetings in the first two years concerned themselves with discussions on topics ranging from the "Mennonite Interpretation of Culture" to "The Korean Question." In 1952 a public speaking program was initiated and from that period on our monthly meetings have divided themselves into roughly three parts:

1. Opening with prayer and general introduction to the evening's program.
2. Three students, chosen beforehand, speaking for seven minutes on topics of their own choosing, a winner being chosen by a panel of judges at each monthly meeting, these winners then competing for the Christian Press trophy at the final banquet.
3. The evening's discussion, which is begun either with a prepared speech by a guest speaker or by a panel of student speakers, after which a discussion follows.

Topics chosen by speakers in the public speaking contest have ranged all the way from "Why should we be true to our Mennonite faith?" to "Should Canada have a Papal Candidate?" Besides the topics for discussion given previously, the nature of these main discussions can be

further illustrated by reference to the activities of 1955-56. The main subjects discussed were: "Why be a Mennonite if you are a Christian?" "The Place of Mennonites in Politics," "The Value of the Christian Morals." Most of these discussions were opened by guest speakers. For instance, Erhart Regier, member of the Parliament in Ottawa, spoke on the second topic while I. W. Redekopp of the Mennonite Brethren Church in Elmwood spoke on the fourth. Our Honorary President, David Janzen, gave a talk on the first topic. He and Henry Poettker, also of the Canadian Mennonite Bible College in Winnipeg, were present in an encouraging and helpful capacity at all of our meetings. Thus it can be readily seen that the activities of the group have been directed almost entirely to the spiritual and intellectual development of its Mennonite members.

However, just as no man is sufficient unto himself, so the Association has found an increasing need to gain strength from outside and to express itself outside the immediate confines of the group. One of the first projects the Association undertook, outside of its regular meeting, was a questionnaire-survey of the reading habits of Mennonite young people in Manitoba. The results proved to be both beneficial and interesting and were published in many of our Mennonite papers. This was a clear indication of an interesting desire within the group to acquaint itself more intimately with its Mennonite heritage and to associate itself more firmly with the church and community. In the past two years the group has been concerned with the work that our church and relief organizations are doing. This interest stemmed from a conference initiated by the Association and organized in conjunction with the two Mennonite Bible colleges in Winnipeg, dealing with the question of non-resistance. A conference, held in March of 1955, received very good response and encouraged the group to search more closely the positive aspects of this question. Out of this endeavor grew the "M.C.C. and Mennonite Relief" workshop held this last March at the Bethel Mission Church in Winnipeg. Over two hundred young people from various parts of the province attended the final sessions of the workshop and were richly served by such speakers as Harvey Toews of the Canadian office of M.C.C. and Elmer Ediger of the G. C. Board of Christian Service in Newton, Kansas. The work of our churches and their service organizations was clearly presented to us and many students felt that a definite program should be established to implement the many worthwhile suggestions made at this work shop.

Accordingly, the A.M.U.S. Placement Service was born, to be directed in its initial stages by three students of the University of Manitoba. We believe that this Placement Service was the logical and inevitable outcome of the group's previous efforts. If, as is hoped, Mennonite students at other universities form similar groups as the Association at Manitoba, one of the most tangible ways of drawing these students together into one Mennonite Student Federation would be through such an organization as the Placement Service. The initial purpose of this organization is to gather and distribute all available and relevant information on the summer and permanent services that our churches and relief organizations are offering today. We firmly believe that as university students we have contributed far too little to this work in the past and it is our desire to establish such contact with our various Mennonite service groups that in the near future we may be able to avail ourselves more fully of these opportunities. We feel that there is a genuine desire on the part of our students to give some of their time in direct service for the church and we hope to establish a permanent Placement Service on our campus.

Our regular monthly meetings will continue at Manitoba so that the basis of our organization will be nourished even while the program expands. Summing up the immediate and tangible achievements and hopes of our association we might say that already it has brought together in a common and rewarding fellowship Mennonite students from all of our Mennonite groups. The group, which this past year was comprised of between forty and fifty members, is painfully aware that this represents only about one third of the Mennonite students attending the University of Manitoba. Much remains to be done in strengthening and enlarging the group and its activities. We believe, however, that the challenge is a God-given one that might be accepted vigorously at other universities to which our Mennonite scholars are flocking in rapidly increasing numbers.

