

MENNONITE HISTORICAL SOCIETY OF BC

What we have heard and known we will tell the next generation. Ps. 78

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Canadian & US Mennonite Stories - Does the 49th Parallel make a Difference?

Our next Heritage lecture will be presented by:

Dr. Paul Toews, Fresno,
California
on

May 1, 1999 (Sat.) at 7:00 pm
At the
Garden Park Tower
(2825 Clearbrook Rd. Parking
available underground)

Dr. Toews teaches history at Fresno Pacific University and is the director of the Historical Commission of the North American MB Conference. Dr. Toews will be speaking on similarities and differences between Canadian and US Mennonites. Please Plan to attend and support the work of the BC Mennonite Historical Society.

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Upcoming Events:

October 30, 1999 at 7:00 p.m.
at the
Garden Park Tower.
Dr. Walter Unger, Columbia
Bible College President will be
speaking on
"Mennonites and Millennial
Madness: A Case Study"

Annual General Mtg

The AGM of the Mennonite Historical Society will be held in conjunction with the May 1 Heritage Lecture. Please plan to attend.

Memorial Wall Project

This project was launched last year and provides an opportunity to purchase a memorial plaque in honour of someone whose legacy you wish remembered.

Along with the plaques that will be displayed publicly, each subscriber will submit a written testament to the honoree. Please consider buying a plaque (\$500.00) to honour an individual's contribution and to contribute to the work of the BC Mennonite Historical Society. Contact the Historical Society offices for more information.

From the President

by John Konrad

We acknowledge the volunteer and financial support received from our many members. We have invited you to contribute at various times and the response has been positive.

Last year we approached our Mennonite institutions to seek their support for our Society as we are the custodians of much of their archival material. We are pleased that BC, MCC and the BC Conference of Mennonites have responded positively. While their support is limited, we are encouraged by this support and are praying that other institutions join them.

Corporate sponsors

We have also begun an appeal to our business constituency with Directors Jacob Quiring, Bill Riediger and John Konrad heading this initiative. We gratefully acknowledge the support received from our first corporate sponsors:

Blackwood Building Centres
First Heritage Credit Union
Ronald Allan Clothiers
Midway Shoes

The names of our corporate sponsors will be posted at our archives office and on our web site. More support is needed - please contact one of the Directors mentioned.

The MHS Newsletter is produced periodically to inform and promote the work of the BCMHS.

The Newsletter is mailed to those who contribute \$25.00 or more to the work of the MHS. It is edited by Henry Neufeld with the assistance of Hugo Friesen and Loretta Krueger. Correspondence can be directed to our office address listed above.

At the Archives

Archivist Hugo Friesen notes that many visitors to the Centre are seeking genealogical information. Currently some research is being done related to the 75th anniversary of the Yarrow MB Church. Recent acquisitions at the archives include:

My Father - Franz C. Thiessen by Kaethe Klassen.

Family Tree of Eva Unrah and Henry Bulier.

Genealogical Table of John R. Martens.

The Story of my Life by Peter Issak Vol. I (1880-1889) and Vol. II (1890-1899) of Mennonitische Rundschau index.

Appreciation is extended to the volunteers for their many hours of work organizing files and photographs, and assisting people with genealogical research. There is a selection of books for sale at our Centre. Our office hours are from 9:00 - 4:00, Monday - Friday. Visitors are welcome to browse through the material, engage in historical or genealogical searches, or view our displays.

SGGE

The Society for German Genealogy in Eastern Europe (SGGE) was formed to provide a forum for people interested in the ancestry, culture and history of Germans from Volhynia and the greater Poland area of eastern Europe. Their first annual conference will be held at the Mayfield Inn, Edmonton, July 23-25, 1999. For more information contact SGGE, P.O. Box 72074, Calgary, Alberta, T2V 5H9

In a similar vein, the American Historical Society of Germans from Russia, founded in Bismarck, North Dakota in 1971 has a Victoria chapter. They can be contacted at 4085 Ebony Terrace, Victoria, BC V8N 3Z2

Who are the Mennonites?

Waterloo, Ont. - Mennonites are a group that sees itself as different. Of course, the next question becomes, How so? Do Mennonites have their own culture? Language? Religion? History? Do they look different? Act differently? Wear different clothes? The answer to virtually every question is "Well, yes and no."

Thus begins the introductory survey of Mennonites included in the Mennonite Historical Society of Canada's new "Mennonites in Canada" computer web site.

