

The Voice

of the Mennonite Brethren Bible College

Vol. V.

JULY - AUGUST, 1956

No. 4

TABLE OF CONTENTS

DENOMINATIONAL

Die Stadtgemeinde in der Mennonitischen Bruderschaft	1
An Indirect Contribution to the Teaching of Non-Resistance	4

MISSIONS

Schools and Missions	4
----------------------------	---

THEOLOGICAL

Petrus unter der Leitung des erhöhten Herrn Jesus Christi	9
--	---

PRACTICAL

Destruction as Self-inflicted Fate	11
Drei freundliche Warnungen	13

MUSIC

So lange Jesus bleibt der Herr	16
--------------------------------------	----

CHRISTIAN WORKER'S LIBRARY

The Christian Faith Personally Given in a System of Doctrine	17
---	----

ALUMNI SECTION

To Make All Men See! — Eph. 3:9	20
---------------------------------------	----

CAMPUS NEWS	21
-------------------	----

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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THE VOICE is the publication of the Mennonite Brethren Bible College, published bi-monthly in the interest of sound Christian teaching, and setting forth the doctrinal position of the institution. Printed by The Christian Press, Ltd., 159 Kelvin St., Winnipeg. Subscription price: \$1.00 per year. Send your subscription to:

THE VOICE, 77 Kelvin St., Winnipeg.

EDITOR:
D. Ewert

ASSOCIATE EDITOR:
H. Regehr

Authorized as second class mail, Post Office Department, Ottawa.

NACHRICHTEN AUS DEM COLLEGE.

Wiederum stehen wir an der Schwelle eines neuen Schuljahres. Vor uns liegen große Aufgaben und unbegrenzte Möglichkeiten. Doch mit dem nie wankenden Herrn, der uns feste Verheißungen geschenkt, dürfen wir gläubig und hoffnungsvoll das neue Jahr beginnen.

Manch ein Wechsel hat im vergangenen Jahr stattgefunden. Da wäre zunächst einmal die Veränderung in der Leitung der Schule und der Fakultät zu erwähnen. Unwillkürlich denkt man da an die Worte aus Hebräer 13, 8, wo der Schreiber, nachdem von dem Ausgang der gewesenen Leiter die Rede gewesen ist, recht tröstlich hinzufügt, "Jesus Christus gestern und heute und derselbe auch in Ewigkeit." Lehrer kommen und Lehrer gehen, aber Er bleibt derselbe.

Bruder H. H. Janzen, der dem College manche Jahre vorgestanden, befindet sich augenblicklich in Californien zwecks Dienst am Evangelium. Als Schule wünschen wir ihm Gottes reichen Segen für die vor ihm liegende Arbeit im Reich des Herrn. Bruder J. A. Töws, der von seinem Studium in Ottawa zurückgekehrt, hat bereits die Arbeit als Leiter der Schule übernommen. Möchte der Herr ihm seinen gnädigen Beistand zu einem gesneten Dienst in dieser Kapazität verleihen!

Auch schenkt der Herr uns wieder die nötigen Lehrkräfte für den Unterricht in diesem Jahr. Darunter sind etliche die neu herzukommen. Geschwister Victor Töws, die von ihrer Missionsarbeit in Paraguay zurückgekehrt sind, haben sich bereits in Nord Kildonan wohnhaft gemacht. Geschwister H. Bärgs, von Henderson, Nebraska, werden in Elmwood wohnen. Möchte der Herr den Brüdern viel Gnade geben zu einem fruchtbaren Dienst an den jungen Leuten. Schwester Wanda Dick, die im vergangenen Jahr ihr Musikstudium in Deutschland fortsetzte, kehrt nun heim, und wird in unserer Musikabteilung Klavierunterricht erteilen.

Das neue Collegegebäude steht nun fertig da, und somit ist fürs kommende Jahr genügend Raum da. Dieses wird bestimmt dazu beitragen, daß die Arbeit besser getan werden kann. Die hellen Klassenzimmer, die geräumige Bibliothek,

(Fortsetzung auf der 3. Umschlagseite.)

DENOMINATIONAL

Die Stadtgemeinde in der Mennonitischen Bruderschaft.

Im Rahmen der M.B.-Konferenz von Kanada ist die Stadtgemeinde eine Neuerscheinung der letzten 30 Jahre. Aus ganz bescheidenen Anfängen, in manchen Fällen in der Form einer Stadtmission, haben sich im Laufe der Jahre starke, selbständige Gemeinden entwickelt. Wir haben heute in unserer Konferenz 13 Gemeinden in Städten, die eine Bevölkerung von 5000 oder mehr Einwohner haben. Die Gliederzahl dieser Stadtgemeinden beträgt etwa 3,500, also mehr als ein Viertel unserer gesamten Mitgliedschaft. Wenn man die Gemeinden aus den kleineren Städten hinzuzählen würde, dann dürften es mehr als die Hälfte aller Glieder der Konferenz sein, die zu "Stadtgemeinden" gehören. Ein anderer wesentlicher Faktor ist der Unterschied in der Größe zwischen Land- und Stadtgemeinden. Die Durchschnittszahl der Glieder in unsern Stadtgemeinden beträgt etwa 260, während die Durchschnittszahl in den Landgemeinden etwa 140 ist. Große Veränderungen auf wirtschaftlichem so wie auf kulturellem Gebiet in der Nachkriegszeit haben diesen Prozeß der Übersiedlung vom Lande zur Stadt beschleunigt. So hat sich zum Beispiel die Gliederzahl mehr als verdoppelt in den letzten 10 Jahren: im Jahre 1945 waren es etwa 1500 Glieder, im Jahre 1955 etwa 3500 Glieder der Mennoniten-Brüdergemeinde, die in der Stadt ihren Wohnort gefunden. Diese geschichtliche Entwicklung wird uns auch stark zum Bewußtsein gebracht auf unsern jährlichen Konferenzen. Im Jahre 1955, auf der Konferenz in Coal-dale, wurden zwei Gemeinden in die Kanadische M.B.-Konferenz aufgenommen — beides waren Stadtgemeinden. Gleichzeitig berichtete der Schreiber der Konferenz über die Auflösung zweier Gemeinden — beides waren Landgemeinden. In diesem Jahre wurde eine Ge-

meinde aufgenommen — und wieder war es eine Stadtgemeinde.

Solche geschichtlichen Tatsachen und Tendenzen sind für uns als Bruderschaft eine Mahnung zur ernstesten Besinnung und gründlichen Orientierung. Wenn wir das Wesen unserer Gemeinden, sowie auch das geistliche Erbe unserer Väter festhalten wollen unter neuen wirtschaftlichen, sozialen und kulturellen Verhältnissen, dann wird es bestimmt viel Weisheit und große Anstrengung unsererseits erfordern. Wir wissen, daß "Bibel und Pflug" in unserer Geschichte auf's engste verbunden gewesen sind; und das gerade diese Verbindung unserm Familien- und Gemeindeleben sein bestimmtes Gepräge gegeben hat. Nur eine bewußte, realistische Abwertung der Gelegenheiten sowie auch der Gefahren des Stadtlebens kann hier den Weg zu einer rechten Lösung des Problems zeigen. Es ist nicht meine Absicht, dieses Problem eingehend zu behandeln. Ich möchte jedoch einige Anregungen geben zur weiteren Orientierung auf dieser Linie.