"By Love Serve One Another"

New Avenues of Service for Women

By DOREEN HARMS

WE were a group of nine unassuming Mennonite girls from various parts of both the United States and Canada. As a group of Mennonite women we were fellowshipping with the Lutheran deaconesses at their annual Deaconess Conference at St. Louis, Missouri, to observe their vision and zeal and perhaps to learn how we as Mennonites might better channel and utilize the talents of dedicated women in the Mennonite church. We were soon put at ease and shown to seats among the deaconesses so we might sooner become acquainted with our Lutheran friends. Throughout the conference, the deaconesses were ready to share with us their motivation for the deaconess service and insight into their work and activities.

"I was doing clerking at home, having little aim, yet not realizing my lack of direction. One of my good friends was attending the Lutheran Deaconess course at Valparaiso College in Indiana. During one of her vacations, she convinced me to go along with her. Rather reluctantly I did so. She married before she finished the course, but here am I. I believe God led her to do her duty through me. After receiving my A.B. degree with a Bible major, and some graduate training, I took up child welfare work in one of the children's homes. It is the most satisfying thing I have ever done." Virginia, perhaps about twenty-four years of age, seemed happy as she spoke, her expression and bearing conveying the feeling that there were no regrets, no repressions, but rather a certainty and a confident and joyous approach to life.

Dorothy spoke of her spiritual ministry work in the state hospitals around Baltimore. As assistant to the itinerant chaplain, she conducted devotions, told Bible stories, listened, and counseled. A hundred and one unexpected things might crop up in a day to make each day different and a history in itself.

Ministry to patients in sanatoria, hospitals, mental institutions, and remedial institutions is a large part of Mary's work as a city mission deaconess. Beth is thoroughly absorbed in working with mentally limited children. Lois now serves an individual congregation by assisting the pastor in the education program, particularly with the released time classes, the Bible school, and the Sunday School work, and in visitation work to the ill and shut-ins and in following up children for Sunday school. In a few months she plans to marry a young man she met during her service.

Each of the Loises, Dorothys, and Virginias became a living personality to us, and a vista of service unfolded before us. For three days we fellowshipped with these and other Lutheran deaconesses at their conference in St. Louis. Several observations stemming from that contact have remained with me:

1. These were women, for the most part young girls, in full-time, although most often not life-time, service of the church. They were dedicated to, and adequately trained for, the task given them by divine call. They manifested vigor and zest, humor and alertness rather than pious staidness. Somehow a glow of peace and composure seemed to pervade.

2. They were well trained and thoroughly grounded in the Scriptures and ready to share their knowledge.

3. The annual deaconess conference provides a fellowship with workers having similar interests and concerns, and this fosters an important sense of belonging and identification.

4. This group represents to the Lutheran Church a consecrated trained body from which to find women needed in the work of the church.

Following the fellowship at the Lutheran Deaconess Conference, we as Mennonite women met together with Elmer Ediger of the Board of Christian Service, Marvin Ewert of the Bethel Deaconess Hospital, and Ralph Weber representing the Mennonite Deaconess Hospital in Beatrice. Our evaluations were directed toward a consciousness of the need for more dedicated and trained Christian women in the General Conference for full-time service in such fields as church institutions, missions, MCC work, the work of the local church and other fields, and the realization that the women now scattered in various church-related vocations in many instances feel the need for a more definite relationship to the total ministry of the church and a greater sense of belonging and fellowship.

We as a group, challenged by the organized approach to these same problems taken by the Lutherans, could visualize a program for women springing up within the Mennonites, not altogether identical with the Lutheran approach but a program that might provide:

1. A channel for recruitment and guidance to effectively challenge young women to prepare for greater Christian usefulness, either to serve for a period before marriage or to serve for a continued period of time.

2. An avenue for adequate spiritual and specialized training with scholarship assistance. Throughout the secular world, a good education is required. Adequate training and preparation should, therefore, be essential also in the important work of the church. "Study to show thyself approved unto God, a workman that needeth not to

Members of the St. Louis Study Commission on Women In Church Vocations sponsored by the General Conference Board of Christian Service are shown here from left to right: Cornelia Lehn, Justina Neufeld, Elma Esau, Esther Unruh, Marvin Ewert, Ralph Weber, Carolyn Schnell, Elmer Ediger, Margaret Vogt, Mrs. Edith Graber, Doreen Harms, and Onale Stucky of the General Conference Mennonites; and Pastor Krantz and Evelyn Middelstadt, president of the Lutheran Deaconess group with whom this commission met for several sessions.

be ashamed, rightly dividing the word of truth."