Visitors to the site can explore sections on history, founding beliefs, culture, the church today and the world church - each with subsections for elaboration. Written for a high school audience, the site should interest all persons curious about Mennonites in Canada.

The second feature of the site is the **Canadian Mennonite Encyclopaedia Online**. It contains 1600 articles on Mennonite congregations, denominations, conferences, leaders and family names. In the coming year general theological and cultural articles will be added.

Herald Press (Scottsdale, Pa.) and the Institute of Mennonite Studies (Elkhart, Ind.) generously supported the project by granting permission to copy relevant articles from the print version of the Mennonite Encyclopaedia.

For further information contact Sam Steiner, Conrad Grebel College, Waterloo, Ontario N2L 3G6

David Giesbrecht represented the BC Mennonite Historical Society at the Canadian Mennonite Historical Society meeting in December 1998. David reports that Ted Regehr is writing a one volume Canadian Mennonite history. An October 1999 conference in "Revisiting 1874" to celebrate the 125th anniversary of Russian Mennonite presence in Canada is being planned.

30 Years Ago

Hugh Hostetler writing in the January 1969 issue of *Mennonite Life*: "The Mennonite relationship to the culture either will be self-consciously determined by Mennonites on Mennonite terms, or the culture will do it for Mennonites on the culture's terms. This I believe to be true for all churches now..... In every age, including our own, serious living...is more like running a gauntlet than celebrating a festival.

Stories of Faith

Walter Bergen is a skilled and gifted story teller. Bergen tells stories not for entertainment but to follow the instruction given in Psalm 78: *What we have heard and know, what our ancestors have told us we shall not conceal from their descendants, but will tell a generation still to come.*

Bergen enjoys telling stories to his children; he considers story telling part of our faith tradition. The living faith is based not on creeds but on testimony, on stories of faith. The stories tell how God dealt with us.

At the January Heritage Lecture Bergen told three stories. His account of "Big Grandma" describes her pain and suffering as she faced unending hardship and struggle in Communist Russia.

His second story concerned four Molotschna men coming to Canada in 1914 to seek a new home for Russian Mennonites. The Canadian government did not want more Mennonites coming to Canada because some prairie Mennonites refused to send their children to public schools. David Toews of Rosthern heard the plea of these four men and began negotiating with government officials to promote this immigration. This led to the founding of the Canadian Mennonite Board of Colonization.

Liberal leader William Lyon Mackenzie King gave assurances that if the Liberals won the federal election they would allow more Russian Mennonite migration to Canada. On July 21, 1922, David Toews signed a contract to bring the Mennonites to Canada from Russia. The first group of over 23,000 arrived in Rosthern on June 19, 1922.

The final payment for the travel debt for this migration was made in November 1946. A celebration to commemorate the clearing of the debt was held in Saskatoon on December 1, 1946. Bergen said we are blessed to have leaders like David Toews and B.B. Janz who

with great personal sacrifice worked tirelessly to make this immigration possible.

Bergen's last story told of the orphaned Nikolai Dueckman who was raised in a Mennonite family, married a Mennonite girl and was sentenced to 25 years imprisonment under Stalin's regime. His wife's property was confiscated and she travelled to Omsk where her husband was imprisoned. To survive at Omsk she washed prison guard's clothes. Nikolai was released from prison shortly after Stalin's death. Today he is a minister in Russia. Bergen first visit to Nikolai in spring 1994 included Bergen being grilled for five hours about his faith.

Bergen communicates faith and emotion in telling these stories: he brings to life profound truths of our Mennonite past. The evening was enriched by the German hymns sung by an octet from the Chilliwack Chamber Singers led by Peter Goertzen and a poem written by Walter Bergen and presented by Darla Faulkner.

Sons and Daughters

by Walter Bergen
This poem was read at the January heritage lecture by Darla Faulkner

Listen!
We are the sons and daughters
Of those mothers and fathers
Who left the land of rivers,
The river Volga,
The river Don and Dnieper,
Who left the land of rivers
For foreign lands

We are the sons and daughters
Of those who left the land of rivers
By way of famine and War

That land of sprite green fields,
And grain as soft and golden as a
child's hair,
That land
that drank the blood of innocents
Time,
And time
And time
Again.

The innocents,
Their otherworld souls calling
Our mothers and our fathers:
"Forsake this land of roaring,
rushing rivers!
Forsake this land of sprite green
fields!
Forsake this land of grain, gold as a
child's hair against the sun!
Forsake this land!
For the sake of our weeping souls!
For the sake of our weeping,
Our weeping,
Our Weeping,
Weeping!"

