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Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. — 2 Tim. 2:15.

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ZUM GELEIT.

Wenn diese Nummer in die Hände der Leser kommen wird, wird das liebe Weihnachtsfest wieder vor der Tür stehen. Auf's neue werden wir es in Liedern und in Predigten hören: "Ehre sei Gott in der Höhe, Frieden auf Erden und den Menschen ein Wohlgefallen." Ja Frieden ist es in den Herzen derer, die den Friedefürsten haben einziehen lassen. Die haben nun **Frieden mit Gott** durch den Glauben, der **Friede Gottes** bewahrt ihre Herzen und Sinne und mit ihren Mitmenschen leben sie in Frieden. Daß dieser Friede in uns vermehrt werde, ist unser aller Wunsch und Gebet.

In der Welt sieht es um diese Zeit leider nicht nach Frieden aus. Bange Ungewißheit zeichnet alles Tun des modernen Menschen und sein Herz hat keinen Frieden.

Mit Spannung hat wohl die ganze Welt auf den Wahltag in den Vereinigten Staaten gewartet. Nun ist er Geschichte geworden und das Ergebnis ist, **General Eisenhower ist Präsident** des Landes geworden. Am 20. Januar tritt er sein Amt an und mit ihm kommt die Partei der Republikaner an die Macht. Was wird dieser Wechsel in der Regierung unseres großen Nachbarstaates mit sich bringen? Der General will ehe er sein Amt antritt erst nach Korea reisen, um persönlich die Lage an der Front in Ansicht zu nehmen. Er hat seinen Wählern versprochen, alles zu tun was in seinen Kräften liegt, um den unseligen Krieg in Korea zu einem baldigen Ende zu führen. Wie wird er das machen? Wird er die Armee Chiang Kai-Sheks loslassen, damit die in den Kampf gegen die Chinesen eintrete? Wird er die Atombombe anwenden? Oder wird er der Luftflotte das Zeichen geben, Militärlager in der Manschurei anzugreifen? Die Zeit wird's lehren. Eines aber scheint klar zu sein, ein baldiges Ende jenes ermüdenden Krieges ist wohl noch nicht in Aussicht.

Überall regen sich die **Farbigen gegen die Weißen**. Die Aufstände in der jüngsten Zeit in der britischen Kolonie Kenia, sodann in diesen Tagen in der Süd-Afrikanischen Republik zeugen davon. Persien, Indien, Pakistan, Indo-China, Malaya, Indonesien, China und die Philippinen, sie alle recken sich und strecken sich aus nach der lange und heiß ersehnten Freiheit vom weißen Mann.

(Fortsetzung auf Seite 3, Umschlag)

EXPOSITIONAL

Das Geheimnis der Gottseligkeit. (1. Tim. 3, 16.)

Wie tief muß Timotheus in das Verständnis des Evangeliums Pauli eingedrungen gewesen sein, wenn er das Wort: "Kündlich groß ist das Geheimnis der Gottseligkeit" ohne besondere Erklärung verstanden hat. Heute stehen die Theologen an diesem Wort und suchen den wahren Sinn dieses Satzes und können nicht recht einig in der Erklärung werden. Sicher hat Paulus dieses Wort geschrieben, damit die junge Gemeinde es verstehen sollte. Was hindert uns an der richtigen Auslegung dieses Wortes? Ist es die Unkenntnis der griechischen Sprache? Ist es die Unkenntnis der paulinischen Theologie? — Es nahen die Weihnachtstage und wir kommen wieder an dieses Wort. Ich kann nicht solche Erklärung geben, die jeden Leser zum vollen Licht führt. Und doch möchte ich anregen, über diesen Vers ernst an Hand der Bibel nachzudenken. —

Nachdem Paulus den Wandel im Hause Gottes beleuchtet hat, taucht er mit dem Timotheus in die Tiefe der Christuserkenntnis.

In Vers 9 spricht Paulus von dem Geheimnis des Glaubens, worunter wir die Wahrheit des Evangeliums verstehen. Das Geheimnis in Vers 16 ist kein anderes Geheimnis. Deshalb haben einige Theologen auch übersetzt: "Geheimnis des Glaubens." Andere übersetzen anstatt Gottseligkeit — "Frömmigkeit". Die neue englische Übersetzung erweitert das Wort und übersetzt: "Geheimnis der Religion".

Nehmen wir diese Übersetzungen zusammen, so kommen wir zu dem Schluß, daß wir es hier mit der Frömmigkeit zu tun haben, die nicht aus der eigenen Anstrengung der Menschen kommt, sondern die aus dem Glauben an Jesum Christum geboren wird, die im Glaubensgehorsam besteht, der in Christo Jesu in dieser Welt offenbar geworden ist. Betrachten wir dieses Geheimnis der Gottseligkeit im Zusammenhange mit den folgenden Sätzen, so merken wir, daß

wir es mit der Person Jesu Christi zu tun haben. Es ist der, der als das Geheimnis der Gottseligkeit in dem Antichristen — dem Geheimnis der Bosheit — seinen Gegensatz hat. — Luther sagt: "Kündlich groß ist das Geheimnis der Gottseligkeit". Prof. D. G. Wohlenberg übersetzt: "Wir bekennen: Wie groß ist das Geheimnis der Gottseligkeit". Das Geheimnis dieser Gottseligkeit ist Christus. Er war als das Wort bei Gott und trat in die Erscheinung und wurde Fleisch. Für das Leben Christi gibt es nur eine Lösung, d.i. seine ewige Gottessohnschaft.

Wenn die Gemeinde nach v. 15 das Zeugnis von der Wahrheit des Evangeliums festhält, so bleibt sie unerschütterlich fest bei dem Bekenntnis von Christo als dem Geheimnis der Gottseligkeit.

Christus war von Ewigkeit her das Geheimnis des Vaters und zwar Christus mit der Gemeinde. Christus ist auch das Geheimnis der Gemeinde, denn ohne ihn ist weder die Entstehung, noch das Wachstum und das Bleiben der Gemeinde zu erklären, so auch nicht die Frömmigkeit der Gemeinde. Diese Frömmigkeit ist nicht von der menschlichen Vernunft aus und mit den weltlichen ethischen Begriffen zu erklären, sondern nur vom Leben und der Kraft Christi aus, denn die Gemeinde wandelt, wie Christus gewandelt hat.

Dieses Geheimnis der Gottseligkeit (Frömmigkeit, des Glaubens) ist kündlich (bekannt, offenbar) groß. Timotheus soll sich nicht mit den Geheimnissen (Mysterien) der Sonderlehrer abgeben, sondern er soll bei dem anerkannten offenbaren Geheimnis der Gottseligkeit bleiben. Er soll nicht eine Frömmigkeit suchen, die sich mit unnützen Lebensfragen beschäftigt, (V.23) oder sogar dämonisch beeinflußt ist (4, 1-9), sondern bei der Frömmigkeit Jesu Christi, wobei er Jesum Christum im Gedächtnisse behält (2, 8) und weiter im Kontakt mit dem Apostel Paulus bleiben.

(8, 10 u. 14). Er soll nicht neue Offenbarungen über das Heiligungsleben suchen, sondern die Wahrheit aus dem bereits bekannten Geheimnis der Gottseligkeit festhalten.

Die folgenden 6 Sätze zeigen klar, daß Paulus unter dem Geheimnis der Gottseligkeit "Jesum Christum" versteht. "Gott geoffenbart im Fleisch". — Dieser Satz spricht von der Menschwerdung des Sohnes Gottes.

Diese Menschwerdung war für die Menschen ein Geheimnis, das uns nur durch die Offenbarung durch den Heiligen Geist offenbar geworden ist. Prof. Euken konnte es nicht begreifen, daß der große Gott sich in einem Menschen ganz offenbaren konnte. Nach Phil. 2 äußerte sich der Sohn Gottes wohl seiner göttlichen Gestalt, aber er offenbarte die volle Liebe Gottes. In dieser Liebe hat Gott sich bei der Menschwerdung Christi nicht beschränkt. "Gott war in Christo und versöhnte die Welt mit ihm selber". (2. Kor. 5, 19). Darin preiset Gott seine Liebe gegen uns, daß Christus für uns gestorben ist, da wir noch Sünder waren." Röm. 5, 8. Gottes unsichtbares Wesen, das ist, seine ewige Kraft und Gottheit nehmen wir wahr an der Schöpfung der Welt. Gottes Zorn über alle Ungerechtigkeit ist in der Weltgeschichte offenbar geworden. Römer 1, 18.

Gottes absolute Heiligkeit und Liebe ist voll und ganz in Christi Tod offenbar geworden, da dieser sich in vollkommener Weise seiner göttlichen Gestalt äußerte, da er voll und ganz auf seine Allmacht verzichtete. Die erste Kundgebung seiner Selbstoffenbarung war die Menschwerdung des Sohnes Gottes. Er nahm Fleisch und Blut an sich! (Hebr. 2, 14). Christus ist ins Fleisch gekommen. Genauer: "im Fleische gekommen" (1. Joh. 4, 3). Er kam in der Gestalt des sündlichen Fleisches. (Röm. 8, 3). In dieser Gestalt des sündlichen Fleisches offenbarte sich Gott in seiner Heiligkeit, Wahrheit, Gerechtigkeit und Liebe. So ist das Wesen Gottes in Christo offenbar geworden. Deshalb sagte Christus: "Wer mich sieht, der siehet den Vater". — "Ich und der Vater sind eins". — Deshalb konnte der Herr Jesus auch sagen: "Niemand kommt zum Vater, denn durch mich." In allem Reden und Tun des Herrn Jesu Christi offen-

barte sich Gott bis zu der Stunde, da Jesus am Kreuze hing und die Welt mit sich versöhnte und ihr die Sünden nicht zurechnete. Als der Herr Jesus zum Kreuze ging, sagte er in seinem Gebet zum Vater: "Ich habe ihnen geoffenbart deinen Namen". Das geschah nicht nur in seinen Worten, sondern auch in seinen Werken, die der Vater, der in ihm war, tat. Die Welt erkannte Gott nicht in Christo und ging blind an dieser Offenbarung vorbei. Man rief vor der Kreuzigung: "Hinweg mit diesen!" Man hatte für ihn keinen Namen und verwarf ihn als einen Verbrecher.

Es mußte die Rechtfertigung Jesu kommen. Paulus sah sie und schrieb: "Rechtfertigt im Geist." Thimmi übersetzt: "Als der Gerechte erwiesen im Geist". In Römer 1, 4 heißt es: "Und kräftig erwiesen als ein Sohn Gottes nach dem Geist, der da heiligt, seit der Zeit, da er auferstanden ist von den Toten, Jesus Christus unser Herr". — Sagte der Hauptmann unter dem Kreuze angesichts der Wunder: "Wahrlich, dieser ist Gottes Sohn gewesen." (Matth. 27, 14), so erkannte Paulus in den auferstandenen Jesus seinen Herrn und schrieb: "Er ist Gott über alles, welcher gelobt sei in Ewigkeit."

Die Rechtfertigung Jesu als auferstandener Sohn Gottes geschah in erster Linie vor den Aposteln durch mehrfache Erscheinung. Luther übersetzt: "Erschienen den Engeln". Albrecht übersetzt: "den Boten". Die Engel waren bei der Auferstehung Jesu als seine Diener gegenwärtig; sie haben den auferstandenen Herrn gesehen. Nach dem Zusammenhang der Sätze haben wir es hier mit der Offenbarung Jesu auf Erden zu tun. Des Auferstandenen erstes Werk war, die Jünger zum festen Glauben an seine Auferstehung zu bringen. Durch diese wurden sie von dem Gefühl der Enttäuschung befreit, das die Emmausjünger bekundeten, als sie sagten: "Wir aber dachten, er würde Israel erlösen." Deshalb können wir hier unter "den Engeln" die Apostel verstehen, die Zeugen seiner Auferstehung sein sollten.

Der nächste Satz: "Gepredigt den Heiden" bestätigt die obige Auslegung. Die Apostel gingen über die Grenzen Israels hinaus und predigten Jesum Christum, den Gekreuzigten und Auferstandenen

den Heiden in Befolgung des Befehles des Herrn: "Gehet hin in alle Welt und predigt das Evangelium aller Kreatur".