1. Geschichtliche Gesichtspunkte:

Wir sind geneigt, Mennonitentum (oder "Täuferium") mit dem landwirtschaftlichen Beruf zu verbinden, und zuweilen vielleicht sogar zu identifizieren. Unsere Geschichte in Preußen, Rußland, sowie auch in Nord- und Südamerika bis zur jüngsten Vergangenheit scheint manche Beweise für solche Ansicht zu liefern. Gehen wir jedoch zurück bis zur Anfangsgeschichte des Täuferiums im 16. Jahrhundert, dann ergibt sich ein anderes Bild. Die ersten Täufergemeinden der Schweiz entstanden in den größeren Städten so wie Zürich, Basel, Bern, Appenzell, St. Gallen, u.a. Lange und schwere Verfolgungen führten dann später dazu, daß die meisten Täufer im

Hinterland und in den Bergen ihre Zuflucht suchten. Die Geschichte der Süd-deutschen Täufer hat eine ähnliche Entwicklung gehabt. In Holland entstanden die Mennonitengemeinden fast gleichzeitig auf dem Lande (besonders in Friesland) und in den Städten. Als die Verfolgungen zum Ende des 16. Jahrhunderts nachließen, faßten die Stadtgemeinden bald Fuß und haben seit der Zeit eine wachsende Bedeutung gehabt in der Geschichte des holländischen Mennonitentums.

Anders gestaltete sich die Entwicklung der Gemeinden in Preußen und Rußland. In Preußen finden wir wohl fast von Anfang an eine Mennonitengemeinde in der Stadt Danzig; das Rückgrat des preußischen Mennonitentums finden wir jedoch in den großen Landgemeinden in den Niederungen der Weichsel und der Nogat. Von hier wanderten unsere Vorväter aus nach Südrußland, wo sie, durch die Verhältnisse zum Teil bestimmt, sich fast ausschließlich dem landwirtschaftlichen Beruf widmeten. Die einzigartige Gelegenheit zur kolonialen Ausbreitung in Rußland gab auch den Söhnen die Möglichkeit, Bauern zu werden und im Berufe des Vaters zu bleiben. In manchen Fällen gab es auch keine Möglichkeiten, sich für irgend einen andern Beruf auszubilden oder vorzubereiten. Hier denn, mehr als sonst wo, wurde die Verbindung von "Bibel und Pflug" charakteristisch für unser ganzes Volks- und Gemeindeleben.

Die großen Auswanderungen in den siebziger Jahren des vorigen Jahrhunderts und in den zwanziger Jahren dieses Jahrhunderts nach dem Mittelwesten der Vereinigten Staaten und nach Kanada brachte unsere Leute in große landwirtschaftliche Gebiete, die sich noch vielfach im Pionier-Stadium befanden. Es boten sich daher wieder ausgezeichnete Möglichkeiten für wirtschaftlichen Fortschritt in mehr oder weniger geschlossenen Siedlungen. Diese Zeit der "unbegrenzten Möglichkeiten" zur Ausbreitung in der Landwirtschaft gehört nun wohl schon der Vergangenheit an.

Hier finden wir einen Grund für das Wachstum der Stadtgemeinden. Die ökonomischen Verhältnisse der Gegen-

wart zwingen manche jungen und auch ältere Leute, ihre Berufsstelle und Brotstelle in der Stadt zu suchen. Ob wir es wünschen oder nicht, es ist stark anzunehmen, daß in der unmittelbaren Zukunft dieser "Drang zur Stadt" sich noch vermehren wird. Wenn dieser Umstand zum Verlust unserer geistlichen Güter führen sollte, dann wäre es wirklich tragisch für unsere Gemeinschaft. Oder sollte es möglich sein, daß eine Bewegung, die einmal in den Städten ihren Anfang genommen, sich auch in den Städten durchsetzen und bewähren könnte? Ich möchte auf einige Gelegenheiten, sowie auch auf besondere Gefahren aufmerksam machen, die das Stadtleben mit sich bringt.

2. Besondere Gelegenheiten.

Einmal bietet sich in der Stadtgemeinde die Gelegenheit für eine mehr systematische Erziehungsarbeit. Die weiten Entfernungen auf dem Lande, die Abhängigkeit von Weg und Wetter, besonders in den Wintermonaten, sowie auch die "langen" Arbeitsstunden in den Sommermonaten, machen es in den Landgemeinden schwer, die Versammlungen regelmäßig und beständig zu besuchen. Diese Schwierigkeiten findet man nur in vereinzelt Fällen in einer Stadtgemeinde. Es ist aus dem Grunde leichter, eine intensive, planmäßige Arbeit in der Sonntagsschule, im Jugendunterricht, in den Gemeindebibelstunden, im Chor, usw., durchzuführen.

Weiter könnte man auf die großen Missionsgelegenheiten einer Stadtgemeinde hinweisen. In einer Stadt braucht man nicht lange nach einem Menschen zu suchen, der materielle und geistliche Hilfe bedarf. Fast alle Altersstufen sowie auch Volksgruppen sind hier vertreten, und diese bieten einer evangelistisch-eingestellten Gemeinde viele und mannigfaltige Missionsgelegenheiten. Für persönliche Arbeit, Traktatverteilung, Krankenbesuche in den Hospitälern, Evangelisationsarbeit in den Missionshallen, Bibelunterricht in speziellen Gruppen (Bible clubs), usw. gibt es unzählige Gelegenheiten. Von allen Seiten ertönt der Ruf: Komm herüber und hilf uns! Im Bibel College

haben wir die Beobachtung gemacht, daß es oft an Arbeitern fehlte, jedoch nie an Gelegenheiten. Unsere Stadtgemeinden haben die Möglichkeit und Gelegenheit für ein erweitertes und verstärktes Zeugnis in der Umgebung.

Zu erwähnen wäre vielleicht noch die Möglichkeit einer stärkeren Organisation für gemeinsame Unternehmungen. Das Gefühl der Abhängigkeit von einander, besonders im Kampf für den Glauben, sowie auch die Möglichkeit der regelmäßigen und beständigen Zusammenkünfte, erleichtern und stärken die Bildung von starken Organisationen. Wenn diese Einigkeit eine Einigkeit im Geiste ist (vgl. Eph. 4, 3), dann kann sie sich segensreich auswirken. Wir müssen jedoch auch mit neuen und großen Gefahren rechnen im Leben einer Stadtgemeinde.