And ours are the memories,
In our bones,
From our birth.

Of those grandmothers
Whose breasts would not
Would not
Would not
No matter how hard they tried,
Suckle to life
The gaunt eyes of children
Born in the bitter rains of March
Ours are the memories
From our birth
In our bones

Of those wives whose husbands
Disappeared into the night
Never to sleep beside forever
Vanished.
Amidst the scuffle of Makhno

And the uncertainty of betrayal for
bread
and the typhus,
And then eternity...
The never to touch say good bye
foreverness
And the time for weeping
"Children look for bread!"

Ours are the memories
From our birth
In our bones,

Of those fathers
Who listened to mothers sleep
beside soldiers
Who then went out with horse and
saber
And left behind another mouth,
Another fair-haired
half
sister

Ours are the memories
Of grim faced men,
And shawled,
Gaunt eyed women,
Grief pinched faces all,
Who left their home, and heartache
For another land,
Of rushing rivers, sprite green
fields,
And grain as gold against the sun,
as a girl's hair

All these are ours
As our mothers and fathers
Weep when they sing,
"Now Thank We All our God"
All these memories are ours
From our birth,
In our bones
We who dream to forget,

All these are ours,
As we turn our faces from
Grandmothers who weep when they
sing,
"Praise God from Whom all
Blessings Flow"

And wrestle with memory
Wrestle with God,
Wrestle with children.
We who do not care to know.

Walter Bergen
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1998

A Saint in Rubber Boots

by Walter Bergen
This story appeared in *The
Marketplace*, September/October
1998 and is reprinted here with
permission of the author and the
magazine.

In January 1996 I began work for
Mennonite Central Committee BC
as director of development. As part
of my orientation to the job I set out
to read as much as I could about the
beginnings of MCC. It was
fascinating. I read John B. Toew's
Lost Fatherland, biographies of
Orie O. Miller, P.C. Hiebert and
B.B. Janz, and finally *Mennonite
Exodus* by Frank H. Epp. I wanted
to know what inspired these
Mennonite leaders to work in new
ways, to solve insurmountable
problems, to face challenges that
could have crushed them. I wanted
to feel afresh the timbre of their
faith, and energize my own.

The story of David B. Toews and
the *Reiseschuld* (transportation
debt) was particularly inspiring.

In 1919 letters began to arrive from
Russia. The letters described the
unspeakable horrors of civil war
and famine. Many were moved to
compassion, but individual acts of
mercy could not begin to address
the scope of suffering and need in
Russia. A new structure was
needed.

The Canadian Mennonite Board of
Colonization was formed in 1921.
Colonel Dennis, representing the
Canadian Pacific Railway (CPR),
was prepared to advance this
Mennonite agency credit so that
those wishing to get out of Russia
and Ukraine could leave as quickly
as possible. Many took advantage
of the opportunity, and by the
summer of 1924 the board of
colonization was \$80,000 in debt to
the railway.

Time to Pay

The CPR's generosity wasn't
endless. The company finally
demanded a payment of not less
than \$100,000 on this mounting
debt before any more funds could
be advanced for those wishing to
leave Ukraine. Mennonite leaders
in Canada were heartsick,
wondering how the debt would ever
be paid. Mennonite leaders in
Ukraine and Russia struggled to
accommodate the flood of people
wishing to leave. The CPR
demanded payment, and the
looming deadline brought the
emigration to a crisis point.

David Toews travelled the length
and breadth of Canada and the US
seeking funds. He begged,
borrowed and plead for money. But
when all the collections were
tabulated, the board had raised only
\$75,000. Discouraged, Toews
travelled to Kitchener--Waterloo,
Ontario, still desperately seeking
relief for the crisis.

A. R. Kaufman, a German
businessman who had a rubber
goods factory, had already
contributed generously to the cause
of Mennonite emigration.

He had lent the board \$25,000 saying, "Do with it what you like, I don't expect it all back." Then he had given those Russian emigrants coming to the Kitchener-Waterloo area rubber boots, a gift worth \$3,000 in total. Some were employed in his factory.

With the deadline looming and the crisis threatening to close the open door to emigration, Toews went to Kaufman again and asked him to make up the difference. The board still needed \$25,000. Kaufman, an experienced and successful businessman, considered Toews's desperate pleas.