Wie die Christen durch die Auferstehung Jesu Christi zur lebendigen Hoffnung wiedergeboren waren, so sollten auch die Nationen, die ohne Gott und ohne Hoffnung in der Welt lebten und keine Hoffnung hatten und ohne Hoffnung starben, Anteil an der lebendigen Hoffnung erhalten. Unter den Heiden waren zahlreiche Zauberer zerstreut, die ihre Geheimnisse (Mysterien) anpriesen. Die Apostel traten diesen Geheimnissen mit dem Geheimnis der Gottseligkeit entgegen, das am Ende der Tage auch das Geheimnis der Bosheit — den Antchristen — überwinden wird. Dieses Geheimnis der Gottseligkeit hat sich an vielen Herzen als die belebende Kraft offenbart und Menschen zum Glauben gebracht. Man hat nicht nur an Jesum geglaubt, sondern man hat ihn, Jesum Christum, geglaubt. Man glaubte dem Herrn Jesum so, daß man jeglichen Aberglauben wegwarf und mit den heidnischen Mysterien brach. Man lese nur Apg. 19, wo berichtet wird, daß man alle Zauberbücher verbrannte. Man hatte fortan als das einzige Geheimnis Jesum Christum das Geheimnis der Gottseligkeit. Während die Welt die Geheimnisse der Natur und die Geheimnisse der Geisterwelt für teures Geld zu erforschen sucht, wird ihr durch die Boten Gottes Christus als das Geheimnis der Gottseligkeit umsonst angeboten.

Der letzte Satz in diesem Lobgesang lautet: "Aufgenommen in die Herrlichkeit". Jakobus nennt Jesum den Herrn der Herrlichkeit (Jak. 2, 1). Johannes sah Jesum in der Herrlichkeit, ebenso Stephanus. Diese Herrlichkeit sollen alle Heiligen sehen. Diese Herrlichkeit hat der Herr allen Heiligen geschenkt, damit sie eins seien, wie der Vater und der Sohn. Der Apostel Paulus deutet hier die Himmelfahrt Jesu an. Der Herr stieg bei der Himmelfahrt in die Wohnung des Vaters, von wo aus er der Gemeinde den Heiligen Geist sandte. Der Apostel Paulus sagt in Eph. 2, daß wir mit ihm in das himmlische Wesen versetzt worden sind. So ist unser Blick jetzt auf den erhöhten Herrn gerichtet.

Dieser in den 6 Sätzen gepriesene Herr ist das Geheimnis der Gottseligkeit

(Frömmigkeit), die der Gemeinde durch den Heiligen Geist geschenkt worden ist und die in der Frucht des Geistes besteht: Liebe, Freude, Friede, Geduld, Freundlichkeit, Güte, Glaube, Sanftmut, Keuschheit. Wer die Frömmigkeit der Gemeinde Jesu Christi verstehen will, zu der die Apostel die Gemeinde erzogen, der muß Jesum Christum als das Geheimnis der Gottseligkeit kennen. Christus selber ist der Schlüssel zum Verständnis der Gemeinde und ihrem Tun und Lassen. Es darf kein Unterschied zwischen dem Wandel der Gemeinde und dem Wandel Christi sein. Möchte in den Weihnachtstagen das kündlich große Geheimnis der Gottseligkeit unsern Geist füllen: 1. Im Schauen des geoffenbarten Gottes im Fleisch, 2. Durch die Erkenntnis der Rechtfertigung Jesu in der Auferstehung — a) auf Grund seiner Erscheinung den Aposteln b) Mittels der Predigt, 3. In gläubiger Annahme der Predigt, 4. Im gläubigen Aufblick zu dem verherrlichten Christus.

Auf diese Weise gewinnen und genießen wir den ganzen Christus. (Phil. 3, 8: Auf daß ich Christum gewinne.)

A. H. Unruh.

A QUIET CHAMBER KEPT

Give heed, my heart, lift up thine eyes!
Who is it in yon manger lies?
Who is this Child so young and fair?
The blessed Christ-child lieth there.

For velvet soft and silken stuff,
Thou hast but hay and straw so rough,
Whereon Thou, King, so rich and great,
As 'twere Thy Heaven, art throned in state.

Ah, dearest Jesus, holy Child,
Make Thee a bed, soft, undefiled,
Within my heart, that it may be
A quiet chamber kept for Thee!

—Martin Luther, 1540

THEOLOGICAL

The Names of Christ

"The name of Jesus is so sweet,
I love its music to repeat;
It makes my joys full and complete,
The precious name of Jesus.
"Jesus", oh, how sweet the name!
"Jesus", ev'ry day the same,
"Jesus", let all saints proclaim
Its worthy praise forever."

(E. S. Lorenz).

Presently we shall consider the various names of our blessed Saviour, Jesus Christ and we trust that blessings will flow from this study.

1. **The importance of a name.** The name which an individual receives is of great importance. Thoughtful parents take time for a careful consideration and reconsideration of the name which they wish to give the child which is to be born. It is to be a name, which is not easily perverted; it is to be meaningful; it often expresses the desire or wish of the parents for the child (e.g. Gottlieb); it is to honour some relative or friend; it is to be a name which will cause the child to keep his parents in perpetual pleasant memory.

The naming of persons is so important that it is done prior to, right after or shortly after birth. Even a child that is born dead is named by a mother who manifests some measure of concern. Our first parents received names (Gen. 2:19; 3:20); and so have all the billions of individuals that have lived in the succeeding generations. Never have we heard of a man who had no name.

When we think of the names of Christ, we are interested in the people or individuals who named him, in the meaning of the names and in what they imply.

2. **Who gave Christ names?** God the Father called Jesus "My beloved Son" (Luke 9:35); the Angel of the Lord named Christ even before his conception.

He was to be called "Jesus" (Luke 1:31), "Son of the Highest" (1:32), "Son of God" (1:35), "Saviour which is Christ the Lord" (2:11); Jesus called himself "Son of Man" (12:8, 10, 40; 19:19), "Christ" (24:26, 46), "Cornerstone" (20:17), "Bridegroom" (5:34, 35), "Lord of the Sabbath" (6:5), "Master" (22:11); Joseph and Mary called him "Jesus" (2:21); Zacharias called him "Prophet of the Highest" (1:76); John the Baptist, quoting Isaiah called him "Son of Joseph"; the ten lepers called him "Jesus Master" (17:13); the accusers called him "King" (23:2); Pilate and the soldiers called him "King of the Jews" (23:2), 37, 38); the centurion called him "a Righteous Man" (23:47); the thief on the cross called him "this Man" (23:14); the evil spirits called him "Jesus of Nazareth" (4:34), "Holy of God" (4:34), "Christ, Son of God" (4:41); Satan called him "Son of God" (4:39); Herod and his wicked co-horts supposed him to be "John the Baptist, Elias or an old Prophet" (9: 8, 9, 19); the disciples of Emmaus thought he was the "only Stranger" (24:18); and the Pharisees and lawyers called him a "gluttonous man, a winebibber, a friend of publicans and sinners" (7:34).

3. **What do the names of Christ imply, and what is their meaning?** Names are symbols which have a special significance and purpose. They identify; characterize; indicate association, reputation or disrepute; they show occupation, position or authority; and they may convey an attitude. The name is not a person; it is merely the symbol by which we are able to recognize, identify or differentiate an individual from other people.

The name "Holy One of God" characterizes Christ as one who is holy and it associates him with God. The name "Son of Joseph" associates him with a man; the name "Jesus of Nazareth" associates him with a place; the title-name "Master" associates him with an occu-

pation; the name "King of the Jews" associates him with a nation and shows his high position. A positional name is a title. "Prophet" is a positional name and one which shows occupation. The name "Son of David" shows position and descent. The name "Son of God" shows position, association and essence. The name "Son of Man" shows position, descent and it also conveys character, because to become man was an act of deep humiliation on his part. "Lord" is a name which indicates authority.

False names may be given, when there is great enthusiasm for an individual or when sympathy and love for that person get somewhat out of control. In a moment of an emotional upheaval the damnable may be called a darling, and the one, whose heart is as bitter as gall may become a sweetheart.

Another reason for giving names which are false, is enmity. When Christ was called a "gluttonous man" and a winebibber", the foes gave way to their bitter attitude of hatred against him. They could not persuade people that Christ was a bad man on the basis of good sound reasoning and therefore they resorted to the weakness of giving him bad names.

Sometimes names are given sarcastically, that is, one individual may hate another person and he gives that person a good name, but in reality he means the opposite. The element of ridicule is involved in it. Pilate and his co-horts called Christ "King of the Jews", yet they would have detested nothing more than to see Christ as king of the Jewish nation.

A false name may be given ignorantly. Thus the disciples of Emmaus called Christ the "only Stranger". They were ignorant about things that had happened in the past days, not knowing that Christ had risen from the dead and for that reason they called him the "only Stranger".

Jesus called the scribes and Pharisees "hypocrites, blind guides" and "fools" (Mat. 23:15-17), not because his temper was uncontrolled, but because that is what they were. The giving of unjustified bad names is of the flesh or of Satan; whereas the giving of good names is of the Lord. Such an inference may

be drawn from the words of Christ to Peter, when he said, "...flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

Joseph and Mary named their child "Jesus" when he was circumcised, eight days after birth (Luke 2:21). They had agreed on that name, because of Gabriel's message, long before his circumcision, but when they brought him into the temple on the eighth day, his name was entered into the official records of the Jewish church and state. The name by which Christ was known at home and in his home-town was "Jesus", which means "Saviour" (Mat. 1:21). The Hebrew equivalent name is "Joshua" (Zech. 3:1).

The one that names the child is usually the closest or one of the closest associates of him who is born, and makes the first and strongest claim on the one that has arrived. Thus the parents usually, though not everywhere, name their child first. That was also the custom in Israel (Luke 2:21). Christ, however, was named first by God (Luke 1:31). That indicates, that his relationship to Christ was even closer and more intimate and his claim on the newly born child, stronger than that of Mary. The mother of Christ had borne Jesus but a short while; but he had been in the bosom of his Father from all eternity.

When the late King George VI. and Queen Elizabeth of England were to visit Canada and the United States in 1937, their coming was announced well in advance, but when Christ was to come to this earth, it was announced about 4000 years before he arrived. The announcement was made to our first parents (Gen. 3:15), so that it could be made known to all the succeeding generations. Many years before the condescension of Christ, his coming was predicted and his names were announced.

In the Gospel of Luke Jesus is spoken of as the "Son of God, Son of the Highest, Son of Man, Son of Joseph" and "Son of David". When he is called "Son of God", we must not think in terms of time, because if we do, it will bring us into a state of doctrinal confusion. The son is younger than the father and therefore, Christ could, if reasoned that way, not be eternal, and that is contrary to

Scripture, for Christ said: "Before Abraham was, I am" (John 8:58). The "I am" means that Christ always lived, that he lives and that he always shall live. When we thus think of the sonship of Christ toward God, we must not think of time, but of relationship. Jesus was and is the obedient Son of His Father; he is the joy and the crown of glory of his Father.

Christ is the "Son of the Highest", which is equal to saying that he is the Son of God. In the latter, it is a matter of Christ's deity, and in the former it is a question of his position. There is no one higher in rank and position than God; he is the Highest; he is Lord of all lords, and Jesus is his Son.

Jesus was and is the "Son of Man." This conveys his true humanity. Jesus was the "Son of Joseph" from the legal standpoint. Joseph took upon himself paternal responsibilities toward Jesus, even though Christ was not his son by blood — relationship. Jesus was called "Son of David" (Luke 18:38, 39), because he was of the royal line of David (Luke 3:31), and because the throne of David shall someday be given him (Luke 1:32). The name "Christ" means the "Anointed". When the names "Jesus" and "Christ" are used together, then the order, in which they occur shows where the chief emphasis is to be placed. The name "Lord" was a divine name according to Jewish belief. Mark's words seem to indicate that, when he said, "The Lord our God is one Lord" (Mark 12:29).

The enemies of Christ called him a "gluttonous man and a winebibber".

THE THIRD COMMANDMENT

The "name" of God is that by which He makes Himself known, the expression of His Godhead; hence to take that name "in vain" is to violate His essence.

The word for "vain" signifies what is false as well as vain, so that all false swearing or perjury which would make God a witness to a lie as well as all light or frivolous uses of His name or attributes in conversation, are here prohibited.

But what of blasphemy and profanity by which some interlard their speech, using such expressions as "God", "Lord", "Christ", "the Lord knows", "O heavens!" "My goodness!" and the like?

God "will not hold him guiltless" that does these things. Look at Psalm 139:20, and see who they are that take His name in vain, and then read Mal. 3:5.

The third commandment is of the same gravity as the two preceding, guarding the deity of God as those do His unity and spirituality.

—Christian Workers' Commentary, Gray.

They must have called him thus, because Jesus was at the wedding of Cana, where he supplied the guests with wine. Instead of beholding the miraculous and divine help which Christ rendered to the people, the enemies used that occasion for their own evil purpose of slandering Christ.