3. Drohende Gefahren.

Die Geschichte der Stadtgemeinden, auch im Rahmen der Mennonitischen Geschichte, zeigt klar, daß das Stadtleben einer Gemeinschaft wertvolle geistliche Güter rauben kann. Da ist einmal die Gefahr, das **Gemeinschaftsbewußsein** (community feeling) zu verlieren. Die Glieder einer Stadtgemeinde wohnen nur selten in geschlossenen Gruppen. Der Nachbar gehört in den meisten Fällen zu einem andern Volk und zu einer andern Konfession. Die Berufsarbeit bringt es mit sich, daß man im Laufe der Arbeitswoche fast keinen Kontakt hat mit seinen Glaubensgenossen. In vielen Fällen weiß man wenig oder garnichts von der täglichen Arbeit der Mitbrüder und Mitschwestern in der Gemeinde. Das Gefühl der Zusammengehörigkeit, der Solidarität, will aus dem Grunde oft schwinden. Die Erhaltung des Gemeinschaftsgefühls ist in den Landgemeinden bedeutend leichter. Die Glieder treffen sich nicht nur am Sonntag in der Kirche, sondern auch oft in der Woche bei der Arbeit.

Eine weitere drohende Gefahr ist die **Schwächung des Familienlebens**. Die Familie ist das Fundament für ein gesundes Gesellschafts- und Gemeindeleben. Dieses Fundament wird durch das Stadtleben ernstlich gefährdet. Die Fa-

milie auf dem Lande bildet nicht nur eine soziale, sondern in den meisten Fällen auch eine ökonomische Einheit. Letzteres trifft nicht zu für die Familien in der Stadt. Jedes Familienglied hat seine besondere Beschäftigung. Gut, wenn die Arbeitsstunden noch zur selben Zeit beginnen und endigen. Leider ist dieses oft nicht der Fall. Ich habe es erlebt, daß Glieder einer Familie, die unter einem Dache schliefen, sich nach einer vollen Arbeitswoche zum ersten Male trafen und begrüßten. Es ist selbstverständlich, daß unter solchen Verhältnissen das Gefühl der Familienzusammengehörigkeit geschwächt wird. Es nimmt viel Weisheit und Gnade, die Familienbände so fest zu knüpfen, daß das Gefühl der geistlichen Einheit und Solidarität nicht schwindet unter solchen Verhältnissen.

Eine andere ernste Gefahr besteht für die **Erhaltung der konfessionellen Eigenart**. Die Isolierung der Landgemeinden erleichterte in der Vergangenheit die Pflege und Erhaltung unserer "Sonderstellung". In der Stadt ist der gesellschaftliche und religiöse Druck sehr stark, und junge Leute, in besonderer Weise, unterliegen oft diesem Druck und versuchen sich "anzupassen". Nur eine starke geistliche Beeinflussung und systematische Belehrung in unserer Glaubenslehre und Geschichte können hier das Problem lösen, und unsern jungen Geschwister helfen, eine Liebe und Hochachtung für die eigene Gemeinschaft zu bewahren und mutig und kraftvoll für diesen Glauben zu zeugen.

Abschließend möchten wir es unterstreichen, daß die Zukunft unserer Stadtgemeinden zum großen Teil abhängig sein wird von der Einstellung dieser Gemeinden zur religiösen Erziehung ihrer Kinder und ihrer Jugend. Unsere Mennonitischen Lehranstalten, Bibelschulen, Hochschulen, Colleges — haben hier eine wunderbare Gelegenheit, aber auch eine große Verantwortung. Diese Schulen können ihre Aufgaben jedoch nur erfüllen, wenn sie die materielle und moralische Unterstützung der Gemeinden, und besonders auch der Stadtgemeinden, haben.

Für eine gesunde Entwicklung und

für ein kraftvolles Zeugnis unserer Bruderschaft brauchen wir beide: Land- und Stadtgemeinden. Die Verschiedenheit kann zur fruchtbaren Ergänzung für

beide dienen. Gott erhalte unsere Landgemeinden! Gott bewahre unsere Stadtgemeinden!

J. A. Töws.

An Indirect Contribution to the Teaching of Non-Resistance.

(Among the letters of the readers published in HIS magazine in the June issue was the one quoted below. It comes from the pen of one who does not hold to the doctrine of non-resistance as far as we can see, however, in the light of recent articles on the breakdown of morals in the U.S. army the writer in his reaction to these articles, casts light on one of the basic issues of Christian ethics, and especially on the subject of non-resistance. —Ed.)

Breaking Commandments? Dear Sir: The article "G. I. Morals" by Chaplain Birney interested me greatly because I was released from service last June. I had been stationed with the Army of Occupation in Germany for 17 months prior to that time. The problem of morals was just as bad as it is in the Far East. Chaplain Birney has hit on one of the reasons for moral failure

in our G.I.'s but he has whitewashed another big reason completely. During the second week of basic military training every man is issued two weapons. One is a 30 caliber M-1 rifle, and the other is an 8 inch bayonet. Both of these are the soldier's main working tools. In his training he is taught that the spirit of the bayonet is to kill. You can see trainees standing in fields, with fixed bayonets, answering the instructor's call, "What is the spirit of the bayonet?" "To kill" they shout at the top of their lungs. The primary function of the U.S. Army is to seek out the enemy and destroy him. Here is the problem in a nutshell. In God's Commandments we are told not to kill. We are also told not commit adultery. Can we break God's commandment in one instance, and keep it in another?

Hugh Rossi, Oneonta, N.Y.

MISSIONS

Schools and Missions

(Continued from the May/June issue)

4. Schools and Missions in the Prelude to the Modern Missionary Period.

The Medieval Ages represent largely a distortion of the very meaning of missions as we understand them from the teaching of the New Testament. In the providence of God the Reformation led to a restoration of the Biblical basis of Christian missions—the Word of God. Erasmus wrote to Luther the year before Luther stood before the Diet of

Worms, "Now I see no end of it but the turning upside down of the whole world". Such words remind us of Pauline missions, for of Paul's band it was said, "These that have turned the world upside down are come hither also" (Acts 17:6.. We are of course aware of the grievous fact that the Reformers became so engrossed in doctrinal struggles that the Great Commission was forgotten completely. Nevertheless, the dynamic of the faith which was restored by the Reformation was yet to stir the

church into action and lead to a worldwide missionary programme. We might call the 16th and 17th centuries the prelude to modern missions; it was a time in which voices crying in the wilderness challenged an unconcerned church to heed the Last Commission of Christ. What part did schools play in this period of preparation?

In 1618 Justus von Heurn of Leyden appealed for missionaries to the Indies, and in 1622 a seminary was established at Leyden to train missionaries. Training schools and missions, they felt, were inseparable. Perhaps we could insert here that much earlier than this, in 1559, the Protestant king of Sweden, Gustavus Vasa, sent missionaries to the Lapps, but the work came to nothing because of the absolute lack of any training on the part of the missionaries.

One of God's agitators in this period of lethargy was Baron Justinian von Welz (1621-1688). Having received a good education he began to nettle the conscience of a sleeping church by his treatises. Quite rightly he condemned the schools of theology which had enough learning to sink a battleship but never produced a single missionary. "Is it right," he asks, "that in all places we have so many students of theology and do not induce them to labor elsewhere in the spiritual vineyard of Jesus Christ?" He realized that theological training must be designed so that the ultimate purpose and vocation of the Church be realized—to preach the Gospel to every creature. But Welz was not only a man of words but also of action. He deposited 12,000 Taler to establish seminaries where students of the theological schools might be instructed in foreign languages and equip themselves for the task of missions. With another friend he endowed a society which was to give itself to the training missionaries. He saw that schools and missions were inseparable. To give his teaching added weight, Welz finally went to South America himself, where he found a martyr's grave.