Going against instinct
Kaufman then wrote to Colonel Dennis, CPR representative in Ottawa: "My business instinct tells me that I should not advance more money but I am willing to advance an additional \$25,000 if you will allow Kaufman Rubber Company to defer payment till October 1 or November 1. This payment would, of course, be made on the understanding that you have received sufficient credit to bring over 2,500 Russians this fall. As above stated, I think it would be good business for me to refuse this advance, but if \$25,000 advance is going to be the difference between getting these Russians to Canada and allowing them to freeze or starve in Russia, I think I will run the risk of using the company's financial reserve to this extent."

A.R. Kaufman wrote out a check for \$25,000. He placed his business at risk so that Toews could meet the obligations the board had to the CPR. In 1925-6 an additional 9,712 Russian Mennonite emigrants came to Canada, nearly half of all those that

came. They were Mennonites of Brethren, Kirchliche, Krimmer, Kleine Gemeinde and Alliance background. These various Mennonite confessions came to Canada because of the generosity and compassion of this manufacturer of rubber boots.

Who would have thought that so many members of today's General Conference and Mennonite Brethren churches in Canada owe their existence to this little known saint, disguised as a German businessman?

The Girls Home of Vancouver: Maedchenheim

by Helga Neudorf

There was a buzz of excitement and the joy of reunion in Garden Park Tower in the evening of March 6, 1999. Clusters of women were looking at picture displays and others were visiting with old friends. The occasion, sponsored by the Mennonite Historical Society of BC, recognized the importance of Vancouver's "Maedchenheim" in for the Mennonite community and for the many Maedchen (girls) for whom it was their home away from home. A majority of the women in the audience of over 200 (and women substantially outnumbered the men) were the former "Maedchen".

Ruth Derksen-Siemens' presentation was interspersed with personal accounts by several former "Maedchen" at the Maedchenheim and the value of having such a home "We needed each other then and the Maedchenheim was our oasis in the desert."

In her research Ruth Derksen - Siemens asked why so many Mennonite girls left their homes, families and rural communities in the late 1920's and 1930's and travelled alone to distant cities. The motivation for this exodus to the city was the desperate financial need of their families who had recently arrived from Russia, the lack of jobs for men, and the necessity to repay the "Reiseschuld." Another factor was the job opportunities available for girls as domestic servants in upper-class urban homes where Mennonite girls were preferred. The salary these young girls made helped their families at home survive. Ruth Derksen-Siemens quoted Kay Rempel Braun; "I got \$20 a month and sent \$15 home to Sask."

In the late 1920's, before the establishment of the first Maedchenheim, girls arriving from rural areas frequently slept in the train station until they found work. The train station was where the girls would go on their days off to meet other Mennonite girls. Concerned for their welfare Mr. and Mrs. Rabsch took in some of these girls.

Though there is no record of when the first home was started, the 1931 MB conference records note that the Maedchenheim is "necessary and a great blessing for our girls away from home." While the conference contributed to the upkeep of the home, most of the expenses were paid for by the Maedchen. As demand increased a larger home was purchased.

Most of the Maedchen were employed as live-in domestics and the Maedchenheim was where they met on their day off (actually a half day off).

The girls brought their own lunches; coffee and tea were provided. Often they had Bible studies and visits from various ministers. It was a place to share cares and experiences as they adjusted to a different lifestyle; a place to come if they were sick; and a place to stay until a position was found for them. They met friends and made new friends. Though not luxurious, the Maedchenheim was a haven.

The Maedchenheim served as a home and as an employment agency, matching prospective employers with the Maedchen. At times there were so many requests for domestic help that a second person was required to look after the phone calls. In 1934, fifty-three Maedchen were registered and at its peak in 1956, three hundred and fifty Mennonite Maedchen were matched with 1700 employers.

In addition to the employment service the matron did the laundry and hung it out to dry. Coal for the coal furnace had to be brought in from the garage with a wheelbarrow. Betty Esau recalled using 12 tons of coal one winter. When new girls arrived they were housed and fed until they could be placed. The matron also accompanied them to their new place of employment. Mrs. Irene Matties Van Bergen mentioned that the matron, Mrs. Berg, took her to her job and emphasized that she should take note of her route, because she would only take her once.