Jesus was accused of being a "Friend of publicans and sinners", because he entered into the house of Zachaeus and forgave sinners their trespasses. They looked upon such a thing as a disgrace for a religious teacher, but they did not realize that Christ bestowed his bountiful grace upon the one who was in urgent need of it.

Christ called himself "Stone rejected by the builders", because he knew, that he would be rejected by the builders of the Jewish nation. He knew that he would be thrown aside, but he was picked up again and he made the chief cornerstone at the top of the vast structure, thus being the head of it all.

Jesus called himself "Bridegroom" because he holds a self-sacrificing tender relationship of love toward the redeemed, to whom he will be united at the great marriage feast.

Having considered the various names of Christ, we wish every one God's richest blessings as he continues to meditate on them.

"That name I fondly love to hear,
It never fails my heart to cheer;
Its music dries the falling tear;
Exalt the name of Jesus."

G. D. Huebert.

PRACTICAL

Der Diakonendienst nach Apostelgeschichte 6, 1-7.

In Apostelgeschichte Kap. 6 haben wir den Bericht von der Einführung eines geordneten Dienstes in der Gemeinde, der sich durch die Jahrhunderte bewährt hat und ohne welchen wir uns den Gang der Gemeinde nicht mehr denken können. Wir nehmen Bezug auf den Diakonendienst. Da unsere Gemeinden noch immer im Zunehmen sind und die älteren Diener einer nach dem andern in die ewige Heimat gerufen werden, sehen wir uns immer wieder genötigt Umschau zu halten nach Männern, die für diesen Dienst zu bestellen sind. Eine Wahl solcher Diener erfordert, daß wir uns mit der Natur, dem Zweck und auch der Verantwortlichkeit des Dienstes vertraut machen. Die notwendige Information dazu liegt im oben angegebenen Worte vor. Beachten wir

I. Die Natur des Dienstes.

H. Zeller schreibt, "Solche Diakonen, d.h. freiwillig sich zum Dienste der Brüder sich erbietende und von der Gemeinde frei gewählte Diener für die äußeren Bedürfnisse der Gemeinde würden zur täglichen Handreichung des Lebensunterhaltes an die Armen (Witwen u.s.w.) erstmals von den Aposteln verordnet." Nach V. 1 ist es vornehmlich ein Dienst der Handreichung; nach V. 2 ein zu Tischendiensten. Wiewohl man den Diakonen im Laufe der Geschichte viele andere Arbeiten zugeordnet hat, wie z.B. der Dienst beim Abendmahl, das Sammeln von Misionsgeldern, die Hausbesuche, usw., so scheint die Handreichung oder die Almosenpflege doch die Hauptaufgabe gewesen zu sein. Dieses schließt nicht aus, daß solche Brüder, die die Gabe des Lehrens haben, nicht auch können zum Lehrdienst und zur Evangelisation herangezogen werden, wie ein Stephanus und ein Philippus.

A. Der Dienst der Handreichung ist ein wesentlicher Dienst und darf nicht unterschätzt werden. Er gehört zum Christentum. Es werden immer Arme

und Witwen in der Gemeinde sein. Wo kleinere Gemeinden keine Armen haben, da bleibt ihnen noch immer der Weg offen ihre Gaben in die Kassen anderer Gemeinden fließen zu lassen, wo sie gute Verwendung finden werden. Es sind in besonderer Weise drei Klassen von Menschen für welche Gott uns in dieser Beziehung verantwortlich hält, nämlich die Armen, Witwen und Waisen. Die Armen sind solche, die sich aus gewissen Gründen entweder zeitweilig oder dauernd nicht selber helfen können und dadurch Not leiden. Die Witwen und Waisen sind solche die ihrer Versorger beraubt worden sind. Werden wir diesen wichtigen Dienst an Bedürftigen vernachlässigen, dann laden wir uns eine Schuld auf, die uns eines Tages schwer werden wird. Wir dürfen unsere Nachlässigkeit nicht rechtfertigen oder entschuldigen mit der Tatsache, daß die Regierung großenteils die Verantwortung übernommen hat und aus der allgemeinen Kasse hilft. Die Mithilfe der Regierung kommt unter gegenwärtigen Gesetzen nicht allen Bedürftigen zu gute. Es bleibt der Gemeinde noch die Gelegenheit das warme Herz zu zeigen und die Hand zu füllen.

B. Der Dienst erfordert persönlichen Kontakt und Sympathie.

Das Herz muß in der Handreichung mitsprechen. Das persönliche Element darf nicht fehlen. Gott bewahre uns vor einer mechanischen Mithilfe in der Gemeinde. Es würde die Arbeit sehr vereinfachen, wenn wir die Bedürftigen nur regelmäßig mit einem 'Check' durch die Post besuchen würden, so wie es von der Regierung aus gepflegt wird. In der Weise könnten die äußeren Bedürfnisse wohl befriedigt werden, aber es bliebe dabei doch eine Lücke. Solcher Mithilfe fehlt die Wärme des persönlichen Kontaktes und der Sympathie, die so sehr viel beiträgt die Last zu erleichtern. Es liegt mir der Gedanke nicht nahe, daß

unsere Diakone die spezielle Aufgabe haben die Hausbesuche zu machen und für die Seelsorge in der Gemeinde besonders verantwortlich zu sein. Ich kann mir aber den Dienst eines Diakonen ohne die Besuche nicht denken. Seine Arbeit führt ihn in die Heime, nicht nur zur Untersuchung der Lage, sondern auch um ihr Leid und ihre Klagen anzuhören, Verständnis entgegenzubringen und praktisch mitzuhelfen.

C. Der Dienst erfordert Trost und Rat.

Viele der Bedürftigen haben schwere Schicksalsschläge erlitten. Die darauf folgenden einsamen Stunden des Lebens haben dazu beigetragen den erlittenen Schmerz zu verlängern. Da liegt so oft die Notwendigkeit vor, daß der Diener, nebst der Gabe zum Unterhalt des Leibes, auch ein erquickendes Trostwort aus dem reichen Schatz der Bibel für das bekümmerte Herz bringt.

Zu diesem Trost muß sich auch der praktische Rat gesellen. Ein Beraten ohne die Materielle Gabe hilft dem Armen nicht genug. (Jak. 2, 16) Aber die Gaben ohne Unterweisung und Rat können gefährlich werden. Es ist einem Menschen nicht gut wenn er beständig aus der Armenkasse ernährt wird, wenn er sonst arbeitsfähig ist. Er verliert dabei sehr leicht seinen Selbstrespekt und auch die Initiative zur Selbsthilfe und kann der Gemeinde lästig werden. Es dient zur Erziehung und zur Aufrichtung wenn jemand durch Umstände und Verhältnisse von den Almosen anderer abhängig geworden ist, wieder zur Selbsthilfe verholfen werden kann. Da liegt nun eine große Aufgabe für die Diener, nämlich durch weisen Rat zur Selbsthilfe zu erziehen.

II. Der Zweck des Dienstes ist zweifach:

A. Das Murren in der Gemeinde zu stillen und zu verhüten. Das Murren ist eine im Unterton ausgedrückte Unzufriedenheit. Die Veranlassung dazu ist nicht immer dieselbe. In vielen Fällen ist es die äußere Not verbunden mit dem Gefühl, daß man übersehen wird. Dieses war in der ersten Gemeinde der Fall. Es erhob sich ein Murren unter den Griechen wider die Hebräer, darum daß ihre Witwen in der täglichen Handreichung übersehen wurden. Jedenfalls

war diese Klage zum Teil berechtigt, denn es geht hervor, daß der Jünger viele wurden und die Apostel nicht mehr Zeit hatten in der Sache der Hilfeleistung nach dem Gerechten zu schauen. Das kann leicht geschehen, wo die Leitung nicht in der Zeit für eine entsprechende Arbeitsverteilung Sorge trägt. Da bleibt manches ungetan und bereitet den Boden für die Unzufriedenheit und ungesunde Kritik.

Doch dürfen wir nicht vergessen, daß ein anderer Umstand in der Gemeinde vorhanden war. Da war der Unterschied zwischen Griechen und Hebräern, d.h. zwischen den Juden, welche von dem griechischen Denken beeinflusst waren und ihre Sprache angenommen hatten und den mehr konservativen Hebräern. Daß eine Spannung zwischen diesen Gruppen entstanden war, läßt sich leicht erklären. Unter solchen Umständen wird man sehr empfindlich. Da dient auch eine ungewollte, unabsichtliche Vernachlässigung als Veranlassung zur Unzufriedenheit. So gaben hier wohl die Klagen etlicher Witwen Veranlassung zum Murren der Griechen die selber nicht Not litten. Dieses führte zu einem verstärkten Parteisinn in der Gemeinde und zu einer Beschuldigung der Apostel.

Die Folgen des Murrens sind durchweg negativer Art. Die Unzufriedenheit, verbunden mit Neid, nagt an der Seele, raubt die Freude an der Gemeinschaft, stört die Einheit, schwächt die Liebe und hindert das gesunde Wachstum. Ein murrender Christ kann geistlich nicht gedeihen. Auch wird die Autorität und die Achtung der leitenden Brüder durch das ununterbrochene Murren geschwächt und ihre Arbeit sehr erschwert. Die Apostel merkten diese Unzufriedenheit als sie noch nur am Anfang der Entwicklung war und erstickten dieselbe durch eine entsprechende Organisation und Arbeitsverteilung. Wir haben hier einen guten Wink auch für unsere Zeit. Beachten wir denselben.

B. Die Prediger frei zu machen für den Dienst am Wort und das Gebet.

Zwei Hauptgedanken wollen wir uns merken:

1. Armenhilfe, oder sozialer Dienst, darf die Evangelisation nicht verdrängen. "Es taugt nicht, daß wir das Wort Gottes unterlassen und zu Tische die-

nen", sagten die Apostel. Sie hätten nichts gewonnen, wenn sie sich mehr der Arbeit der Handreichung hingegeben hätten und die Wortverkündigung dadurch vernachlässigt worden wäre. Der Schaden wäre hernach offenbar geworden. Der soziale Dienst ist notwendig und berechtigt, darf aber den Dienst am Worte nicht negativ beeinträchtigen. Es sind in der Gemeinde durchweg genügend qualifizierte Brüder, die diesen Dienst erfolgreich tun können, ohne das wir die Diener am Wort auf Kosten der Predigt dazu beanspruchen.

2. Der Prediger soll sich nicht aufreiben mit der vielen administrativen Arbeit. Die Apostel faßten folgenden Entschluß: "Wir aber wollen anhalten am Gebet und am Amt des Wortes." Wohl kann selten ein leitender Prediger ohne jegliche administrative Verantwortung fertig werden. Das wäre auch nicht einmal gewünscht. Aber so leicht kann man einem Bruder der zum Dienst am Wort berufen ist zum Laufburschen machen, der nach allen kleinen Dingen schauen muß und dadurch innerlich so zerrissen und zerstreut wird, daß die innere Sammlung und die Konzentration auf das Wort fast zur Unmöglichkeit wird. Das darf nicht geschehen. Eine Gemeinde, die ihre Prediger hauptsächlich zu sozialen Dienern macht, wird in ihrer Entwicklung sehr gehemmt. Da können die Diakone eine notwendige und segensbringende Arbeit tun und dem Prediger Zeit geben sich innerlich stärken zu lassen, die Gemeinde auf Gebetshänden zu tragen und mit gesalbten Predigten zu dienen.

C. Die Verantwortlichkeit des Dienstes.

Einer und der andere ist vielleicht geneigt den Diakonendienst geringschätzend zu betrachten. Manche wollen lieber Prediger als Diakone sein, weil sie den Dienst am Wort so viel höher stellen als den Dienst am Tische. Daß wir es hier nicht mit einem geringen Dienst zu tun haben geht hervor aus den Anforderungen, die an den Diener gestellt werden. Wenn wir nun voraussetzen, daß der Diener ein Bruder aus der Gemeinde sein muß, dann haben wir noch auf drei Eigenschaften der Diener aufmerksam zu machen, die die Verantwortlichkeit des Dienstes in's klare Licht stellen.

1. Ein Diener muß einen guten Ruf haben. Sein Wandel und sein Zeugnis muß derart gewesen sein, daß er sich dadurch ein gutes Zeugnis erworben hat. Er muß das Vertrauen der Gemeinde und auch der Gesellschaft genießen. Es taugt nicht, daß wir jemand in dieses Amt einführen, der nicht die volle Achtung genießt.