3. A consecration of qualified workers. Along with the call they receive from God, there would be a commissioning service by the church.

4. Various means to develop a fellowship of the consecrated, trained workers.

5. A means to promote Christian growth and fellowship among all the Mennonite working girls wherever possible, with the consecrated workers as a nucleus.

In a real sense those of us attending this study meeting felt God's presence and leading. Through the Apostle Paul, comes a clear plea: "I beseech you, therefore, brethren by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." We believe that our living "sacrifice" or service should not be given to receive His favor but because of His "mercies" to us in the gift of salvation and in glorifying us as heirs of God, we should serve Him in deep gratitude and love and in obedience to Christ's example of discipleship. As our many hearts beat in tune to His, may they be filled with His Love, that we should weep with every human tear, feel with every human woe, sing with every human song, and "By love serve one another." (Gal. 5:13)

Women's Place in the World

By ELAINE SOMMERS RICH

IN our society the title "Mr." is given to a man whether or not he is married. We do not have one title for unmarried men and another for those who are married. But a woman's title, "Miss" or "Mrs.," depends on her marital status. Because I prefer the Quaker custom of omitting titles althogether, I frequently sign only my given and surname. What happens? I get listed on programs with a title, "Mrs."' and so it might appear that I am a widow. I am not.

This in a small way illustrates that the role of women in our society is still quite confused. But it has certainly changed a great deal in the last 150 years. In 1815 an Englishman, Henry Cook, sold his wife at Croyden market for one shilling—and the stamp on the deed of sale cost five shillings! In a way, we are the first generation of Western women who have not had to crusade to be able to enter the professions. We should not forget our debt to the earlier generation. Elizabeth Blackstone, a medical doctor, for example, had to sit behind a screen to listen to medical lectures. *Brave Pursuit* tells the story of an Ohio girl in the early 1800's whose brothers ran away from home to escape the college education their father insisted on giving them. But she had to run away in order to get that same education. Her father would allow her to have looms but not books.

In contrast to these conditions, almost all fields of service are now open to women. We think of the contribution of Muriel Lester in social work through Kingsley Hall in London and of Amy Carmichael's work with children in southern India. We think of Madame Pandit's contribution to world affairs through the UN and of the late Michi Kawai's pioneering in girls' education in

Japan. We think of Mary McLeod Bethune, who in her lifetime has brought literacy and enlightenment to thousands of her own people.

What has been historically the attitude toward women's contribtuion in our own Mennonite communities? Traditionally it has probably been that of Martin Luther. Women's domain is *Küche, Kinder, Kirche* (kitchen, children and church). Women have been and are expected (and rightly so) to bring up their children in the fear and admonition of the Lord. And it has been all right for them to make quilts and bake for the Lord's work. But only comparatively recently among Mennonites has there been a recognition of many other open doors of service for Christian women.

We have in our circle here today women who have done outstanding work with refugees through MCC. We think also of the great contribution of the late Sister Frieda Kaufman, of Phoebe Yoder's "clinic on wheels" in Africa, of the work of Lena Graber and Florence Nafziger in providing a nursing school for native girls in India, of Bertha Kinsinger Petter's lifetime of service to the American Indian, of Ruth Stoltzfus' "Heart to Heart" radio program, of Helene Goertz's contribution through the Western District Conference Loan Library. Opportunities for service for Mennonite girls now seem almost unlimited.

Now of course girls face certain problems in life planning that boys never do. (And the reverse is probably true.) Girls should realistically recognize that, so far, it is impossible for all women to marry. (And I realize that some women choose deliberately not to marry for the Lord's sake.) One of the reasons for this is purely mathematical. There are more women than men. And there are two reasons for this. One is war. In our world the men wage the wars. And more of them lose their lives in war. Those of you from Europe are acutely aware of this. And second, more girl than boy babies grow up. Women survive. As one writer puts it, "Men are hard and brittle; women are soft and tough."

Another factor in the marriage picture is what is known in sociology as "the mating gradient." Men tend to marry women who are slightly less intelligent than they are. This means that the unmarried in our society tend to be the most capable women and the least capable men. Not in all specific cases, of course!

It would seem that girls ought to prepare for both a career and marriage. Not marrying presents its problems for women, and giving up or curtailing a career for marriage also presents its problems. We do not have time to discuss them. Suffice it to say, they exist.