In 1935, a General Conference Maedchenheim was established in Kerrisdale under the direction of Rev. J. Janzen and his wife. The GC home became a haven for many of the GC girls coming to the city, including post WW2 immigrant girls. Mr. Reimer directed a girls choir. Helen Wiens Frantz related coming to Canada in 1949, picking berries and working in the cannery. In February 1950 she came to Vancouver and found refuge and shelter in the Maedchenheim where she had friends and where a job was found. In 1950 her pay was \$40 with room and board.

The GC home closed in 1960 and the MB home in 1961. Little is recorded about why the homes were closed. Perhaps the need was no longer as acute. For some, however, the closure left a void.

In conclusion Ruth Derksen-Siemens said the Maedchenheims in Vancouver performed a central role in:

- opening the frontiers of the "evil" city and the establishing of the urban ministry of the Mennonite church,
- founding churches in the city
- the movement of Mennonite families from rural to urban living,
- the overall settlement patterns of the Lower Mainland of British Columbia.

Dr. John B. Toews thanked Ruth for her work and thanked the women who had been part of the Maedchenheim; they were key to the immigrant survival in this country. He commended them for their faithful work and witness and asked them to forgive us for having taken them for granted.

The evening ended with coffee, zwiabach, and platz and more visiting. Thank you to all of you who donated buns, jam and platz. Your generosity assisted in making the evening a great success!

Yarrow MB church 70th anniversary

1999 marks 70 years of God's faithfulness as the Yarrow MB church celebrates its 70th anniversary (1929 - 1999). The first celebration on February 7, 1999 featured guest speaker Rev. David Nightingale on the theme of revival. Rev. Nightingale has done extensive research on how God has moved in this church through the decades. The service of worship and thanksgiving was enhanced by various musical presentations. Two remaining charter members - George Hooge and Mary Esau Reimer were honoured and presented with flowers. The celebration concluded with a noon meal.

The Yarrow church is planning a further celebration on June 19-20, 1999 on theme of renewal. Festivities will begin Saturday, June 19 at 7:00 p.m. "A Musical Visit Through Time" will feature string ensembles, organ presentations, the Chamber Singers of the Pacific Children's Choir, and a mass choir. Dr. Walter Unger will be the speaker at Sunday's 10:00 a.m. service followed by a luncheon. The celebration will continue in the afternoon. Everyone is invited to join in this joyous and memorable celebration.

Central Heights MB Church 50th anniversary

Central Heights MB church in Abbotsford will celebrate its 50th anniversary next year. The actual anniversary date is January 1, 2000 and a service highlighting special events is planned for January 2, 2000. A larger celebration is planned for May 20 -21, 2000. Pastor Henry Wiebe is chairing the anniversary committee working on special events in the history of this church.

BC MB Conference - 70 years

1999 marks the 70th anniversary of the B.C. Conference of Mennonite Brethren. The annual convention of the BC MB Conference will be held at the Yarrow MB Church on April 30 - May 1, 1999.

Alternative Service for Peace in Canada during W.W. II, 1941 - 1946

A.J. Klassen, editor, MCC/BC Seniors for Peace, 1998.
by Peter T. Chattaway
(Reprinted with permission from BC Christian News, March 1999, Vol 19, #3)

It has been said that World War II was the last "good" war. But for some Christians, warfare of any sort -- even when it was fought against the Nazis -- was never justified.

But what were Christian pacifists to do if they could not fight? In 1941, the Canadian government established Alternative Service Work camps in four provinces, from Alberta to Ontario. Workers

gathered firewood, harvested ice, built roads, and performed other tasks.

In 1942, 1,000 workers were sent to British Columbia to replant the Sayward Forest, which had been ravaged by fire a few years before. By 1944, the number of workers in this province had increased to over 4,000; some were not discharged until August 1946, a year after the war ended.

The Mennonite Central Committee's Seniors for Peace has commemorated these men -- and, to some degree, the women who entered the work force in their place but were denied the same opportunity to prove their own convictions -- with "*Alternative Service for Peace*", a new book that collects the stories of more than 80 of these conscientious objectors. Following are excerpts from two such stories:

George Groening, Lowe Farm, MB

In June 1942, most of our camp was transferred to B.C. for forestry service. B.C. seemed very far away and there was only a gravel road through the Canadian Rockies. I remember gazing in wonderment at the splendor and beauty of the mountains, the forest, lovely flowing streams and torrential rivers. To me this was an experience of a lifetime. Some of the men, however, could not see any beauty here; they were overwhelmed with leaving home for the duration of the war, not knowing how long it would be.