While the Protestants selpt the Catholics were conquering lands for the crown and the church, and even though

their methods were diametrically opposed to the teachings of Scripture, nevertheless they realized that schools and missions went together. When the Jesuits came to eastern Canada it was not long before Laval had a seminary established to train students for work in Acadia and elsewhere. But the Jesuit Order had its beginnings in the rigid training of Ignatius Loyala (1491-1556). It was from his disciplined band that the famous Francis Xavier (1506-1552) responded at a moment's notice to the call of the Church and of India.

Turning to some of the Protestant missionary pioneers of America during this time we find again a close connection between missions and schools. The great apostle to the Indians, John Eliot (1604-1690), was a graduate of Cambridge and a master of the original languages, who, because of his gifts and training gave the Red Indian the Mohegan Bible and an Indian Grammar. A century later another well-trained pioneer, David Brainerd, stirred the world by his heroic sacrifices as he gave himself to the salvation of the Indians.

On the continent a revolt against barren orthodoxy came in the Pietist movement of the 17th century. Two of their first leaders, Raue and Wasmuth, planned a college for the training of missionaries for work in distant lands. Through lack of funds the work came to nothing, but we must give them credit for the attempt. They felt keenly that a missionary programme is rooted in training schools. The leader in whom this missionary idea came to real fruition was August Hermann Francke (1663-1727), who succeeded Spener as leader of Pietism. From his great institution at Halle the whole movement of Pietism was influenced, and from its halls of learning numberless students left for distant lands to spread the Gospel. Although it was the Danish government that led to the first beginnings of Protestant mission work in India, the work has rightly been called the Danish-Halle mission, for without Halle as the training centre, there would have been no missionaries prepared to go. The first missionary offering of Protestant Europe ever to be sent abroad was collected

by Francke. It was at Halle that Ziegenbalg had received his inspiration to enter the Lord's vineyard. At Halle the honorable Dr. Breithaupt had challenged his students with the words: "To lead one soul from among the heathen to God is as much as if in Europe one brought a hundred, for here the means and opportunities abound, and there they have none." Little is known of the many godly teachers who stood in the Halle classrooms and provided the spiritual dynamic that sent forth men and women who became known throughout the world as soldiers of the Cross. Let us not forget that those who stay with the baggage (in the school) will share with those who go into the battle (the mission field) (1 Sam. 30:24 R.S.V.)!

When Benjamin Schultze, who succeeded Gruendler in the work of the Danish-Halle mission in India, retired to Halle to continue his translation work, it was the young Friedrich Schwartz who was asked to assist him in this project, and so the great Schwartz was introduced early to the noble missionary task which was to be his in the future. Again it was at Halle, at a Christian training centre, that the foundations were laid for one of the most outstanding lives of missionary pioneers of all times.

But what shall we say of the Moravians, who put Christendom to shame by their zeal, their love, their sacrifice? We cannot speak of the Moravians without mentioning Zinzendorf (1700-1760). Is it necessary to say that this nobleman received his early training in the "Franckisch Stiftungen"? A notable feature of Halle was its interest in foreign missions, then almost unknown among Protestants, and it was here at Halle that the idea of giving his life to Jesus laid hold of him. What was it that motivated him? He writes later: "Die tägliche Gelegenheit in des Herrn Professors Franckes Hause erbauliche Nachrichten aus dem Reiche Christi zu hören, Zeugen aus allerlei Landen zu sprechen (no doubt he refers to Ziegenbalg), Missionare kennen zu lernen, Verjagte und Gefangene zu sehen, ingleichen die dazumal im vollen Flor stehenden Anstalten, des seligen Mannes eigne

Munterkeit in des Herrn Werke... haben den Eifer in des Herrn Sache bei mir mächtig gestärkt." Is it not very true that even today the frequent visits by missionaries to our schools and the "Munterkeit in des Herrn Werke" of the instructors have been a constant challenge to students. But it was not all "atmosphere" at Halle, but hard study as well. At 16 Zinzendorf was able to orate in Greek. His progress in Latin was even better. French was as natural to him as his native German, and he also studied Hebrew for 3 years. In his final year at Halle he was put in the *selecta classa* and studied theology, jurisprudence, philosophy, and science. While at Halle a friend of his from Switzerland and the Count made a vow to work for the conversion of the heathen. At the dinner table he learned to know the great Ziegenbald, home from India, and so links were being forged in the chain of events leading to the launching of Moravian missions in 1732. All this was developing while Zinzendorf was at a training institute.

Against his will he went to the University of Wittenberg in 1716 to study law, but he found time to read extensively in theology and also continued his language studies. It was here, in 1718, that the actual organization of the "Senfkorn Orden" took place, an Order in which like-minded fellows pledged to live a holy life and "to work especially for the conversion of the Jews and the heathen." Such was the man who was to launch what was to become the most unique missionary endeavor of all times. It is true that the Moravian missionaries were generally speaking unlearned laymen, but schools soon sprang up. There was a Brethren seminary at Lindheim. We must not forget that the man who, under God, moulded the movement into what it was, had his roots in the Halle training institute.

5. The Modern Missionary Movement.

By the 18th century, evolution, natural religion, and a cold Deism had swept over the continent and Europe came into the grips of rationalism. But in the providence of God, England was visited

with revival, and although we are at the moment trying to show the relationship between schools and missions, the relationship between revivals and missions is just as vital.

I should like you to come with me to Cambridge and there see a lone figure who generally is not classified with the great missionary pioneers of his age, but who worked behind the scenes and inspired students to dedicate their lives to God and the cause of missions. It is Charles Simeon (1759-1836) of Cambridge. We all speak with quickened breath of such missionary saints as Henry Martyn, but do we know that behind Henry Martyn and many others there stood the godly preacher of Cambridge? In his preaching, which was attended by many of the undergraduates of Cambridge, Simeon had 3 great aims: "To humble the sinner, to exalt the Saviour, to promote holiness." At a time when religion had fallen into disrepute, it was no small thing for Simeon to bear the Cross on the campus of that great institution. And may I say here that it has happened time and again that although the educational institution had lost its missionary fervor, there was one or more figures on the campus who unobtrusively made their influence felt in the cause of the Master and of missions. One of Simeon's opponents at Cambridge, John Sargent, was led to the full knowledge of Christ and became the biographer of Henry Martyn. England's East India Company at this time was averse to missions in India. The Serampore trio had to work on Danish territory when they went out. It was because of this that Simeon tried to send out godly chaplains to India who could further the cause of missions without experiencing difficulty from the company. Chaplains such as Buchanan, Corrie, Martyn, Thomason, Hough, Dealtry, were living extensions of Simeon's faith. In 1829 he could write without any boasting, "Almost all the good men who have gone to India these forty years have been recommended by me." Among them was also the devoted pastor Bengal, David Brown. It was to Simeon that Henry

Martyn owed much. Martyn was irreligious and had even hurled a knife in rage at a neighbor who had provoked him. But after his father's death and his sister's letters and prayers he made his way to the church to hear Simeon preach, and already before he took his degree he had quietly taken his place among those who owned Christ for Master. When God laid his hand on Martyn, Charles Simeon sent his name to the East India Directors, and soon Martyn sailed "to burn out for God." When in 1812 Martyn's portrait was sent to Simeon from Calcutta he wrote after seeing the emaciated face of Martyn, "I could not bear to look upon it, but turned away, covering my face, and, in spite of every effort to the contrary, crying aloud in anguish." Such interest did Simeon take in his missionary candidates! Martyn's portrait was hung in Simeon's dining room, over the fire-place.