Now obviously women are not men. The Scriptures teach that women are the "helpmeets" of men. Men and women are co-heirs of the grace of God and, to borrow a phrase from Paul, "co-laborers in the Gospel." When any one area, for example, home and family, is delegated to women only, that area suffers. Or similarly, when determination of church policy is delegated to men only, the program of the church suffers. Men and women are to work together, complementing one another in all areas of life.

Women are nurturers and cherishers of life. And so it is natural for girls to choose work in which they can love, nurture and care for others. Examples of these vocations are teaching, dietetics, nursing, social work, and all kinds of work with children. But we should not be too rigid in our ideas of what is "women's work" or "men's work." As Elaine Boulding points out, no man should be kept from kindergarten teaching if this is really his calling anymore than a woman should be kept from teaching math in graduate school if that is her gift. Yet most often women make the best kindergarten teachers and men the best advanced mathematics teachers.

The Christian woman's place in the world then is wherever the Lord calls her to go. That may be anywhere! To do almost anything!

Here are some suggestions for all of us.

We should be well prepared. I believe that it is impossible to have too much knowledge or too many skills. We should encourage younger girls to get a good liberal arts education and also to acquire vocational skills of service to others. We should get well acquainted with the world about us and its needs. Let us encourage younger girls to spend some time in voluntary service. This will often help them to choose what they wish to do.

We should develop sensitive Christian consciences. The Pentagon could not operate without its secretaries. How do these girls feel about their work? Is it "just a job," a paycheck toward attractive clothes and a trim apartment? Are we always obedient to sensitive Christian consciences in our own jobs?

We should work for the Lord's approval and not for worldly success and acclaim. If you should feel discriminated against in a job because of your sex, this is the time, not for resentment, but for Christian forgiveness. The unmarried should not envy the married their homes, nor the married envy the unmarried their freedom. Envy is sin.

We should have the vision, that is the creative imagination, to see where we can contribute most to the Kingdom, even if this means creating our own channels for service. One of my friends says, "Every Christian woman has a latent Joan of Arc somewhere within her."

Many of our mothers did not have automatic, or even electric, washing machines. Our grandmothers and great-grandmothers were pioneers. We too are pioneers in a sense. The growing edge of the Kingdom of God within and without us is always frontier territory. In our day we need to ask God for even greater courage than that which enabled earlier women to create homes where there were none.

The Story of Annie C. Funk, Remembered As

A Missionary on the Titanic

By MRS. CHRISTENA DUERKSEN

IN front of a large tent sat three people chatting companionably about the work they had just left, about the coming convention and the preparation that must be made in order that all would be in readiness for missionaries and Christians who would be arriving soon.

Because P. W. Penner was on the grounds clean-up committee, he with his wife, Mathilda, and their co-worker, Annie C. Funk, had come early to Madjughat Island. They looked forward to the days of fellowship and inspiration that this convention always meant.

Down by the water's edge, an Indian got out of the small boat that was used to ferry passengers across to the island. He hurried up the steep bank and came straight to the group in front of the tent. In his hands he carried an envolope which he handed to Annie Funk. It was a cable message from the homeland. The sight of a cable always makes the heart beat faster. It can so easily carry disturbing news. This one did.

The message came from Annie Funk's pastor in Pennsylvania telling her she was to come home at once. It even named the two ships on which they had purchased passage for her. The reason—Annie's mother was very ill.

The three looked at each other in amazement. As their thoughts cleared, they realized that there were only three days in which to pack and get to Bombay. And they were not even at home! The first train they could get back to Janjgir left in the evening from a small station seven or more miles from the island. P. W. Penner could not leave his work but Mrs. Penner would go with Annie to help her.

Hastily, belongings were packed and just before sunset the two women were jogging along the dusty road in a springless ox-cart. Anxiety clutched at Annie's heart. Letters had told of mother's ill health for some time. Would she get home in time even now?

Early the next morning, all was hustle and bustle as the two women had boxes and trunks brought out of store rooms and started with the tiring work of sorting, choosing and packing. Annie expected to be back after a brief furlough. But it hurt to leave in such a hurry. No time for a farewell service. As the news spread, many of the Indian friends came to express their sympathy and love.

Although in India it was already getting hot, they knew that on the Atlantic it would still be cold and Annie had no suitable coat. Mrs. Penner urged her own good black coat upon her. As the two women packed and worked, they felt very lonely. Again it was train time. As Mrs. Penner saw Annie standing in the coach door, waving goodbye, she was cheered by Annie's promise, "I'll be back soon." How she would miss her! She always gave up for others. They would miss her cheery conversation and the prayer times together. Even though Annie now lived in the ladies' bungalow they still dined together. Now the whistle blew, the train started, swung around the curve and disappeared from view. Annie was gone.