2. Er muß voll heiligen Geistes sein, d.h. als normaler Christ unter der Leitung des heiligen Geistes stehen. Diese geistliche Einstellung ist nicht nur für den Diener am Wort erforderlich, sondern auch für den der zu Tische dient. Um mit den materiellen Gaben einer Gemeinde richtig umzugehen, bedarf man der geistlichen Gesinnung in Sonderheit. Ein kalte Berechnung reicht nicht zu. Judas hatte auch eine Berechnung, war aber kein Almosenpfleger wiewohl er von den Armen sprach. Er sah an als eine Vergeudung was der Heiland liebend anerkannte. Ein Diener läßt sich nicht allein vom Gelde bestimmen. Er ist im Stande zu sehen, wie das irdische Gut in den Dienst des Meisters gestellt werden kann.

3. Er muß voll Weisheit sein, also ein Bruder mit einem praktischen Sinn. Der Dienst erfordert jemand der Einsicht hat und die besten Mittel wählt, um die höchsten Ziele zu erreichen. Auch muß er wissen, wie er dem Einzelnen anzukommen hat. Der Mangel an Weisheit hat schon manchen für diesen Dienst untauglich gemacht. Daher muß eine Gemeinde ein scharfes Prüfungsvermögen offenbaren, wenn sie an die Wahl der Diener schreitet.

Wer sich nun bereit erklärt freiwillig in dieser Weise zu dienen, wenn die Gemeinde ihn ruft und ihm den Segen gibt, der hat großen Anteil an dem Bau des Reiches Gottes. Das Resultat dieser Einrichtung wird uns in Vers 7 klar gezeigt. "Und das Wort Gottes nahm zu, und die Zahl der Jünger ward sehr groß zu Jerusalem." Der Dienst am Tische ist notwendig um den Dienst am Worte erfolgreich zu gestalten. Gemeinden die diese beiden Ämter richtig bestellen, haben Aussicht auf ein gesundes Wachstum mittels der kraftvollen Verkündigung des Wortes.

J. H. Quiring.

DENOMINATIONAL

The Early Anabaptist-Mennonite View Concerning The Nature Of The Church

Every great religious crisis in the history of Christianity has called for a re-examination of traditional concepts and a re-interpretation of the fundamental doctrines of the Christian faith. One of the persistent and central problems in all such attempts of re-orientation has been the question as to the nature of the Church. It is one of the most pertinent problems that confronts modern Christianity, especially in view of the contemporary ecumenical movement. Those of us who had the opportunity to attend the Fifth Mennonite World Conference realize that this question has become a very relevant one within the Mennonite Brotherhood. At the Amsterdam Assembly in 1948, the World Council of Churches gave primary emphasis and treatment to this subject. This special consideration is justifiable because the nature of the Church is implied in all our Christian work and worship.

The various concepts of the Church as expressed in the teaching of the major denominations of contemporary Protestantism can be traced back to the great Reformation of the sixteenth century. The Anabaptist-Mennonite View of the Church also has its roots in that period of unprecedented religious upheavals. Within the limits of this article we shall not attempt to outline the historical background for this view, nor will it be possible to analyze the formative influences that molded the Anabaptist concept of the Church, important though they are. We would like to call attention however, to the general agreement between the Anabaptists and the Reformers on certain fundamental doctrines of the Christian faith and then point out one of the cardinal elements of the Anabaptist-Mennonite concept of the Church which really constituted the basic issue between them.

I. Essential Agreement on Major Doctrines.

In practically every treatise on the Anabaptists one usually finds a strong emphasis on those issues which differentiated and divided them from the great Reformer. When we however consider the fact, that Anabaptism was in many ways simply a radical form of Protestantism, it is not surprising that the Anabaptists were in agreement with the Lutherans and the Reformed on many of the so-called fundamental doctrines of the Scriptures. This basic unity on the major doctrines of the Christian faith has often been overlooked by writers on the Anabaptists. On the great doctrines of God, Christ, the Holy Spirit, the Trinity, depravity and sin, regeneration, holiness of life, grace, and eschatology, the "Brethren" held common views with the Protestant bodies. (cf. Glimpses of Mennonite History and Doctrine — J. C. Wenger). The paucity of theological treatises from the leaders of the Anabaptist movement, however, constitutes a serious handicap in any attempt to reconstruct their doctrinal conceptions. Two reasons might be suggested for this scarcity of theological writings: the Anabaptist leaders wrote primarily on practical questions of Christian living, or matters of church discipline, or isolated doctrinal points; the other reason may be found in the fundamental fact that Anabaptists did not share the concern to produce a systematic theology. Nevertheless, there is sufficient evidence to corroborate the claim that on all cardinal points of Christian theology the Anabaptists were in essential agreement with Luther, Zwingli, and Calvin. In his **Commentary on True and False Religion**, written in 1525, Zwingli says,

"But that no one may suppose that the dissension is in regard to doctrines which

concern the inner man, let it be said that the Anabaptists make us difficulty only because of unimportant outward things, such as these: whether infants or adults should be baptized and whether a Christian may be a magistrate."

In this significant utterance of Zwingli we have a reference to both, the essential agreement in doctrine as well as the "unimportant" minor points of disagreement. It seems obvious, that Zwingli was wrong in his judgment that the issues on which the Anabaptists differed from him concerned only unimportant things. If we take at face value his statement that baptism and magistracy were the chief points at issue, we see that the deeper issues involved were those of the nature of the Church and the relation of the Christian to the world. These questions are not related to "unimportant outward things" but are vitally affecting our conception as to the essence of Christianity.

II. Distinctive Difference: The Concept of the Church as an "Ecclesia".

The ideal of a "gathered" Church, called out from among the nations, rather than a national territorial church, was fundamental in the Anabaptist concept of the Church. Menno, for whom the establishment of the "pure Church" was the primary concern in all his labors, describes the nature of the Church in these words:

In the first place, it should be taken into consideration that the community of God, or the Church of Christ, is an assembly of the pious and a community of the saints as is represented by the Nicene symbol; who, from the beginning have firmly trusted and believed in the promised Seed of the woman, which is the promised Prophet, Messiah, Shiloh, King, Prince Emmanuel and Christ; who accepted His word in sincerity of heart, follow his example, are led by His Spirit, and who trust in His promise in the Scriptures. (Emphasis mine) Menno Simons, *Vollständigen Werke*, p. 113.

The concept of the "ecclesia" is evident here in the use of such terms as the "assembly of the pious" and the "community of saints". This historic concept is well expressed by the Swiss, German and Dutch Anabaptists' refusal

to use the term "Kirche" in referring to the brotherhood; they insisted on the use of the term "Gemeinde", the term used in the German Bible. "Kirche" they used when they referred to the great state churches, whether Protestant or Catholic. "Gemeinde" (there is no good English equivalent) was the proper name for the fellowship of the true believers. The German Bible, in fact, never uses the word "Kirche" to apply to the community of saints, but always "Gemeinde." The force of Gemeinde is exactly that of body or community, a group of people who share a common life. (cf. Bender, *Conception of the Church*, Mennonite Quarterly Review, April, 1945.)

Grebel, the founder of Anabaptism in Switzerland, was substantially in agreement with Menno in his doctrine of the Church. According to Grebel, the Church as a local body comes into existence through the preaching of the Word, and through the consequent renewal of life of individual believers. By faith the individual members are united together and incorporated into the body of Christ. This Church is in truth a fellowship of brethren in life and suffering, a *communio sanctorum*, which is maintained by the inward bond of faith and the outward bond of love. (Bender, *Conrad Grebel*, Church History, Vol. VII, 1938)

In one important respect the Anabaptists, and particularly Menno, agreed with Luther and Calvin also on the doctrine of the Church. This agreement is found in their common emphasis that the true Church is the "mother of the saints". Of course the Mennonites, as well as the Reformers, rejected the traditional Roman Catholic interpretation of this famous dictum of Cyprian. (See Krahn, *Menno Simons*, pp. 113, 114) In their rejection of the Roman Church and its pretensions, then, the Lutherans, Reformed and Mennonites were agreed. In regard to the question, however, as to how the true Christian Church as the mother of believers can be practically realized, they differed considerably. This difference of approach, according to Krahn (op. cit., p. 115) is rooted in their different motives in leaving and renouncing the Old Church. He points out, that for Luther as well as Calvin,

a new understanding of the gospel, especially of justification by grace through faith, is the basic truth which leads them to a new concept of the Church. For Luther this meant a renunciation of the Roman Catholic Church as an institution of salvation by works and putting in its place the "Church of the Word" into which one entered by the way of "sola fide" (faith alone). I think Dr. Krahn is right in his analysis, that the Church concept for the Reformers was not so much the "starting point" in their establishment of the new Church as this was the case with Menno, Grebel and other Anabaptists. The concept of the true Church occupies a central place in the whole theology of Menno, and it is from this perspective that he views and evaluates all principles and practices of the Christian life. Anabaptist theology might be described as ecclesio-centric. In many of his writings Menno differentiates between the true and the false Church — the Church of Christ, and the Church of Antichrist, respectively. He lists six earmarks by which

the true Church of Christ may be known:

(1) An unadulterated, pure doctrine. (2) A scriptural use of the sacramental signs. (3) Obedience to the Word. (4) Unfeigned brotherly love. (5) An unreserved confession of God and Christ (6) Oppression and tribulation for the sake of the Lord's Word... (Menno Simons' Vollst. Werke, pp. 122, 123).

It is evident that there is here an emphasis on the walk as well as on the faith of the Church. Such a view of the nature of the Church of necessity implies regeneration as a condition for admission to membership, it implies a strong emphasis on New Testament discipleship, and it also implies the exercise of church-discipline. We ask ourselves, whether our churches still conform to this Biblical ideal of our Anabaptist-Mennonite forefathers. Are we still deeply concerned to have a "pure Church"? A further elaboration and analysis of the last-mentioned principles may help us to arrive at a proper answer to these questions.

J. A. Toews.

Die Fünfte Mennonitische Weltkonferenz.

Wenn ich in nachfolgenden Zeilen einiges über die fünfte Weltkonferenz schreiben, so kann es sich dabei natürlich nicht nur um einen Bericht schlechthin handeln. Damit käme ich auf jeden Fall zu spät, denn von verschiedenen Seiten sind in den verflossenen Wochen in unsern Blättern Berichte über die Konferenz erschienen.

Auch fordert der Charakter unseres Blattes mehr als nur einen Bericht. Es soll daher in dem Nachfolgenden ein Versuch gemacht werden, eine Abschätzung der Bedeutung der genannten Konferenz zu geben. Daß ich mich dabei einer großen Aufgabe unterwerfe, weiß ich nur zu gut. Daß ich in meinen Schlußfolgerungen irren kann, ist wohl niemandem so klar bewußt als mir persönlich. Immerhin will ich diesen Versuch machen und einige Streiflichter auf die Konferenz werfen, die uns helfen mögen, ihre Bedeutung für uns und die kommenden Geschlechter zu erkennen.

Ungefähr eine halbe Million Mitglieder

und Anhänger, jung und alt, zählt unsere Weltmennonitenschaft. Im Vergleich mit andern Konfessionen muß man feststellen, daß unsere Gemeinschaft zahlenmäßig nur klein ist. Es kommt hierzu aber noch der sehr ernste Umstand, daß wir uns in eine ganze Anzahl von kleineren und größeren Gruppen teilen. In Amerika sollen es 16 oder 17 sein.

Wir sind geteilt nach den Sprachen, die wir sprechen. Zu diesen gehören die deutsche, englische, französische und holländische Sprachen. Wir sind auch geteilt der Nationalität nach, d.h. wir gehören verschiedenen Nationen an, in deren Mitte wir geboren wurden, aufwuchsen und unsere besondere Erziehung empfangen. Die meisten Mennoniten gehören wohl der germanischen Rasse an.

Hierzu kommt die Verschiedenheit auf geistlich-religiösem Boden. Seit den Tagen der ersten Anabaptisten oder Taufgesinnten in der Schweiz und Süddeutschland und Menno Simons in Holland und Nord Deutschland ist es das

ernste Bestreben dieser Gläubigen gewesen, eine Gemeinde zu bilden, die folgende Merkmale aufzuweisen hätte. Einmal sollte sie aus lauter solchen Menschen bestehen, die durch persönliche Annahme des Herrn Jesus als ihren Erlöser, Gotteskinder geworden waren. Die Aufnahme in die Gemeinde, der die Taufe voranging, durfte also nur auf Grund des Erfahrungsglaubens des Kandidaten geschehen. Zweitens sollte der Wandel der Mitglieder der Gemeinde ein reiner, gottgeweihter sein und vorkommende Vergehungen wurden stets aufs strengste gestraft. Wie streng, ja unter Umständen hart man da urteilen und vorgehen konnte, geht aus dem Bannstreit, der in den Tagen Menno's unter führenden Männern der Taufgesinnten entbrannte, klar hervor.