Thomas Thomason, another of Simeon's disciples, was also a candidate for India. Simeon actually sailed with him some way down the Channel when the latter left for India in 1808. Daniel Corrie was another man, drawn to spiritual decision through Simeon's influence, and sent out by him to Madras in 1807. James Hough was led to dedicate himself to India through what one might call an accidental interview with Simeon. Simeon was also a key-figure in the formation of the Church Missionary Society. But enough has been said of the place of this godly educator in the missionary programme of the morning hour of the modern missionary movement. The reason for expanding somewhat at this point is because it is not generally appreciated that behind some of the most outstanding missionaries there have stood unassuming, godly missionary educators who moulded the lives of the prospective workers of the kingdom of God.

A somewhat similar case is to be witnessed at the University of Lund in Sweden, where Henrik Schartau, another of God's prophets, stirred an orthodox church into flame. He had the difficult task of ministering in a clever, learned, and sceptical society. However, he did

not leave the university, but taught and preached there with the intention of sending fiery evangelists into his country. By 1820 a band of evangelical pastors were out preaching the Word, and so once again a revival and missionary movement is seen to be related to schools.

By the end of the 18. century we come to the so called "Carey Epoch." Although the "Father of Modern Missions" lacked the formal training of the schools, he was nevertheless, an educated man. He loved his books and his maps; he knew his Greek and Hebrew; and above all, he was an ardent student of the Word. J. Marsham and W. Ward, who with Carey formed the Serampre trio were well-trained men, and it wasn't long before Serampore College in India came into being for the purpose of training native missionaries, and the variety of courses offered at this institution indicates clearly that Carey felt a definite need for a good training in the various disciplines of learning to produce effective missionaries. Missions and schools were not divorced in the minds of the Serampore pioneers.

Turning to America we notice that the first American mission board grew out of the prayer-meeting of a group of students of Williams College; and through further steps taken by the divinity students of Andover Seminary, the way was paved for the formation of the American Board of Commissioners for Foreign Missions. The leader of the group was Samuel Mills who had graduated from Williams College and gone on to Anover. With him was Gordon Hall who graduated from Williams College with highest honors and then also went on to Andover. The latter laid down his life in Bombay. It was his tract "The Claims of Six Hundred Millions" which led the great John Scudder to India. I need not mention the well-known name of Adoniram Judson, who with Rice, Newell, Nott, and others also belonged to that nucleus of divinity students on whom God laid the burden of foreign missions. What the American Board did in bringing the Gospel to those in darkness can never be ap-

preciated enough. Again it was "schools and missions."

When the Church Missionary Society was formed in 1799 through the instrumentality of men such as Charles Simeon and Wilberforce, the Society had no missionaries to send, and so they looked to the continent, where mission-schools were springing up, for their missionaries. It was here that pastor Johannes Jaenicke's "Missionsschule" plays an important part in the missions of that day. The school had but a small beginning, opening with 7 men, but it was to become a vital link in the chain of missionary enterprises. Missionary societies were springing up and Jaenicke prepared the candidates. The great Karl Guetzlaff was one of his students, to cite an example. With the Berlin Missionary Society a seminary was associated as well, and this school had high entrance requirements: a Christian character, knowledge of the Bible, certainty of a divine call to missions, a blameless life, the necessary mental agility to learn languages, etc. Perhaps some of the school of today which purport to train workers for God's kingdom should take note!

But we must not neglect to mention the famous "Basel Missionsgesellschaft." Spittle, a student at Jaenicke's school, was the prime mover here. The society realized that without a school to train its missionaries it would be greatly handicapped and so Jaenicke was asked to transfer his institution to Basel. Upon his declining, the Basel Christians decided to build up their own training school. In 1816, with Christian Blumhardt at the head of the school, the training of missionary candidates was begun. They determined to train the hands as well as the head, and all students had to learn a trade besides studying theology. A similar picture presents itself in the case of the Rhenish Missionary Society, as well as the Leipzig Missionary Society—both associated schools with missions. In the latter society the academic requirements of the seminary were unusually high. So we see that on the continent, in England, and in America "schools" and "missions" were looked

upon as being coessential at the time when the modern period of missions was born.

But we must not prolong this article unduly, and so we conclude by looking at the present day situation around us. Noone questions the fact that we in America have witnessed a great increase in missionary fervor in the last few decades. Is not this revival of missions a correlate of the Bible School movement on this continent? Where have the great interdenominational boards been drawing their candidates from? Is it not largely from the numerous Bible Institutes and Colleges across the land. We need only to think of Moody Institute, and the younger Canadian institution at Three Hills. What would happen to the great work of denominational missions which, in the good providence of God, is on the upsurge, if there were not denominational schools to prepare the candidates? Where have the majority of our Canadian M. B. missionaries come from? Did they not almost invariably begin their training in the many local Bible Schools which God was pleased to raise up. It was here that many heard the call of God to

the lost and dying world for the first time in their life. We are very grateful that the M.B. Bible College has been permitted to water where others have planted, and do some planting too, and to the glory of God it may be said that a high percentage of our graduates go into mission work. Our mission board is frequently without funds, but the supply of missionary candidates has not ceased as yet. May that day never come! However, it is only as we begin to realize that our schools are vital links in the great missionary programme of our church that the cause of missions shall prosper. You are interested in missions; then you must be interested in schools!

When Charles E. Cowman was asked on one occasion what he would do should he fall heir to a million dollars, he answered by saying that he would dedicate all to the cause of Christ, and concluded: "Following the light which I now have, if such a sum were in my possession today, I would immediately lay plans for the establishment of a number of Bible Training Institutes."

David Ewert.

THEOLOGICAL

Petrus unter der Leitung des erhöhten Herrn Jesu Christi.

App. 1, 7-8.

Wiederhergestellte Christen beweisen es in ihrem Wandel, daß sie gesund geworden sind. Wenn Petrus später in dem ersten Briefe schreibt: "Durch seine Wunden seid ihr gesund geworden," so hat er sicher auch an seine Genesung nach seinem Fall gedacht. Er stand voll und ganz unter der Leitung des erhöhten Herrn. Wenn der Herr ihm sagte, daß er in der Zukunft erfahren werde, daß ein anderer ihn leiten werde und führen, wohin er nicht wolle, so begann das schon gleich nach dem Pfingst-

festen. In Zukunft gingen Zeugnis und Leiden zusammen. Jedes Zeugnis war ein Eingriff in Satans Reich und erweckte den Haß der Welt.