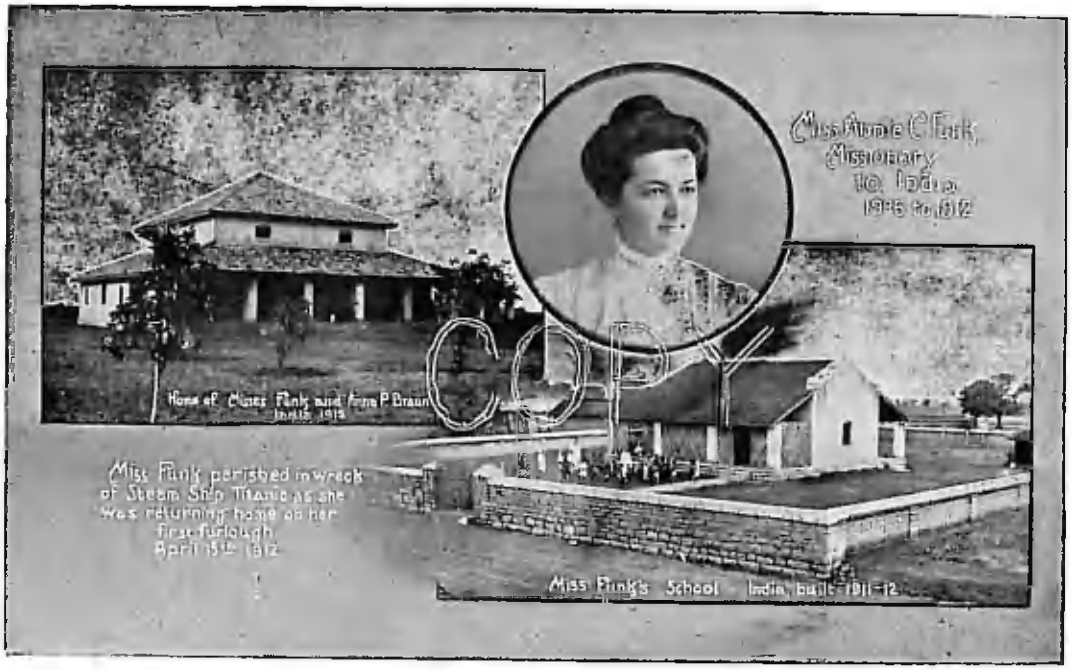
In the train, Annie settled down for the tedious, long, dusty journey to Bombay—two nights and a day of travel. Her black hair, neatly combed, and her dark eyes made her all the more acceptable to the people she had come to serve. As the train rumbled along, she had time to review the almost six years she had spent in India. Humorous incidents, heart-breaking experiences, times of testing and times of great blessing came to mind.

The climate had never bothered her much. She had not minded the heat as others did, although she wrote to friends that the hot weather made her lazy. In the winter months she had found woolen bed socks to be comfortable. During the rains, even dusty Janjgir had been clothed with beautiful green grass and flowering shrubs.

There was so much that was beautiful in this land of India: flowering trees and shrubs, luscious fruits of many kinds, glorious sunrises and sunsets, waving fields of growing rice that turned to gold as the harvest set in.

How much easier it had been when she could talk to the people in their own language. The hours with the old language teacher had been interesting. Sometimes he had told her she was doing very well. At other times he had shaken his head and said, "I wish you had studied better." Fellow missionaries had told her that she would get along faster if she were not so hesitant to use what she already knew. It had been easier talking to the children. But she knew it would be a life-time job to master such a language as Hindi.

On March 19, 1912 she was one of the passengers sailing for England on the *SS Persian*. Sitting in her steamer chair she found her thoughts going back to the girls' school which had been her special charge. She could smile now as she thought of the first day of school. They had wanted to start without any fuss but the Indian men, leaders in the village, had insisted on proper opening ceremonies. The time for these had been set at eight o'clock in the morning. But only the malguzar (village owner) and one government official had arrived on time.



Annie C. Funk, her home in India and school where she taught.

Annie and Mrs. Kroeker had grown tired of waiting. Finally, at ten o'clock the rest of the "important" people had come in a body. One of the speakers had said, "All great women can read," and had cited Queen Victoria as a shining example. Judging by the comparatively small number of girls that had come to school, she was afraid that Janjgir would have few great women.