So ist es gekommen, daß die Mennoniten von Anfang an in einem gewissen Sinne Perfektionisten waren. Das erklärt auch, warum es unter uns so viele verschiedene Richtungen gibt. Es konnte ja nicht anders sein, als daß sich inmitten einer Gruppe von Taufgesinnten auch Mißstände offenbarten. Diese Erscheinung bewog dann die Ernstergesinnten die betreffende Gruppe zu verlassen und entweder eine neue zu bilden, oder sich einer andern, schon bestehenden anzuschließen.

Weil die Taufgesinnten, besonders unter Menno's Anleitung, den geschulten Theologen sehr mißtrauisch gegenüberstanden, blieb es natürlich nicht aus, daß es in den Reihen der Mennoniten der ersten Zeit an theologisch geschulten Männern, die die zielbewußte Erziehung und Führung der Gemeinden hätten übernehmen können, fehlte. So kam es, daß man sich bald bei dem Streben nach Reinheit der Gemeinde bei Äußerlichkeiten anfangen aufzuhalten, und daß man, wenn man heute verschiedene Schattierungen unter den Mennoniten betrachtet, dort oft die biblisch-prinzipielle Motivierung der Trennung von andern vermißt.

Es gibt aber auch sehr ernste Trennungsgründe. Es trennen sich klar voneinander die liberal denkenden von den biblisch orientierten Gemeinden. Es scheiden sich die Gemeinden, die mehr auf traditionellem Boden stehen von denen, die ein biblisch-erfahrungsmäßiges Chri-

stentum betonen. Es trennen sich auch die Gemeinden, die die kulturelle Arbeit und das Wachsen nach der Seite hin betonen, von denen, die durchaus Missionsgemeinde sein wollen und bemüht sind, das Evangelium aller Kreatur zu predigen. So könnte man noch weiter fortfahren. Doch genug von diesem.

Nun fand die fünfte Weltkonferenz statt und zwar in der Schweiz, auf einem für die Taufgesinnten sehr wichtigen geschichtlichen Boden. Und hier begegneten sich die Vertreter wohl fast aller oben erwähnten Richtungen und Schattierungen!

Man war mit dem festen Vorsatz gekommen, einmal hinzuhören auf das, was der andere denkt und zu sagen hat. Das ist sehr wichtig. Sokrates ist es wohl, der den Satz geprägt hat: "Sprich, damit ich dich erkenne." Sehr richtig gesagt. Auf der fünften Weltkonferenz ist **sehr viel gesprochen** worden. An dem ersten Sonntag schon traten wohl 19 Redner auf, die jeder länger oder kürzer zu der Konferenz sprachen. Auch kamen wohl die meisten vertretenen Richtungen unter den Mennoniten zu Worte. Vielleicht stimmt es schon, wenn hier und dort ein kritisches Wort darüber fiel, daß man einzelnen Gruppen zuviel Gelegenheit zum Sprechen gab und andere etwas stiefmütterlich behandelte. Doch hatte daran ohne Zweifel auch die technische Durchführung der Konferenz ihre Schuld und es lag gewiß nicht nur bei der Leitung.

Denke ich an die Vorträge, die in jenen Tagen auf dem St. Chrischona Berg gebracht worden sind, dann muß ich feststellen, daß viele von ihnen eine durchaus positive Einstellung des Redners zu dem Herrn Christus und dem Worte Gottes verrieten. Immer wieder wurde die Notwendigkeit der Wiedergeburt und eines geheiligten Lebenswandels bei denen, die wiedergeboren sind, hervorgehoben. Gelegentlich gemachte Bemerkungen, die die Bibel als Gottes Wort in Frage stellten, konnten an jenem Zeugnis nichts ändern und dasselbe schwächen. Ich glaube, daß von der Weltkonferenz aus die große Frage des Heilandes neu in die mennonitischen Gemeinden gedrungen ist: "Was dünkt euch um Christus?" Oh, daß alle Gemeinden die rechte Antwort auf diese

Frage haben möchten! Ja, die Konferenz hatte ein Zeugnis für Christus. Zu Zeiten habe ich geglaubt, daß, wenn wir so viele unserer jungen Leute verlieren und sie zu andern Gemeinschaften übergehen, der Grund darinnen zu finden sei, daß wir uns so wenig, oder sogar gar nicht mit der Geschichte unserer Gemeinschaft beschäftigen. Viele unserer jungen Leute wissen überhaupt nicht, warum wir uns Mennoniten nennen, und wodurch wir uns von andern Konfessionen unterscheiden. Daß unsere Geschichte reich ist an Beispielen männlichen Glaubensmutes seitens unserer Väter in der Vergangenheit, der sie fest stehen hieß und sie stark machte, selbst in den Märtyrertod zu gehen, ist auch nicht allgemein bekannt. Hier müssen wir uns einer schweren Unterlassung beschuldigen.

Erhebend war für mich die Begegnung seitens der Konferenz mit den Vertretern der schweizerischen Staatskirche. Erstens der Gruß vom Kirchenrat des Landes am ersten Tage der Konferenz, übermittlelt durch den Sekretären der Kirche, war ein Ereignis. Sodann die Gedenkfeier im Großen Münster in Zürich am letzten Tage der Konferenz. Dieses ist die Kirche, in der der Schweizer Reformator Zwingli gepredigt hat. Hier kamen Konrad Grebel und Manz zum Glauben. Als Glieder dieser Gemeinde haben sie mit Zwingli enge Gemeinschaft gehabt, besonders Konrad Grebel, bis sie sich über der Auffassung bezüglich der Gemeinde von einander trennten. Es kam durch das radikale Vorgehen Grebels und das starre Festhalten an Althergebrachtem seitens Zwinglis zu einem offen Bruch. Grebel wurde durch eine Krankheit weggerafft. Er starb und entging dadurch dem Schickal des Felix Manz der auf Befehl Zwinglis am Fischmarkt in Zürich im Limatfluß ertränkt wurde. Das war der erste Märtyrer aus den Taufgesinnten.

Nun hatten sich die Delegaten und Gäste der fünften Weltkonferenz zu einer Gedächtnisfeier im Großen Münster zu Zürich versammelt. Dazu hatte die Kirche feierlich ihre freundliche Einladung gegeben, und wir durften davon Zeugen sein, wie ein Vertreter der reformierten Kirche der Schweiz und ein Prediger der Mennoniten zusammen die

Kanzel, von der einst Zwingli seine Predigten gehalten, bestiegen und warme Worte der Begrüßung, der gegenseitigen Hochachtung und des Segenswunsches aussprachen. Darauf folgte ein sehr interessanter Vortrag von dem Professor für Kirchengeschichte an der Universität zu Zürich, Herrn Blanke, der in packender Weise, geschichtlich sachlich und unparteiisch, vor uns das Bild der Entstehung der ersten Täufergemeinde in Zürich entrollte. Hier wurden beider Seiten Vorzüge und Fehler hervorgehoben und nichts von dem, was von Belang sein könnte, verschwiegen. Die Vertreter zweier Konfessionen, deren Väter einst scharf aneinander gerieten, schieben hier mit gegenseitigem Segenswunsch im Frieden voneinander. Wahrlich eine geschichtlich wichtige und zugleich sehr ernste Stunde. Wann wird es dahin kommen, daß Gruppen inmitten der Weltmennonitenschaft, die in der Vergangenheit auch scharf aneinandergeraten sind, auf ähnliche Weise sich einmal werden gegenseitig ihre Hochachtung aussprechen, sich Gottes Segen wünschen, um hinfort im Frieden nebeneinander den Weg zur ewigen Heimat zu pilgern? Oder sollte solches unmöglich sein?

Bedauert habe ich die Einrichtung von Diskussionsgruppen auf der Konferenz. Nach jeder Sitzung auf der ein oder mehrere Vorträge gegeben wurden, versammelte man sich in vier verschiedenen Gruppen, um das Vorgetragene zu besprechen. Ich hatte nicht den Eindruck, als hätten diese Diskussionen zur Vertiefung des Gehörten beigetragen, sondern ich befürchte, sie haben nur geholfen, das, was man hörte, zu zerplüicken, unter die Lupe des menschlichen Verstandes zu bringen, viele verschiedene Meinungen auszusprechen und die Zuhörer zu entlassen, ohne ihnen ein klares, bestimmtes Bild von der verhandelten Wahrheit zu lassen.

Ein bestimmter Nachteil war der Mangel an Gebetsvereinigung schon gleich am Anfang der Konferenz. Anstatt mit einer Gebetsstunde solch eine wichtige Zusammenkunft zu beginnen hatte man eine Geschäftssitzung vorgesehen. Das war schade, und ich empfand es als einen großen Mangel.

Wohl ist die Mennonitische Weltkon-

ferenz keine beschlußfähige Organisation. Wir haben in der Weltmennonitenschaft zum Glück kein Konsistorium, daß von oben herab diktiert, wie es in den Gemeinden zugehen und gehandhabt werden soll. Wir haben als Mennoniten eine starke Abneigung gegen eine solche machtvolle Organisation. Aus dem Grunde stehen wir auch vorsichtig prüfend der ökumenischen Bewegung gegenüber. Jedoch abgesehen davon werden wir damit rechnen müssen, daß starke Einflüsse von dieser Weltkonferenz in die verschiedenen Gemeinden der Men-

noniten der ganzen Welt dringen werden. Daß es positive, von Christus dem Haupt der Gemeinde ausgehende Einflüsse sein möchten, das ist unser aufrichtiges Gebet. Wir wünschen zu Gott, daß der Geist der ersten Taufgesinnten in unseren Gemeinden wieder die Herrschaft gewinne und sie erfüllt werden möchten mit der Liebe der ersten Märtyrer zu ihrem Herrn und Heiland, der sie mit seinem Blute erkaufte und zu seinem ewigen Eigentum erworben.

H. H. Janzen.

CHRISTIAN LIFE

The Biblical View of Sin and its Psychological Implications

Its Origin.

The origin of sin is wrapped to some extent in obscurity. It seems to be one of those unrevealed mysteries of Scripture. Theologians infer from such passages as Isaiah 14:12-17 and Ezekiel 28, that Satan, to whom these passages have reference by virtue of the law of double reference, fell because of pride as described in the above mentioned passages. It is a known fact that Satan sinned and through him sin spread unto mankind in three different ways: a) through deception, (I Tim. 2:14) b) disobedience (Rom. 5:19) and c) through the serpent's enticement (Gen. 3:1-6). All this simply reveals Satan's malignity (Rev. 12:9).

The Reality of Sin.

The reality of sin is attested by the teaching of Scriptures. John 1:29, "Behold the Lamb of God, which taketh away the sin of the world". Romans 3:23 "For all have sinned and come short of the glory of God". Galatians 3:22 "But the Scripture hath concluded all under sin that the promise by faith might be given to all them that believe."

It is also attested by representatives of various religions. The Roman philosopher Seneca said: "We have all sinned, some more, and some less". The German poet Goethe said: "I see no fault in others which I myself might not have committed". A Chinese proverb confirms this in these words: "There are two good men; one is dead and the other is not yet born."

The Essence of Sin.

The question with respect to the essence of sin must of necessity arise in the mind of every earnest Bible student. Where in does the essential principle of sin consist? There are three leading theories on this subject which call for our attention.

a) The first theory is that sin is **sensuousness**. Sin is due to our animal heredity and the survival in us of brute instincts and passions. It is of the nature of a physical disorder and disease. It is rooted in the blood and is a bondage into which we are born and from which we cannot escape.

There is an element of truth in this theory. However, this theory sees mat-

ter as essentially evil in nature. But instead of submission, (3) Self-seeking matter in itself is neither moral nor immoral, for it has no ethical element in its constitution. The spiritual sins of pride, envy, malice, unbelief and enmity against God cannot be blamed on the blood.

b) A second theory of the nature of sin is that it is due to our human finiteness. It is a necessary correlative of our finite moral nature, as our ignorance is of our finite intellect. Our sin is the necessary shadow that attends our finite moral nature and we never can outgrow it or leap away from it. Dr. A. H. Strong says, "It is upon this view that sin is taken as the blundering of inexperience, the thoughtlessness that takes evil for good, the ignorance that puts its finger into the fire, the stumbling without which one cannot learn to walk".