1. Die Feindschaft der Gottlosen begann schon bei den ersten Zegnissen der Jünger Jesu, als die Leute ihren Spott hatten und sagten: "Sie sind voll süßen Weins," so daß Petrus gezwungen war, diese Rede zu widerlegen.

In dem ersten Zeugnis leitete der Herr ihn also, daß er die ganze Führerschaft Israels angreifen mußte, indem

er sagte: "Denselben habt ihr genommen durch die Hände der Ungerechten, ans Holz gehängt und erwürgt." (Apg. 2, 23). In der zweiten öffentlichen Rede in 3, 14-15: "Ihr habt verleugnet den Heiligen und Gerechten und batet, daß man euch den Mörder schenkte, und den Fürsten des Lebens habt ihr getötet." Dieses offene Wort an ein ganzes Volk spricht man nicht gerne, weil solches Leiden mit sich bringen kann. Aber der Herr führte ihn, wohin er von Natur aus nicht will. In Kap. 4, 11 sagt er: "Das ist der Stein, den ihr, Bauleute, verworfen habt, der zum Eckstein geworden ist." — Ihr Zeugnis brachte ihm Gefängnis und Stäupen ein. Aber Petrus erfuhr in dieser Zeit, daß der Herr sie aus der Hand der Obersten erretten konnte. Der Herr tat an ihm etwas, was er an den Täufer Johannes nicht getan hatte. Zweimal wurde er errettet: aus der Hand der Obersten und aus der Hand des Herodes. Seine Stunde zu sterben war noch nicht gekommen.

Wir lesen in Apg. 5, 41: "Sie aber gingen fröhlich von des Rates Angesicht, daß sie würdig gewesen waren, um seines Namens willen Schmach zu leiden." Da lernte Petrus das Wort aus der Bergpredigt verstehen, das er von Jesu gehört hatte: "Selig seid ihr, wenn die Menschen um meinetwillen euch schmähen." Vorher hatte der Herr gesagt: "Die um der Gerechtigkeit willen verfolgt werden." Es ist schon Seligkeit, wenn man um einer sittlichen Tat willen verfolgt wird. Aber es ist mehr, wenn man um Jesu willen leidet. Das lernte Petrus in besonderer Weise erkennen. Es brach die Freude im Herrn bei ihm durch unter den Schlägen der Brüder nach dem Fleisch. Deshalb konnte er später auch schreiben: "Freuet euch, daß ihr mit Christo leidet, auf daß ihr auch zur Zeit der Offenbarung seiner Herrlichkeit Freude und Wonne haben möget. Selig seid ihr, wenn ihr geschmäht werdet über dem Namen Christi. Er litt nicht nur um Christi willen, sondern er litt mit Christo. Er lernte die Gemeinschaft seiner Leiden kennen.

So erkannte Petrus den Herrn, daß er seine Knechte zum Zeugnis leitet, das

mit Leiden verbunden ist. Heute hat man vielfach das Zeugnis mit der Redekunst und mit der Ehre verbunden. Dabei ist keine Freude. Es liegt auf der Ehre keine Verheißung, während sie die Schmach begleitet. Als Petrus im Gefängnis lag, mitten unter vier Nachtwachen, mit Ketten gebunden, erschien der Engel des Herrn, gesandt von dem Herrn, damit er ihm diene. Das ist die Ehre von Gott für seine leidenden Diener.

2. Das Leiden konnte den Petrus nicht aufhalten, das Zeugnis von Christo in die Welt hineinzutragen. Im Gegenteil leitete der Herr seinen treuen Knecht zur Erweiterung der Arbeit. Er ging zu den Samaritern und in das Haus des Kornelius, des heidnischen Hauptmannes. Es fielen die Schranken, die von Menschen gemacht waren.

Während das Feld derer, die sehr engherzig gegen andere Menschen sind, immer mehr erfährt, daß ihr Feld beschränkt wird, finden, die da weitherzig sind, immer mehr größere Arbeitsfelder.

Wenn ich in die Geschichte unserer Gemeinschaft blicke, so finde ich die Bestätigung dieser Wahrheit. Brüder, die ein weites Herz in der Arbeit hatten, aber ein enges Gewissen, fanden weiten Raum für ihre Arbeit. Petrus fand, daß der Herr seine Arbeit und sein Zeugnis unter den verachteten Samaritern und unter den Heiden bestätigte, während die engen Judenchristen in sich selbst zusammenbrachen, weil sie nur auf sich beschränkt blieben. Der Herr gab ihm dabei auch einen offenen Blick für das Werk unter den Heiden. Auf dem Apostelkonzil zu Jerusalem sagte Petrus: "Gott machte keinen Unterschied zwischen ihnen und uns und reinigte ihre Herzen durch den Glauben. Gott, der Herzenskündiger, gab ihnen den Heiligen Geist und zeugte über sie." Apg. 15, 8-9.

Der Herr gab ihm auch einen offenen Blick für den Heilsplan Gottes, indem er mitteilte, daß Gott lange vor dieser Zeit unter ihnen erwählt hatte, daß durch ihren Mund die Heiden hören und glauben sollten. Apg. 15, 7.

So wußte Petrus, daß der Herr mit ihm ging, als sie zu den andern Natio-

nen eingingen. Der Herr leitete den Petrus auch an zu der schriftlichen Arbeit, wie er auch den Johannes dazu führte, indem er sagte: "Schreibe!" Bei der Wiedererwählung zum Apostel gab der Herr dem Petrus den Befehl, die Lämmer und die Schafe zu weiden. Man hat vielfach unter den Lämmern die Kinder verstanden. Ich schließe das nicht aus; aber ich verstehe unter den Lämmern die erste Gemeinde zu Jerusalem. Dort weidete er die Neubekehrten zu Jerusalem. Später arbeitete er unter den zerstreuten Gemeinden. Mit seinen Briefen hat er die Jahrtausende hindurch junge und alte Christen geweidet. Diese Weide bleibt immer grün.

Der Herr leitete den Petrus auch in der Wahl des Wohnortes. Wahrscheinlich hat Petrus viel gereist, wobei er seine Frau mitnahm. Später finden wir ihn in Babylon, wahrscheinlich unter den Juden, die dort wohnten. Zuletzt kam er nach Rom, wo er sein Leben für den Herrn ließ.

Vor seinem Abscheiden schrieb er: "Ich will aber Fleiß tun, daß ihr allezeit habt nach meinem Abschied im Gedächtnis solches zu halten." So leitete der Herr den Petrus in die Arbeit hinein, gab ihm das Zeugnis in den Mund, führte ihn nach den Ortschaften, wo er zu zeugen hatte, gab ihm die Kraft und die Freudigkeit zu leiden, und zuletzt gab er ihm den Auftrag, seine Lehre schriftlich niederzulegen.