We ended up at Mount Seymour, near Deep Cove. My identification tag was 8476. Our camp, known as

Green Timbers Camp 5, had about 30 men from Kitchener, Ontario and another 30 from southern Manitoba. They were mostly Bergthaler, Sommerfelder and some Old Colony, with the balance of Baptist, Pentecostal, Plymouth Brethren and a few that the Army rejected due to lack of proper papers. It was my first experience with the so-called Old Mennonites of Ontario and I developed very close friendships with them.

In Manitoba, the churches tried hard to minister to the men in the Clear Lake camps. However, it became much more difficult when the men were transferred to B.C. During my year at Mt. Seymour, we received ministerial visits from Ontario, Manitoba and Saskatchewan, but none from the B.C. churches. Today I can understand this much better, since the B.C. churches were trying to get established and minister to their own scattered people...

Mt. Seymour camp was different from others in many respects. Most of the men never really learned to understand each other because the Ontario Old Mennonites spoke their Swiss-Dietsch and the Manitoba men spoke their Low German. I quickly learned to understand Swiss-Dietsch, but speaking it was another matter.

Fortunately, our camp had strong spiritual leadership within its ranks. They conducted morning devotions, Sunday services and even mid-week services. We had some very good singers who formed a male octet which occasionally even served in some Vancouver churches...

At Mt. Seymour we cleared the right-of-way for the present day ski lift, cutting the trees and clearing the very large stumps. Sometimes we cut snags. In spring we planted trees at Campbell River - 25,000 per man, which meant that our camp alone planted 1,750,000 trees. Today they are about 100 ft. tall and average two feet in diameter. Many other camps engaged in similar work in that area. During the summer, we fought fires...

Peter A. Unger, Chilliwack, BC

Early in August, 1942 we received our permanent call. We were ordered to report to Green Timbers (GT) manning depot, the tree nursery for the B.C. Forest Service located near the Pattullo Bridge in New Westminster. We spent several days there, getting initiated into BCFS jargon. Then we were sent to various forestry camps, mostly on Vancouver Island...

During the summer months of 1943, our Q7 unit was transferred to the Chilliwack-Vedder Crossing area. This camp was designated GT3 and was located about 7 miles upstream from Vedder Crossing along the Chilliwack River. Our main assignment was to cut cordwood for the city of Vancouver. During those years, many people still used wood stoves and furnaces and experienced a fuel shortage.

At one point during the fire season, I was sent out with a firefighting crew into the Boston Bar area of the Fraser Canyon.

We spent half a day mopping up a fire along the canyon highway, now the Number 1 highway. Then we were ordered across the Fraser River, miles into the mountain range to check out a fire there, which turned out to be of no consequence. At that time, we had to cross the river by cable ferry, early in the morning while the cable was still taut enough to carry the forestry truck. During this assignment we simply bedded down for the nights wherever we found a level spot.

The forest ranger who accompanied us on this expedition asked me to ride with him in the truck. During our conversation, he tried to interest me in communism. When I told him that I had been born in Russia and that I had a few recollections regarding communism myself, all he could say was, "Holy Caesar" We talked of other things after that...

For several decades, the matter of Christian non-resistance has become one of little concern. Some may even regard it as a detriment to evangelism. We may even feel inferior to other evangelicals. It seems that some Mennonite churches have even "scrapped" it.

I have a grave concern that instead of having church bodies speak for young people confronted by the call to arms, everyone will have to take a personal stand. And yet I believe that we of the Anabaptist-Mennonite Christian persuasion must teach love and non-resistance, not as a means to salvation, which is by grace alone,

but as evidence of our salvation. (Ephesians 2:10) *God help us to be faithful. To him be all glory in Christ Jesus.*

(Note: copies of this book are available for purchase from the Historical Society)

ANNUAL GENERAL MEETING

THE AGM OF THE MENNONITE HISTORICAL SOCIETY WILL TAKE PLACE IN CONJUNCTION WITH THE MAY 1, 1999 HERITAGE LECTURE AT 7:00 PM. PLEASE PLAN TO ATTEND

Bits & Pieces

* Our tribute to G.I. Peters in our January newsletter should have stated that he attended CMBC by himself leaving his family at home. He also graduated from the American Bible School, Chicago, Ill. by correspondence with a Bachelor of Theology. Our apologies for the errors.

* We have received requests for the following materials. Would anyone have copies that they would be willing to part with?

- Neu-Samara am Tok (in German)
- Fire over Sagradovka (German or English)
- 1946-47 Evergreen, MEI Yearbook