The fallacy of this view is that it confuses the imperfection of the finite with the fault and guilt of sin. "Imperfection," says Dr. Snowden, "becomes sin only when it is evil in its nature." "The radical objection to this view is that it makes sin a necessary condition and activity of the soul, it is therefore deterministic and pantheistic."

c) A third theory of sin is that it is essentially selfishness. Selfishness is to be distinguished from that self-love which is self-respect, appreciation, and affirmation of one's own worth and dignity and even rights. Such love of self is proper and necessary, for worth in the self has the same value and right that it has in others. Unless one appreciates, develops, and guards his own worth he has nothing with which to love others. The command to "love thy neighbor as thyself" enjoins the love of self as the prior ground and means of loving one's neighbor. But selfishness is a perversion of self-love and consists in putting the interests and possessions, pleasure and passions of the self in the center and on the throne as the supreme principle of life.

Dr. A. H. Strong quotes Dr. Samuel Harris as follows: "Sin is essentially egoism or selfishness, putting self in God's place. It has four principle characteristics or manifestations: (1) Self-sufficiency, instead of faith, (2) Self-will, in-

stead of submission, (3) Self-seeking instead of benevolence, (4) Self-righteousness, instead of humility and reverence."

It becomes clear that the Bible does not look upon sin as an accident, infirmity, negation, nor amiable weakness and certainly, never as necessity. In theological terms we can agree with Dr. Pardington when he defines sin as follows: "1) Sin is the transgression of, or the lack of conformity to, the law of God. 2) Sin is inordinate desire or concupiscence. 3) Sin is deficiency of love to God and man. Sin is preference of self to God. 5) Sin is insubordination. 6) Sin is lack of conformity to God or His moral law in act, disposition, or state."

Dr. Strong's statement that sin is essentially selfishness agrees with four of the above given definitions. Scripture, too, confirms this in several passages: Proverbs 21:4 "An high look, and a proud heart, and the plowing of the wicked, is sin." Proverbs 24:9 "The thought (premeditation) of foolishness is sin". John 16:9 "...of sin because they believe not on me". Romans 14:23 "For whatsoever is not of faith is sin" James 4:17, "Therefore, to him that knoweth to do good and doeth it not, to him it is sin." I John 3:4, "For sin is the transgression of the law". (in act, disposition, or state) I John 5:17, "All unrighteousness is sin."

The mystery of sin is much to be involved to permit it to be defined exhaustively, yet in our feeble effort to define the concept of sin we point constantly to the fact that man is put in the place where God should be and in this selfish disposition he proves to self and to God that he is sinful because of attitude primarily. This disposition man has inherited. His flesh, as the Bible calls the old nature, is depraved in the very sense.

The psychological implication of sin.

Studying the psychological side of sin, we notice the sad fact that sin leads to enslavement and also spreads because of its contagious nature. Sin follows the law of habit. A wrong choice tends to repeat itself. Dr. Snowden says: "The evil

deed leaves a network of associations in the mind, and on the next occasion of temptation this network revives its tendency and power and lures or drags the soul back into the same deed... Repetition grows into a habit, and one habit associates itself with others and grows into a system of habits or character."

According to the peculiar construction of our spiritual organization, every single sinful desire increases in the measure in which it is satisfied. When finally the powers of the soul are destroyed and the soul is deprived of its free self-destination man then becomes a slave of lust. This increasing inclination becomes passion and man no longer is master of himself but must now suffer sin to reign over him.

Through selfishness man becomes the slave of worldly lust especially in three ways: a) Through vanity — which is overestimation of self and is based upon the vain, such as accidental superiority, beauty or possession. Dr. Paulus says in his book "The Christian Life", "Vanity is at home in the small minds". b) Pride, this is based upon what man is or believes himself to be. Man is proud of knowledge, nationality, etc. c) Haughtiness (Hochmut) which is based upon the ability of man. The haughty man is the arrogant one, which is close to self-deification.

It is clear that sin is more of an attitude than anything else. The act is only the expression of man's attitude. The wise observer will look upon the act more as a symptom than the essence of sin. This is also confirmed by Christ in Mk. 7:21. "...from within, out of the heart of men, proceed evil thoughts, adulteries, fornication, murders." Space does not permit to deal with sin as an offence against God, fellow-man or self. But in the last analysis, sin is the faulty attitude toward God expressed to the fellow-man or self.

The question may arise, is not the 'unpardonable sin' (Heb. 6:4-10) an act rather than attitude? Without going into the subject very extensively, we can summarize the teaching by quoting Vollmer from his famous book "The Modern Students Life of Christ": "In the New Testament and in Christian usage blas-

phemy denotes a condition of spiritual deadness which often manifests itself by expressions of hatred against God and divine things. This sin is known by three names. a) Blasphemy against the Holy Spirit (Mat. 12:31); b) the unpardonable sin (Heb. 6:4-10); c) an eternal sin (Mk. 3:29). Blasphemy is called 'an eternal sin' and unpardonable because it is incurable. By reason of spiritual insensibility the heart is rendered incapable of repentance, which is the condition of pardon, and this again is due to the fact that character has become fixed in its choice of evil. Blasphemy must be clearly distinguished a) from sin against the Holy Spirit, which consists in resisting the striving of the Holy Spirit, and of which all believers are more or less guilty. (Eph. 4:30) "Grieve not the Holy Spirit". (Also 1 Thess. 4:8) b) This sin the Lord himself declares was pardonable, because excusable, since the fulness of Christ's Godhead was veiled on earth and the experience of the Lord's power very limited."

The preceding shows that the 'unpardonable sin' is based in man's disposition and blasphemy against the Holy Spirit is but the open outbreak of this disposition, the development of an attitude to this specific degree. Dr. Paulus says, "...it is not to be considered as a single deed, but the climax of a gradual development." When this state is reached, we cannot know with certainty. Only God, who tries hearts and reins, can know that. It is, however, clear that as long as any person still has the desire to be with God and to enjoy His grace, as long as there is a desire to be right with God, this stage has not been reached. As said before, the deadness within man's soul for all spiritual affairs and the wooing of the Holy Spirit would have to set in before we could determine that such stage has been reached in the development of man's attitude.

In conclusion we should point to the fact that life is man's chance to develop his character and grow into the image according to his own choice. Those that accept the gift of God through Christ Jesus, grow into the image of Christ; those that make their choice with Satan, grow

into his image. The new life through Christ Jesus creates a new attitude and new desires in man. The proud, selfish man, who rejects God's free grace, remains in the state of selfishness, which in turn, is the essence of sin. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23) It is there-

fore, in place to preach repentance today as it was of old because repentance calls for a change of mind, a change of attitude; a change from the self-centered life to a God-centered life. With this wonderful change we receive the love of God which is something of God's divine nature.

I. W. Redekopp.

MUSIC

A Word From The Music Director

An important part of the responsibility of the Mennonite Brethren Bible College, is to keep all our people informed, not merely of our daily existence in perpetuity, but much more of the fact that we are all participants in a work for the extension of the Kingdom of our Lord and Master Jesus Christ.

This work in its larger aspect has always included a ministry of music. In the college the responsibility for the spiritual and academic preparation of a music student for just such a ministry rests not merely with one department, but with the entire College. The beneficent influence of every faculty member is felt at some time or other in the course of every music student's studies. For this we are grateful and are assured that music study will grow up among us in an atmosphere of spiritual restraint and positive insight.

The official name of the College periodical is already known to many, and as if by implication it was almost to be expected that the music department would have a share in its pages. The Voice then, as entitled on the front cover, also includes a music section. This section we hope and trust will be as representative as possible of the various activities carried on by the music students and music teachers.

For the time being the music section will confine itself to the following suggestions, namely, a) editorials, b) the reporting of musical activities among all Mennonite groups, c) provocative music articles, d) reviews of German and English church music, books on music, records of recent issues, e) constructive musical criticism.

B. H.

College Music Recitals

No amount of musical study has any real value unless it eventually results in actual performance. To serve the needs of College music students with performance models worthy of emulation, a series of faculty music recitals are presented each year. In general, these recitals serve a parallel function to the music student's interests in his or her

applied music major. And as in past years, even so will the current series be restricted largely to — a) the voice as a musical instrument, b) the piano, c) the instruments of the orchestra, d) instruments of historical interest. Recitals planned for the present college year will usually be scheduled in pairs during each month. Teachers' recitals

will alternate with student recitals. For publication purposes the programme is arranged tentatively. Actual dates will be listed on the College bulletin board at least one week prior to the performance.

An event of more than passing interest is the possibility of a cello recital for the music students by the prominent young Mennonite cellist, Reynald Siemens. The latter has been studying "on scholarship" for some time in New York and expects to be home for the Christmas season, at which time it is hoped that a recital can be arranged.

It isn't only in music that much activity is manifested by our young people. A sister art, the art of painting, is also receiving talented attention. In our Brethren church, the names of Victor Friesen and Jacob Klassen have become prominent in Canadian art. Of late years Randolph Klassen, the son of Jacob Klassen, appears a notable successor to the fathers wide talents. All of these have very decided opinions as to the status of contemporary art and its seeming decay. Arrangements will be made that will bring us in touch with the work of our own people in fields of activity somewhat removed from our every day existence. Tentatively it is planned to incorporate at least two "Exhibition-Lecture" recitals into the larger music recital series. Definite announcement will appear on the College bulletin board.

NOVEMBER:

Organ-Lecture Recital — recital to take place on the new Hammond electric organ at the S. E. Mennonite Brethren Church. Organist: Allen Borbridge.

The Development of Musical Form —

(piano-lecture recital). Pianist: Dr. Franz Niermeier.

DECEMBER:

Concert programme — Historical. — Violinist: Mel Horch.

Student Carol Recital — Applied Voice Students.

Concert programme — Concerto for cello and orchestra-Boccherini. — Cellist: Reynald Siemens.

JANUARY:

Graded Materials for the Piano. — Pianist: Katherine Konrad.

Recital of German and English Folk Music. — Applied Voice Students. The A Cappella Choir.

FEBRUARY:

Piano Recital — concert materials. — Pianist: Marvin Johnson.

Music students Recital — Applied Music Students.

MARCH:

Vocal Recital — Period music. — Soloist: Gladys Whitehead.

Music Students Recital — festival music. Applied Music Students.

APRIL:

Vocal Recital — graded materials. — Soloist: Helen Froese.

Choral Recital — the Madrigal. — The A Cappella Choir.

MAY:

Piano-Lecture Recital — period music Pianist: Allen Borbridge.

Music Students Recital — Examination materials. Applied Music Students.

Wood Wind Recital — Members of the Winnipeg Symphony Orchestra. Con-venor: Albert Horch.

Ben Horch.

Helpful Hints For The Singer

In no field of music study is there so much confusion today as in the study of the singing voice. Of "methods" of singing there is no end. Claims for attaining to the highest Utopian heights of this sublimest of all the arts range all the

way from ordinary common sense to the very limits of sheer nonsense. An attempt to reduce any study to a few axiomatic terms is difficult in any branch of investigation, and in singing this is even more difficult because of

the aforementioned abundance of "methods". The following outline is perhaps still one of the most useful guides for the beginning voice student.

1. Orderly thinking is as necessary in voice-training as in mathematics.
2. Correct singing is the result of correct musical thinking.
3. Training a singer is developing concepts, not muscles.
4. To produce beautiful tone you must know beautiful tone.
5. Training the voice is easy if a correct tone-concept has been formed.
6. Two important questions concern tone: How does it sound? Is it easily produced?
7. The pure singing tone is steady, rich, resonant, sympathetic.
8. A good tone is easily produced. Bad tone is physically hard to produce.
9. Good singing is a healthy, invigorating exercise. A tired throat indicates effort at the wrong place.

10. Voice training is largely a matter of training the ear.

11. Try to let yourself sing, not make yourself sing.
12. When you speak, you undertake to make your audience know.
13. When you sing, you undertake to make your audience feel.
14. The singer's emotions should lie close to the surface and be easily stirred.
15. A mastery of dramatic utterance is of primary importance to the singer.
16. It is your mind, and not your body that is musical.
17. When you cease to question your musical taste you cease to improve.
18. Concentration, industry, perseverance are the student's most valuable assets. With these he cannot fail. Without them he cannot succeed.

—From "The Clippinger Voice Method".

The Music Student Reports. —

On Sunday, November 16, 1952, the first in a series of recitals by the Music Department of our college was presented at the South End M.B. Church. Mr. Borbridge, pianist, choir master, organist and teacher, has been an applied music faculty member since the inception of the school. He performed for us on the Hammond Electric Console Organ.