So war er in seinem Leben fruchtbar, und ihm wurde zuletzt ein weiterer Eingang zu dem ewigen Reich unseres Heilandes Jesu Christi dargereicht. Sein

ganzes Leben bestand im Darreichen des, was er im Glauben ergriffen hatte, wie er es im 2. Briefe ausdrückt, wenn er schreibt: "So reichet nun dar in eurem Glauben."

Als treuer Hirte der Gemeinden, der treu dieselben weidete, erwartete er mit allen andern Hirten das, was er in 1. Petri 5, 4 schreibt: "So werdet ihr, wenn er erscheinen wird, der Erzhirte, die unverwelkliche Krone der Ehren empfangen."

Ihr lieben jungen Leute, laßt euch euer Leben von dem Herrn Jesu formen und laßt euer Denken in der tiefen Erkenntnis Jesu Christi gipfeln. Mitten unter den wankenden Verhältnissen der Welt und mitten unter den beweglichen Strömungen des menschlichen Denkens und Begehrens kann er euch zu Felsen machen, an denen andere eine Stütze haben. Wie wir uns heute an den Apostel Petrus lehnen, so werden sich andere an euch lehnen, wenn ihr durch die Gnade Jesu Christi gestärkt und gegründet werdet.

Es war ihm nicht das Höchste, jemand Geld zu geben, wie heute einige denken, daß sie dadurch den Gipfel der Wohltätigkeit erreicht haben, sondern es war ihm das Höchste, im Glauben etwas dazureichen, wie er es zu dem Lahmen an des Tempels Tür aussprach: "Silber und Gold haben wir nicht, was wir aber haben, das geben wir dir. Im Namen Jesu stehe auf und wandle." Apg. 3, 8.

Ihr lieben Zuhörer, worin seht ihr den Reichtum eures Lebens? Beantwortet heute diese Frage ehrlich vor dem Herrn.

A. H. Unruh.

PRACTICAL

Destruction as Self-inflicted Fate.

The prophet Hosea, whose name signifies "salvation", "help", "deliverance", began preaching to Israel in a time of great prosperity and left off when the nation was struggling in the grip of anarchy. He spoke to his people

as a true patriot, identifying himself with his people, sorrowing over their calamities, and repenting for their sins. His message is frank, affectionate and full of domestic feeling. A part of his message with a strong appeal is found

in Hosea 13:9: "O Israel, thou hast destroyed thyself; but in me is thine help".

These words by the ancient prophet of love to a backsliding people contain a lesson of permanent worth and find full application to nations and individuals throughout history. As far as our own times are concerned, these words are up-to-date and must be taken as constituting Hosea's message to us personally.

It is a common tendency of man to credit himself for all success and prosperity and to criticize others for failure and adversity. Quite frequently, men on the slope of moral declension have cast their criticism into God's teeth, blaming him for their misery and impending doom. The words of Hosea fully negate this criticism and place the blame where it belongs. It may be summed up in the words: "All our destruction is from ourselves; all our salvation is from God." To make it more personal: "Thy captivity, they perishing, thy death, thy evil, thy misery is from thee; thy redemption, thy salvation, thy life, thy good, thy bliss, is from Me".

Thus the two great thoughts enfolded before us in this text are **self-destruction** and **divine restoration**. "**Thou Hast Destroyed Thyself**".

This is language, not merely of reproach, but of deep sorrow. It speaks of destruction in process as an accomplished fact. In spite of brief economic and military prosperity, the national power became seriously weakened until they finally lost their independence and national autonomy, exhausted their energies and resources, and were forced to accept abject vassalage to Assyria. Unconsciously, Ephraim became prematurely old. "Gray hairs", says the prophet, "are here and there upon him and he knoweth not". (7:9). Sad to say, nations and individuals today bear the seeds of destruction in them and betray signs (gray hair) of declension and deterioration and **know it not**. Yet the truth must be proclaimed: "Thou hast destroyed thyself." What remains to be done is to face the fact, to place the blame and to seek a cure.

It is no easy matter for man to accept responsibility for his fate. Destruction is not the arbitrary appointment of the supreme Judge; it is self-inflicted fate. Man is the author of his own destruction.

And what is it in particular that causes this destruction? It is the refusal of divine help, the rebellion against God. The R.V. reads: "It is thy destruction, O Israel, that thou art against me". National disasters were and are attributed to any other cause than their own sin, e.g. to divided counsels of their statesmen, to neglect of the army, to ambition of rulers, to temporary reverse of fortune. But the fact is that destruction comes not by isolated defeat, but by moral deterioration preceding it. Inward corruption is more dangerous than external enemies. An English commentator said concerning his own country when at the height of power: "If we should live to see England's decay — our land untilled, our docks empty, our mills and factories silent, our colonies torn away, our people crushed by a debt too heavy for them to bear — it will be due, not to this mistake of policy, nor to that unfortunate war, but to the fact that as a people we had forsaken righteousness and mercy."

What is true of nations is true of individuals. If a man sinks into an abyss of despair or of vicious indulgence, it will be, not through the force of circumstances, but to the worthlessness of his character — to his own sin.

Nothing can destroy us before God, but sin, the only real evil; and sin is wholly from us. God can have no part in it. No power, then, of an enemy can harm us, unless by our sins we call forth the anger of God against us to our own destruction. So let each sinful nation, or sinful city, or sinful soul say which by its guilt draws on it the vengeance of God. "**Oh Israel, thou hast destroyed thyself**". Thy willful ignorance of God's law, thy pride of face, thy worldliness, thy corruption in politics and religion, thy backsliding, thy sensual idolatry with its manufactured gods, have led thee straight to the precipice of national ruin. "**Oh Sinner, thou hast destroyed thyself**". Your ungodliness is

destructive, not of your mental faculties, your conscience, your moral responsibilities, but of your peace of mind, of character, of all bright and blessed prospects for the future life. Destruction, ruin, banishment from God: such is the doom sinners work out for themselves. Sin is suicidal.

Is there any remedy for such national and individual moral disease? Yes, there is, but it is not in trusting false gods, or in unholy alliances, or in the re-organization of our domestic forces. Neither Baal, nor Assyria, nor Royalty could help Israel. God says: "**But in me is thine help**". "...There is no savior beside me". Praise God, there is a balm in Gilead to heal the sin-sick soul. There is a gracious offer of forgiveness to a nation that stands guilty before God. Jehovah still loves and longs to save. Hear him say: "How shall I give thee up Ephraim? how shall I cast thee off, Israel. ...Oh Israel, return unto the Lord thy God, for thou hast fallen by thine iniquity. Take with you words and turn to the Lord: say unto him; take away all iniquity and receive us graciously". (14:1-2).

There is hope for restoration of all those who are willing to return in repentance of their sins. But **wherewith** shall the sinner return? "Take with you words", is the answer. He bids them not bring costly offerings, that

they might regain his favor; not whole burnt offerings of bullocks, goats or rams; not silver and gold which they had lavished upon their idols, but what seems cheapest of all — **words**. "Take with you words" — words of confession and prayer, blending humility, repentance, confession, entreaty and praise of God.