The little girls who had come to school had done fairly well. But there were none over twelve years of age. And so many things were allowed to interfere. Sometimes the girls were quite unruly. Sometimes many were absent—one sick, another had to take care of the baby, another would run away and hide, another might have been asked for in marriage and so would have to stay indoors from then on. Still another would stay home because a close relative had died and all in the household were considered unclean and no books could be handled.

There had, however, been a happier side. The girls had seemed to like the Bible stories and songs they had learned many Bible verses. Annie's prayer had been that they might come to know the Saviour. With the home influence as it was she wondered what chance the girls had to follow the teachings they had received in school.

She thought of Maina Bai, the Marathi Brahmin woman, who was her monitor. Every morning she made the rounds of the homes from which the students came in order to bring the girls to school. When school was dismissed, she marched them back again. How trying she had been at times! Annie would have rejoiced could she have seen many years later that Maina Bai was counted among the Christians.

As the ship continued westward her thoughts went back less frequently to the land she had left and began to reach out to the land to which she was returning. It is always so when a traveler is homeward bound.

Often she would picture the farm home of her childhood with mother busy about the house, the girls doing their appointed tasks and her father and brother busy

Annie Funk on bicycle with Anna P. Braun. At the Funk Memorial School.

out of doors. She remembered the quiet Sunday morning rides to the church along three miles of shaded roads. How good it would feel to sit in the familiar church pews again.

It would be so satisfying to talk about India to those who were interested; her pastor, mission board members whom she knew and friends with whom she had been in school at Northfield. Sometimes, when letters were slow in coming, she had been tempted to think that they had all forgotten her.

Because there was an urgency in her getting home, her route had been planned to allow her to travel by train across Europe from Brindisi, Italy while the *SS Persian* made its more leisurely way around Gibralter and up the coast.

When she reached England, she was disturbed to find the *SS Haverford* would be delayed for six or more days due to a serious coal strike then in effect. Should she wait all those days in England? Or might there be another ship that she could take?

Thomas Cook and Sons, who made traveling arrangements for her, suggested that by paying extra fare she could get second class passage on the *SS Titanic*, the new palace of the seas. Before the *Haverford* would sail, she would already be home. Should she take that opportunity?

As the *Titanic* steamed out of Southampton harbor, Annie wrote a hurried letter to her fellow missionaries in India which she sent back to land by pilot boat. In it she wrote, "I had to get out a few more gold pieces (to pay for passage on this boat), but I gladly did that to get home six days earlier and will let my people know from New York."

She went on to express her surprise at the beauty and luxuriousness of the great ocean palace and her pleasure at being so near home. She expressed no uneasiness regarding the journey. At the time of her sailing to India she had said to friends, "Our heavenly Father is as near to us on sea as on land. My trust is in Him and I have no fear." She had the same confidence now.

Christian people on board a ship soon find each other and it must have been so for Annie. The thought of being so near home was quickening to the pulses. And then came that fateful night! For a background, read the book, *A Night To Be Remembered,* by Walter Lord and remember that one of ours was there.

At home friends and relatives were counting the days until the *Haverford* would arrive. Letters of welcome had been sent to meet her in England but little did they know that these had not reached her due to changed plans.

On April 15, the whole world was shocked by the news of the sinking of the "invincible" *Titanic*. But the community at Bally, Pennsylvania was stunned when Annie Funk's name appeared among the names of those who were missing. Why had she been on this ship? Could it be another Annie Funk? Letters of inquiry to the ship's company brought little information.

Hoping against hope, friends and relatives waited. But there was no mistake. Annie Funk did not come home. What of those last hours? Little is known.

In the story of the tragedy as written by Walter Lord, there is one short paragraph that reads, "Outside on the decks, the crowd still waited; the band still played. A few prayed with Thomas R. Byles, a minister and a second class passenger. Others seemed lost in thought." May we not feel confident that Annie was one of the "few" that prayed?

The question persists in coming up: why was Annie not in one of the lifeboats that were only partially filled? Why were not others there?

In a British newspaper it was reported that Annie had had given up her place which she had already occupied in a life boat, to another woman in order that this woman's children might not be left without a mother. "Always giving up for others" said her friends of her.

Wrote A. S. Shelly, "We counted on the good results to flow from her personal testimony among us during the months of her furlough . . . but we stand bereft of all our expectations."