It is manifest that before long many churches in our North American Conference will be using organs in their church services. We were therefore extremely interested in hearing just what this instrument was capable of doing. In the introductory remarks it was pointed out to the listeners that the Hammond Organ was not to be compared with a pipe organ but rather to be considered as a distinct musical instrument in a class by itself. It was also said that it is important to realize that music written explicitly for the organ was of course to be desired on this instrument rather than the many transcriptions of piano and orchestral works

published today. Furthermore, the audience was asked to listen carefully for the various instruments which the electric console imitated. After the performance it was felt by the listeners that although the clarinet was imitated particularly well, the diapasin tone (true pipe organ tone quality) left something to be desired.

The selections presented were as follows:

1. J. S. Bach — Four arrangements on a Chorale Tune.
2. Louis Vierne — a) Legend, b) Song, c) Scherzetto.
3. F. Handel — March.
4. J. Brahms — Two Chorale Preludes.
5. Gonoud — March Romaine.

There was no doubt in our mind that the music we heard created an atmosphere of reverence and greatness — certainly a desirable atmosphere in our church services where we worship our Lord and Master — an Almighty God!

Irmy Klassen.

THE OLIVE LEAF

Why a Conference Bible College?

Almost a decade ago now the M. B. Conference began a project which cost it thousands of dollars to begin and which is still costing it thousands annually to operate. The project — the M. B. Bible College. Now Mennonites, as you and I know only too well, do not begin a concern of such proportions without first considering carefully all pros and cons and being fully convinced that they will get their money's worth. At that time they were convinced that the need was there and that this need was worth the expense and effort involved. They knew why such an institution was necessary, what needs it was to meet, what objectives it was to accomplish. Today after 8 years of operation we naturally ask ourselves the question: in how far has the College met those needs, accomplished those objectives? As a student who has attended this institute for two full years and has made a few observations of school life and its effects on the individual student, I shall attempt to give a partial answer to this question. My attempt may be biased; it will be imperfect, but I still hope it will give food for thought.

May I begin with a personal testimony in respect to my sojourn of two years at this institution? If you should ask me whether the College has helped me in any way, I should answer without hesitation: immeasurably. That is the case because the benefit lies predominantly in spiritual values — hence, eternal and immeasurable. It is true that before I came here I already had a knowledge out of the Bible — facts and theories gathered over a period of years in Sunday School, church, Mennonite high school and through personal reading — but all this knowledge sorely needed integration, evaluation and interpretation in order to be of maximum benefit to me. And besides I needed a greater insight into biblical truths: the facts

and theories were known but their significance and implications, as well as the interrelationships were largely unknown. The awakening and development of the ability to interpret, evaluate and apply Scripture is one of the values of my two-year stay here.

Of equal importance with the understanding of Scripture is its application in practical life. Of this I have been convinced through my studies at this institution, though I have been very slow in learning the lesson. But God gave me much grace to be willing to accept this law of the spiritual realm and more grace to begin to act accordingly. Before I had the knowledge but had no desire for the spirit of that knowledge; now my soul's desire is the spirit of the Word and the spirit applied in my own life. And God has given us ample opportunity here to apply the Word very practically. May He grant us grace to continue to do so and to use the experience we gain thereby to His honor and His glory.

Inseparable from the application of the Word to our hearts is our spiritual growth. And if I now say that I have grown spiritually during my stay here, I do so with the deepest humility of heart knowing that any growth is attributable only to the grace of God, knowing also that my spiritual stature is as yet very imperfect indeed. For when I consider how much my spiritual growth has been retarded by my failure to apply the spirit of the Word to my personal life, I feel that I am in the category of the Hebrew Christians when the author of Hebrews says that "by this time ye ought to be" that and that. Yet I praise God for that growth which He has effected in me and for the opportunity offered here for such growth.

Last of the personal benefits I wish to mention is a greater appreciation for our heritage as Mennonites and for the

church I belong to and wish to serve. It seems to me that God has bestowed special grace on our forefathers that enabled them to retain an interpretation of Scripture unpolluted by the many heresies round about them. Ours is the advantage of having offered to us a theology that has developed through the years and that has stood the test of time and assault. May we learn and retain the good in culture and belief which the history of our people has to offer us.

This much then by way of personal testimony. In the following appraisal of the value of this college I have been guided largely by the aims and objectives that led to the establishment of the institution as outlined by Dr. Unruh in his pamphlet entitled "Die Konferenzschule der M. B. Gemeinden in Canada." Is the College fulfilling the objectives set for it at the time of its inception? We do well to ask ourselves the question.

First of all, I would draw to your attention the fact that there are today quite a number of Bible Schools and high schools within our Canadian Conference. Further, there are six "provincial" conferences, acting more or less as separated units and united only through the Canadian Conference. And finally there are some 80 M.B. churches scattered over five provinces, each of which is, to a large extent at least, autonomous in character. Yet we desire but one spirit pervading throughout our denomination. Evidently, there must be some unifying factor that will fuse the different elements into one united whole. It was thought a Bible College might do this. Does it? From my limited observations I would say, yes. The College is setting the pace for the educational program conducted in our high and Bible schools. Courses have been correlated and adjusted and in many cases graduates from the College are at present teaching in the various schools, carrying with them the one spirit which they received in their studies here. The district conferences have been drawn closer by virtue of a common goal, a common project. They are going forward harmoniously in this task, as indicated by the spirit of unity in the discussion of the same during the last Canadian Conference. And the whole-hearted support

extended to the College by all the churches of the five provinces is heart-warming and must needs have a beneficial, inspiring effect on their young people. I judge not only from my own home church — where the College is spoken of with enthusiastic approval — but also from the numerous churches which we as a group of students were able to serve through Dr. Unruh's "Die Sieben Sendschreiben". Wherever we went the welcome was above all expectations cordial and sincere. And so I am led to believe that the school is actually fulfilling one of the goals set, that of acting as a unifying factor.

The criticism that continuous study at our own institutions will result in a one-sided education need not be true. In fact I shall endeavor to show that at this college this is an advantage rather than a drawback. First of all, this form of education need not be — and is not, in our case — one-sided. Any one-sidedness that might result is obviated by wise choice of courses, wide selection of books in the library and able direction of alert instructors. I personally do not find any such one-sidedness for we have constantly come into contact, through instruction as well as personal reading, with various philosophies, divergent religious views and conflicting theories of all types. And even if these were a one-sided emphasis I'm not convinced that it would not be justified. I believe it is a very wise move indeed to keep our young people in our own institutions until, by virtue of physical and spiritual maturity, they are capable of discerning between wholesome and unwholesome nourishment: they must learn to test with Scripture the dogmas which they will meet up with in life. Why risk losing them during a susceptible period by forcing them to attend institutions of denominations having views we do not commend? Let us first ensure their being firmly founded in the faith; after that they may study advantageously in other colleges. But by all means let us give them the advantage of having first mentally digested the truths received by our church and of having a life interested in, and dedicated to the service of one's own church.

Education, and especially religious

education is more than an accumulation of facts and theories: it aims at mental and spiritual growth; it desires the development of the power of insight and with the acquired insight into spiritual truths a stimulation toward practical application. This is precisely what the College purposes to do. Will other colleges do the same? Many "liberal" colleges will not. They are concerned with facts and theories, not with the spirit and its application. I believe our college is succeeding in furthering the spiritual life of the individual student where that individual is willing to follow, and it certainly offers every opportunity for practical application and expression. Many phases of practical work give the students the experience they need to become well-established in the faith, fully grounded in the Word and to mature into able laborers in the vineyard of the Lord. Judge for yourself whether this is not so. Graduates have gone out from this school and have gone out into every field of activity. Are they workmen "thoroughly furnished unto all good works"? From all accounts they, by the grace of God, are effective witnesses unto the Lord.

A final advantage of a "Höhere Bibelschule" merits mention since it is certainly working out as such here. Due largely to a lack of time, the preparation in the provincial Bible schools was felt

to be inadequate in two respects, viz., thoroughness and language, so that further and more intensive study was deemed necessary. These two needs are met by the College. All courses are covered more thoroughly. Be it said, though, that even here much is still left untouched but then we must remember that our study here is meant to be a rounding off of elementary theological education rather than a full and final course in theology. With respect to the language problem, a goodly number of courses offered in English ensures our acquaintance with theological terminology in that language. During the course of the years we learn to distinguish between words similar in meaning, as for example: justification, regeneration and conversion; also inspiration and illumination. It is self-evident that maintaining a clear distinction between such vital terms is absolutely essential to a true interpretation of Scripture; hence, the advantage of a Bible College in this respect.

Such then are the contributions of this institution to the M. B. Conference. Are they worth the expense and effort put forth thus far. In my opinion, yes. May God bless those who planned the project as well as all who participated in the fulfillment of the plans!

Jake Isaac.

The Two Aspects Of The Christian Life

An enthusiast with latent musical talent was listening to an inspiring talk about Beethoven. The talk was interspersed with thrilling pieces rendered by professional pianists. She immediately decided to learn to play the piano so she could have the joy of playing great music herself. She possessed both, a strong desire and considerable musical talent and it seemed her resolution must be crowned with success. Years afterward, however, her neighbors and friends had to endure the agony of listening to Beethoven being murdered. What had happened to frustrate those noble intentions? She had never resorted to a teacher of music nor had she ever

struggled with five-finger exercises and scales; apart from which all the strong desire and latent talent possible could not produce fine music.

Many of us are not producing the fine music of Christian living for the same reason. We have heard inspiring descriptions, have seen attractive examples, are possessed with a strong desire, and have the gift of the new life, and yet the results are often disappointing and the reactions of others similar to those of the example quoted above. The books we read and the sermons we hear contain many fascinating exhortations but the young disciple is often left with the question: How can I walk in Him

Who said, "I am the way, the truth and the life?"

A simple definition of a Christian is: one who is trusting in Christ as his Saviour and obeying Him as Lord. This definition indicates that there are two aspects to the Christian life. The one side is illustrated in Scripture by such words as "trusting", "receiving", "resting", "believing", "abiding". The work of the Holy Spirit within us depends for its continuance and perfection upon our response, our cooperation, our obedience. We have received the new life as a free gift, but we must practice the gift if the music of noble Christian living is to result. To illustrate the second side we have in the N.T. such words as "fight", "wrestle", "run," "work" "endure," "resist," "mortify," — which all clearly denote strenuous effort. When we think of the daily effort (to continue the analogy) the pianist expends towards the perfecting of his technique and then compare that, with the despairing remarks that we as Christians often come out with, (such as, that is the kind of a person I am and there is nothing I can do about it,) it is a shame.

In practice these two aspects are so closely related that they cannot be separated. We cannot isolate activities whereby we receive from those whereby we only obey. Prayer, for example, is undoubtedly a receiving, for by it we appropriate the grace and the power of God in our lives, but it is also a human doing requiring method and discipline. Witnessing is active obedience to Christ, but it is also a means of receiving more fully the grace and truth of Christ. So in every aspect of the Christian life we are concerned with Divine and human action.

The "means", or to revert to the illustration, the five-finger exercises of the Christian life could be condensed or grouped under eight headings: the practice of prayer, the devotional reading of Scripture, personal discipline, overcoming temptation, seeking Divine guidance, fellowship with other Christians, service, and witnessing for Christ. Taking for granted that every Christian realizes the tremendous significance of each of these aspects of the Christian life — none at the neglect of the others, we will go on

to make a few brief statements about each.

Prayer — It is said that the first prerequisite for a successful prayer life is a good alarm clock. This does illustrate the importance of regularity, but above and beyond the alarm clock is the human will. There can be no regular and ordered prayer life apart from the will, the fixed, resolute determination to have it. The time must be taken and it should have system to it. Though we are completely dependent on the Holy Spirit we should not neglect the use of outside helps. They can often be of great assistance in making our prayer and our Scripture reading more practical and meaningful.

Scripture reading — In our reading of the Bible we should not forget that we read that we might come into daily personal contact with our Lord Jesus Christ, and that we might put our complete trust in Him and live obedient to His Word. We must come reverently, expectantly, and dependent on the Holy Spirit to reveal things to us. On God's part we have the promise that His Spirit will "lead us into all truths", and "search the depths of God."

Discipline — We must do things but we cannot do them of ourselves. Paul has given us the key to the solution of this problem in the words, "I can do all things in Him that strengtheneth me." (R.V.) We still must do it, but only in Him. In our practical life improvement seems to come about by constant little acts of the will carried into effect.

Temptation — Our minds should be stayed upon God and the attention directed in prayer to the positive graces or virtues needed and not upon the sins one wishes to overcome. As one author has put it: It is always wrong to concentrate upon sin. The often quoted statement: the expulsive power of a new affection, emphasizes the truth that evil is driven out only by letting in the good. It is not that we struggle against sin, but we appropriate the victory that Christ has accomplished for us.