Memorial services were held in many Mennonite churches. The mother, because of whose illness Annie was hurrying home, was sufficiently recovered to attend the memorial service in the home church.

In May of the next year, the Eastern District Conference unveiled a memorial marker in the cemetery of the Hereford Mennonite Church. There it stands today.

Money continued to come in and it was felt that there should also be a memorial in India. In Janjgir, not in a cemetery, but ringing to the shouts and laughter of happy Indian girls, stands her monument, a two-story brick building housing many more girls than Annie ever saw in her little school. On the outer wall, near the gate, is the plaque bearing her name and a few vital statistics.

Many a Christian girl in our field in India thanks God for Annie Funk Memorial school. Out of it have gone girls to become teachers, nurses, and Christian mothers. God has been able to use these young women to His glory. Annie Funk's work has been rewarded.

THE APRIL ISSUE

Our April, 1957, issue of **Mennonite Life** will again present our annual features, "Mennonite Bibliography," and "Mennonite Research in Progress." Our readers can help us by suggesting titles of publications of 1956 which should be listed in the bibliography and by calling our attention to research being done in Anabaptist-Mennonite areas of investigation and study.

Why I Am a Mennonite

By DEDRICH NAVALL

IT'S primarily the idea of PEACE which makes me cherish my opportunity of having been born in the midst of Mennonites, that is, of Christians who recognized in the teachings of Christ the paramount importance of the peace idea. This idea manifests itself not only in abhorrence of violence but also in creative preparation of the human mind for peace conditions. Everybody wishes for peace to prevail, first of all within himself and then also in the world at large, that is, between nations. Even among Christians it remains, however, too often merely a pious wish and nothing more.

As a Mennonite I have been conditioned to believe and accept the higher ethical postulate of overcoming the evil with good. Mennonites feel morally bound to live in peace with others, individually as well as with entire nations. Since we have been taught according to these principles, we have a uniquely propitious opportunity to work for peace. To be sure, we are, by no means, the only ones who advocate peace. In fact, the Quakers are doing far more for the spreading of the peace idea. And in India the Gandhi peace lovers are prevailing in dealing with national as well as international affairs. All this gives encouragement to a Mennonite for making special efforts on behalf of positive peace.

For four hundred years we were the carriers of the peace idea realizing that violence and wars are the greatest scourge in human society. Now in our age, we see that effective steps are being made to abolish death penalties, as some of our American states have done, and that some collective efforts are discernible towards elimination of wars. The preamble of UNESCO recognizes that the condition of peace prevailing on Earth is the preparation of the mind of men to accept and work for peaceful thinking. We know that this peaceful thinking must be connected with Good Will which creates the atmosphere conducive to peaceful thinking. I am grateful to my fate which gave me Mennonite parents who traditionally upheld pacifism. I have no cause to be proud for having received such an environment. In fact, I have reason to be ashamed for not having done enough for the elimination of wars in our civilization which is in danger of collapsing. The danger is real and acute.

I have worked, for eighteen years, in a college that, although Christian in orientation, did not stress the supreme need of Christian effort for the elimination of wars in our society. I tried to testify to my fundamental and traditional belief. When at the end of my career the faculty and the administration gathered to pay honor to my service, it was stressed that I had advocated the idea of peace with success for which I was given credit and recognition. I frankly admitted my stand as that of a Mennonite and Anabaptist, based on Christ's teaching. I was very glad that my stand was recognized and the philosophy of it admitted as superior in modern living. Thus, I feel sure that we have no cause to apologize for our special emphasis on peace as Christians and as members of our modern society.

I think it is our mission to work for peace—not only for the peace of our souls individually, but the peace of the world in order to promote human civilization and culture. And may I add that this mission is at present needed in the United States more than anywhere else since we have, as a nation, embarked on reliance of crass militarism. Our missionaries should not go to Japan, to Korea, or Africa—others may do that as well as we can do—but to Washington and any place in our nation. Militarism is the summons toward war while peace fosters, if applied positively, constructive forces in human society. Therefore, I am a Mennonite.