Guidance — The means whereby we keep in contact with God have been restored with regeneration. If we are

alive to the promptings of His Spirit, and if we remember that though faith transcends reason it does not render it useless, we can know that we are in God's will.

Fellowship — We have a tremendous ideal set before us in Paul's reference to the effect that we as Christians are related as intimately to one another as the different members of the human organism. One of the crucial challenges facing all of us is the continual challenge to live in peace, love, and fellowship with others. The occasion for practical, disciplinary measures in this respect are quite evident.

Service — The opportunities for young people to serve in our churches, and beyond the confines of our church, are not as extensive as they might be nor are they organized as well as they might be. To us this presents a challenge for real initiative and enthusiasm,

for serve we can and serve we must.

Personal work — In the winning of others, methods in gaining confidence and in guiding a person correctly are also of the greatest importance. Probably the "life-resolve" of Henry Trumbull could serve as an incentive and inspiration here: "I will endeavour to win the friendship and confidence of every person with whom I become acquainted, in order to lead that person to Jesus Christ."

God grant us all a new realization of the importance of order and discipline in our lives that we might ever grow to be more like Christ, that His Words might kindle in us a fervor of mind, an ardency of Spirit, and an exaltation of soul with the one aim to know Him, to serve Him, and to glorify Him — the highest ambition of which the soul is capable.

Herbert Klassen.

The Value of Extra-Curricular Activities

How much emphasis should extra-curricular activities receive? Are they an asset in training? Would it not be more profitable to eliminate all such activities and concentrate wholly upon the curriculum proper? Such and many similar questions confront the hard-pressed College student. What should he do when the two clash? Some would be willing to toss the extra-curricular overboard. This feeling runs especially high during the crowded and closing weeks of a school term. Others again are not so ready for such action. They see a definite practical value in them and maintain that they should be retained under all circumstances.

Before we enter into a discussion of the pros and cons of extra-curricular activities allow me to briefly outline our present program of extra-curricular activities. In the College we have what is known as, The Student Organization of M.B.B.C. It comprises the entire student body and has as its objective the promotion of the spiritual welfare of the College. It is guided by an elected Council consisting of seven promoters and an executive of three. Each of the

seven promoters, assisted by a selected committee of convenient size, directs one phase of the work of the Organization. The promoter for Home Missions directs a Christian practical work program throughout the city engaging all the students. Foreign Missions stimulates prayerful interest in foreign missionary activity by means of prayer groups, contacts with missionaries and studies of the fields. Our Literary Committee assists in the publication of *The Voice*, selects profitable periodicals and conducts a weekly current events hour. A Year Book Committee prepares a true-to-life publication of College activities for our outside friends. A team of recreational experts endeavours to provide the necessary physical and social activities. An able Employment Committee seeks to assist the financially distressed with profitable employment. Last but not least, a sympathetic Medical Aid Committee strives to preserve health and happiness throughout the entire body. Such in brief terms is the scope of these activities. No, this is not the curriculum but the extra-curricular.

The heaviness of such a program is

readily seen. To do justice to both, the curricular proper and the extra-curricular, seems at times night impossible. Here, too, as elsewhere each day has only twenty-four hours. The zealous student endeavouring to remain faithful in both finds himself in a dilemma. Both make demands upon his time and talent. Neglect in either one reflects a weakness. Frequently, however one is being neglected. It may be for the student's security to withhold the answer with respect to which one it is.

At the same time a schedule of such proportions not only causes a neglect of duties but it overburdens the student who already finds himself taxed to full capacity. Frequently the outer demands tend to exceed the inner resources. The pleasure of the work begins to fade. Keeping pace with the assignments often narrows down to a precarious margin. Rigid discipline in the utilization of time keeps one afloat but the slightest change in the curricular weather threatens to submerge the heavily laden craft. Peering through the fog of studies, assignments and extra-curricular activities the student anxiously looks forward to the haven of Christmas vacation.

To prevent a hasty and preconceived conclusion by the reader let us consider a few advantages of such a program of activities, curricular and extra-curricular. Much of our education is in danger of remaining good theory. Sound theory is necessary for a profitable practice but frequently through lack of proper application it remains theory only. Here is where the extra-curricular activities enter in. The prospective teacher does not acquire technique with the memorization of ideal methods but through the actual practice. The student preacher likewise does not develop an art in preaching merely by a knowledge of homiletics but through a practical application of such knowledge. A singer trains his voice not only in response to the mechanical instruction of a professor but in response also to the experience received in practical service. Similarly, the personal worker supplements his class instructions with a practical lesson. Would you call this extra-curricular? Furthermore, such activities do much in the way of **vocational orientation**. Love

for song does not make a singer, nor does love for children make a teacher. A desire to preach does not guarantee an ability to preach. Theory may deceive but practice reveals. How else would we discover our talents and abilities? At the same time these activities provide opportunity for development. This is not extra-curricular but an extension of the curricular proper.

A further benefit is the prevention of idealization on the part of the student. Attractive theory very readily becomes a world of ideals when separated from the facts of reality. We must avoid the error of the disciples on the Mount of Transfiguration and remember the valley below. Just to behold the glory of Christ is not sufficient. We must also see and come in contact with the distressed round about us. Again its the extra, if that's what it is, that supplements the regular.

Knowledge finds its greatest impetus in immediate application. Where this is lacking knowledge loses its attractiveness and often sinks into stagnancy. Application must be possible, either immediate or future, or else our formal education becomes profitless. When application is made it awakens a thirst for more knowledge. Awkwardness in a personal work engagement incites the work to a further study of methods in this field. Incoherency and confusion in a sermon induces a closer study of homiletics and subject material. Failure in teaching calls for a greater application in devotion to the task and a study of the means and methods. Success similarly excites the student to a greater devotion to his studies. Would the curriculum be as meaningful without such extra-curricular stimulations?

A last, though not final advantage which would be considered is the training received apart from the curriculum proper. Such activities and responsibilities develop leadership and cooperation. Every activity necessitates planning, organization and execution which are essential in training for leadership. Then too, the blessings of cooperation and teamwork are realized. The strength of the unity of purpose and effort is felt.

In the light of the above review, what significance do we assign to the extra-

curricular activities? Are they in reality merely extra or are they essential for a balanced College curriculum? No one, I trust, will deny the value of a well-organized and integrated program of extra-curricular activities. However, our problem is, what should its proportion to the curriculum proper be? This problem remains to be solved. Meanwhile let us encourage ourselves with the thought that "We shall never have more time than we have at present."

John B. Epp.

Campus News

Dear Mary,

Der Herr hat großes an uns getan;
Des sind wir fröhlich.
Und Fröhlichkeit öffnet dem Danken
die Bahn,
Und Danken ist selig.

These words have come to my mind again and again during the first weeks of College. Truly it is good to be here again. We are thankful to the Lord for making it possible.

Of course we miss all you people with whom we had such blessed times of fellowship last year, but who, for various reasons, have not been able to return. May God richly bless you in that field of service where He has placed you. We are looking forward to hearing from all of you so that our prayers will not merely be generalizations but include your specific needs as well.

You'll be interested to hear of the changes that have taken place here. First of all, with regard to the student body, we are thankful for the new students who, though each in a different way, have been guided here by the same Lord who directed our paths to M.B.C. Almost half of the students this year are new, but already they have found a warm place in our hearts. Here is this year's classification of the student body according to provinces and foreign countries: British Columbia—26, Alberta—17, Saskatchewan—17, Manitoba—23, Ontario—12, and one each from Germany, Holland, Switzerland, Paraguay, and Japan. A fresh school year has also brought in a new family of

little children to Eben-ezer Hall too. So far we do not feel (with the possible exception of 4-month old Jimmey Schmidt) that we have won their love and confidence.

In some respects Eben-ezer Hall is a quieter place this year. But we cannot give the credit for this to our new family of students, or even to the little children. The reason is that the pianos have all been moved out of the basement of Eben-ezer. That, you will agree, is good news, for how often were you not driven from the quiet sanctuary of your room, where you would have liked to study, into the already crowded library by either the ceaseless pounding of the piano or the monotonous scale practice or both. Yes, even the reception room has been relieved of its piano, which was used mostly for quartet and trio practices.

Bethany Hall has experienced a more radical change this year than last. Last year the male students took over from the ladies. Now the pianos have taken over from the men. Located also in Bethany Hall is the Music Department office, ably directed by Mr. Ben Horch.

An addition to the College property for this year is the purchase of Carmen Hall as a dormitory for young men. It is not at as convenient a distance from College as Bethany Hall, or even as McIntosh, but none of the students seem to be suffering because of the extra exercise. In fact, the walk is enjoyed by most of the young men. Many of them have already so scheduled their time that they arrive here on time for breakfast at seven o'clock.

I am very happy to tell you that there have been no changes in the faculty for this year. And yet, in a way, that is not quite true either. Two of our instructors are teaching only part time this fall. Dr. Unruh is busy writing the history of the M.B. Church, and Mr. Quiring is studying at the University of Manitoba.

So, both, despite and because of changes we are looking forward to a year of blessing and fellowship with one another and with the Lord as we seek to serve Him here. Will you remember us in your prayers?

Kay Peters.

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Zum ersten Male nach dem Zusammenbruch im zweiten Weltkriege hat der japanische Premierminister eine Parade seiner Truppen abgenommen. 110,000 Japaner, in amerikanische Uniformen gekleidet, marschierten in diesen Tagen an ihm vorüber. Eine ähnliche Armee soll auch in Westdeutschland geschaffen werden. So will man einen wirksamen Damm gegen den drohenden Kommunismus aufrichten.

Man will wissen, daß die beiden Hauptvertreter des Kremlin bei den Vereinigten Nationen, **Vischinsky und Gromyko**, in den letzten Tagen starke Nervosität verraten. Ob ihnen der Wechsel in Washington nicht gefällt? Möglich wäre es. Bisher haben sie ihr Schäflein überall ohne Blutvergießen reichlich geschoren. Es mag hinfort etwas schwerer für sie werden.

Mittlerweile feiert der **Kommunismus** in der Welt seine Siege. Wo der Sozialismus herrscht, spielt man ihm direkt in die Hände und wo der überspannte Nationalismus das Heft in Händen hat, indirekt. Wenig hört man von dem neuen Staat **Israel**. Der erste Präsident des Landes, **Dr. Weizmann** ist in diesen Tagen in die Ewigkeit abgerufen worden. Man schreibt davon, daß man in Israel den Bau einer großen Synagoge plant, die der Mittelpunkt des religiösen Lebens des Weltjudentums sein soll. Der Feigenbaum treibt Knospen!

Und immer stärker wird die **katholische Kirche**. In Amerika, wo sie bisher nur eine geduldete Minorität war, ist sie zahlenmäßig so stark geworden, daß sie heute bestimmt ihre Stimme hören läßt und Forderungen macht. In Italien und Columbien werden die Protestanten seitens der Katholiken schwer verfolgt. Präsident Truman war bereit einen Gesandten von den USA nach dem Vatican zu schicken. Ob General Eisenhower diese Linie weiter festhalten wird? Nebenbei bemerkt, in dem Blatte United Evangelical Action las ich vor einigen Monaten, daß General Eisenhower keine Verbindung mit irgend einer Kirche hat.

Das sind einige kurze Streiflichter auf das Weltbild geworfen. Raummangels wegen muß ich hier abbrechen. Nein, es sieht in der Welt nicht nach Frieden aus. Und doch hat der Heiland durch sich selbst Frieden gemacht. Wir als Gottes Kinder tragen diesen Frieden in unsern Herzen. Unsere Aufgabe ist ihn weiter zu tragen zu denen, die keinen Frieden haben. Noch stehen die Türen für diesen Dienst in der Welt weit offen. Laßt uns dieselben ausnutzen. "Ehre sei Gott in der Höhe und Frieden auf Erden und den Menschen ein Wohlgefallen."

H. H. Janzen.

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My Besetting Sin



1. The sin for which I do not want to be reproved.
2. The sin I am most ready to defend.
3. The sin my thoughts run most upon.
4. The sin that most easily leads me captive.
5. The sin for which I find the most excuse.
6. The sin that most often beclouds my spiritual sky.
7. The sin that causes me remorse of conscience the most frequently.
8. The sin that causes me to doubt my present acceptance with God.
9. The sin I am most unwilling to acknowledge I possess.
10. The sin I am most unwilling to give up.
11. The sin I am continually trying to persuade myself is an infirmity.
12. The sin which must be put aside in order for me to enjoy full salvation.
13. The sin which is as dear as my right eye, but which must be given up.