Editions of the Ausbund

By JOH. P. CLASSEN

THE question regarding the various editions of the *Ausbund*, the first hymn book of the Anabaptists, has occupied specialists in the field such as Winterfeld, Wackernagel, Koch, Liliencron, Wolkan and others. Wolkan wrote that the *Ausbund* of the Swiss Brethren and the Dutch song books *Het Offer des Heeren and Veelderhande Liedekens* are closely related to the first Anabaptist song book of the German territory which bears the following title: *Ein schon ge-/sangbüchlein Geistlicher Lieder zusa-/men getragen, Auss dem Alten unnd Newen Testament, Durch fromme Chri-/-sten und liebhaber Gottes, welcher hie/für etliche getruckt seind*

gewesen, /aber noch viel darzu gethan,/welche nie in truck aus-/gangen seindt . . . (234 pages, 133 songs; no date, no place).

As the title indicates, this is an enlarged edition of a previous publication. On page 203a it is stated that "a few songs previously not included have now been added through pious Christians." All together eleven songs were added. Since the above quoted songbook contains 133 songs we conclude that the first edition consisted of 122 songs. One of these new songs contains the account of the suffering of Arent van Essen and his fellow sufferers, indicating that this edition appeared after 1569, the year of the martyrdom of van Essen. On the other hand, the first edition could not have appeared before 1565 since on page 188a we find the song "Mit Angst und noth ruff ich dich an" which was written by Mathias Cervaes who was put to death on June 30, 1565. From this we conclude that the first edition appeared between 1565 and 1569.

The second edition was published without any change of the text. The third appeared in a larger format under the title: *Ein schon ge-/sangbüchlein, darinn/begriffen werden vielerhandt/schöner Geistlicher Lieder auss/dem Alten und Newen Testament/durch fromme Christen zusammen gezogen. In welchem auch ein recht le-/ben vnd Fundament dess rechten/Christlichen Glaubens ge-/lehrt wirdt. Jetzo von newem widerumle vbersehen,/ahn vielen orthen gebessert, vnd mit/etlichen newen Liedern/vermehret.*

The songs added to the second edition are those starting on page 203a and consisting of the following listed by Wolkan:

Hört zu, ihr Christen alle. (p. 203a)
Ein Lied von einem Knaben. (p. 208a)
O Mensch, bedenk die kurze Zeit. (p. 213)
Tochter Sion, ich wollt dich gern sprechen. (p. 214a)
O Herre Gott in deinem Thron. (p. 216a)
Gott Zebaoth, der war und ist. (p. 218a)
Christus das Lamm auf Erden kam. (p. 222a)
Mit Lust und Freuden will ich Gott. (p. 226)
Wohlauf, wohlauf, du Gottesgemein. (p. 227)
O Gott, du bist mein Helfer fein. (p. 228)
Anhört Freunde ehrsame. (p. 229)

The third edition, according to Wolkan, is enlarged by seven songs but has nine listed in the index.

Nun hört, ihr Freund ehrsamen (different translation of last song) p. 232)

Woll Gott nachfolgen, Allerliebste Mein. (p. 236)
O Gott Vater, Wir loben dich. (p. 238a)
Herr Got vir loben dich. (p. 239)
O Gott Vater, in Ewigkeit. (p. 240a)
Mit Dankbarkeit lasst uns den Herren. (p. 240)
O Gott, wir loben den Namen Dein. (p. 241)
Dieweil die Zeit vorhanden. (p. 242)
Dich wollen wir, O Gott, bereit. (p. 257a)

Thus there were, according to Wolkan, three editions of this old song book. I am inclined to believe there were not three but four or five editions of this song book. I have possession of a mircofilm of a copy of an edition with 123 songs. The title is the same as the one mentioned by Wolkan as the second edition. This edition contains the following six songs which are missing in Wolkan's second edition.

Zu diesen letzten Zeiten. (p. 153)
Allein Gott in der Höh sei Ehr. (p. 159)
Ach Vater unser, der du bist. (p. 161)
Allein zu dir, Herr Jesu Christ. (p. 161b)
Ich rief zu dir, Herr Jesu Christ. (p. 163b)
Nun höret zu, ihr Christen leut. (p. 166)

According to this there should be another edition between Wolkan's first edition and the edition of which I have a copy, in which the six songs found in my copy did not appear but in which the six songs of a first edition appeared on pages (180a-202b). In my edition the last song is "Ich verkünd euch neue Märe" (p. 209-212b). After this follows a concluding word and the index. After the index a verse from Psalm 146 is given: Ich will den Herrn loben. . . . In addition to this my edition states on the title page: ". . . welche hie für etliche getruckt seind gewesen, aber noch viel darzu gethan, welche nie in truck aussgangen seindt."

If we take this into consideration it could appear that there were five editions and not three.

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