"Take away all iniquity". They had fallen by their iniquity; before they can rise again the stumblingblocks must be taken out of the way. "Receive us graciously". If man is to be saved, then mercy must triumph over Judgment. We are saved from our sins not by merit but by mercy. Rightly is God called, not the father of judgements or of vengeance, but the **Father of Mercies**, because from himself is the cause and origin of mercy.

And what a gracious promise is extended to the sinner who returns in acknowledgement of his guilt and in genuine heart repentance. "I will heal **their** backsliding, I will love them freely, for mine anger is turned away from him." (14:4)

Let this message from the prophet of love touch your soul and bring hope and comfort to you. "Oh Israel, thou hast destroyed thyself, but in me is thine help."

J. H. Quiring.

Drei freundliche Warnungen:

Ein zeitgemäßes Wort an geistliche Arbeiter.

In einer Zeit in der es so dringend notwendig und erforderlich ist, daß wir vorsichtig wandeln, möchte ich es wagen allen Gläubigen etliche Winke zu geben die zu beachten wären. Es gibt ja mehr als zehntausend Feinde für unsere Seelen, aber Prediger sollten besonders auf folgende achtgeben:

1. **Gib acht auf dein Weissagen.** Wir erinnern uns der Frage der Jünger die sie an den auferstandenen Herrn richteten, "Herr, wirst du auf diese Zeit wieder aufrichten das Reich Israel?" Wir erinnern uns auch seiner Antwort, "Es

gebührt euch nicht zu wissen, Zeit oder Stunde, welche der Vater seiner Macht vorbehalten hat; sondern ihr werdet die Kraft des heiligen Geistes empfangen, welcher auf euch kommen wird, und werdet meine Zeugen sein..." Die Frage welche sie stellten ist durchaus wichtig. Auch sollten wir nicht den Eindruck wegnehmen, als habe der Herr sie als nebensächlich zur Seite geschoben. Das Reich Israel wird wieder aufgerichtet werden, wenigstens so glauben manche, weil eben die Schrift es verheißt. Doch war es für die Jünger in dem Augen-

blick, als sie die Frage stellten, von größerer Bedeutung die richtige Perspektive vom Heiland zu bekommen, damit sie nicht an ihrer Hauptaufgabe vorbeischaun möchten.

Es besteht immer die Gefahr mit dem was in der Welt vorgeht, vernommen zu werden, und zwar in solcher Weise, daß man das größte Geschehen, nämlich das Kommen Jesu in die Welt, verißt. Die Neuigkeiten des Tages zu verfolgen, und über den vermeintlichen Ausgang der Dinge zu deklamieren ist fesselnd, besonders in einer Zeit, die recht bunt an Weltereignissen ist. Man läuft der Gefahr entgegen Prophet zu werden. Die Tageszeitung kann mehr anziehend werden als die Bibel, und indem wir unsere Ohren für Neuigkeiten offen halten, verdunkelt sich unser Blick für den Herrn. Manche haben sich einem Weissagen hingegeben, daß sie schon oft in Verlegenheit gebracht, denn es geschah nicht wie sie geweissagt. Auch kann man über den üblen Zustand der Welt die Hände ringen, anstatt zum Heiland der Welt hinzuweisen. Johannes der Täufer befaßte sich nicht mit, "Siehe das ist die Sünde der Welt", sondern, "Siehe das ist Gottes Lamm, welches der Welt Sünde trägt." Den Krebschaden der Welt unter eine Diagnose zu stellen hilft wenig, wenn man nicht das Heilmittel anbietet. Damit ist nicht gesagt, daß wir unsere Augen der Sünde gegenüber schließen. Im Gegenteil, wir sollten gegen die Sünde der Welt unsere Stimme laut machen, aber nur um von dem Heiland der Welt zu zeugen. Aber ebendasselbe gilt, wenn wir an Zukunftsdinge hinantreten. Es ist durchaus wichtig zu wissen, wann der Herr das Reich Israels wieder herstellen wird. Die Schrift zeigt uns Gottes Programm für die Zeitalter und will uns nicht darüber unwissend sehen. Aber für etliche ist Prophetie solch ein Steckenpferd, daß es zum Jammern ist; andere treten mit Schrecken an sie hinan, und das ist noch schlimmer. Jedoch wir glauben, daß wir vornehmlich zu Zeugen des Heilands der Welt, der einst erschienen ist, und des Königs, der da kommen wird, berufen sind. In der Welt ist schon so viel Gedankenaustausch über Weltereig-

nisse und Zukunftsfragen, daß man in der Gemeinde mehr als verherrlichte Neuigkeitserläuterungen hören sollte. Über "Zeiten" und "Stunden" zu reden zieht immer eine neugierige Hörschar an, aber alle Menschen sind Sünder und daher soll man ihnen von Dem sagen, der für die Sünder gestorben ist. Also, achten wir auf unser Weissagen, damit wir nicht auf Nebenstraßen gezogen werden und unsere Hauptaufgabe vergessen. Das Wichtigste ist nicht die neueste Nachricht von heute und morgen, sondern die gute Botschaft des Evangeliums.

2. **Gib acht auf deine Vorurteile.** "Da antwortete Johannes und sprach: Meister, wir sahen einen, der trieb die Teufel aus in deinem Namen; und wir wehrtem ihm, denn er folgt dir nicht mit uns. Und Jesus sprach zu ihm: Wehrst ihm nicht; denn wer nicht wider uns ist, der ist für uns" (Luk. 9, 49-50). Es ist dieses nicht die erste Begebenheit, von der uns die Schrift berichtet, wo sich ein ähnlicher kritischer Geist offenbarte. Schon bei Josua finden wir etwas Ähnliches, als er Moses bat doch Eldad und Medad das Weissagen zu verbieten. Von Josua und Johannes hätten wir solche Einstellung am Letzten erwartet, doch waren sie mit derselben Schwäche geplagt. Eldad und Medad, wie auch der Mann, der Teufel austrieb, waren doch nicht "rechtmäßig Beauftragte". Jesus machte es aber recht klar, daß die Einstellung seines Jüngers nicht richtig sei. Die Frage war nicht ob der Mann der die Teufel austrieb es mit ihrer Gruppe hielt, sondern ob er es mit dem Heiland hielt.

Auch unter Gottes Dienern kann man heute oft Vorurteile über andere entdecken. Oft schaut man auf andere Arbeiter im Weinberge des Herrn nicht als auf Genossen, sondern als auf solche, die da Konkurrenz bieten könnten. Wenn ein Bruder Prediger Bericht gibt vom glänzenden Erfolg, den der Herr ihm verliehen, so zeugen unsere Blicke nicht von einem herzlichen "Amen!" Traurig ist es, daß sich manche über ihren Erfolg zu brüsten erlauben, und wenn auch nur wenig getan worden ist bekommt man fast den Eindruck als sei ein zwei-

ter Jona erstaanden, der sein Nineveh bekehrt hat.

Aber aus Furcht zu leichtgläubig zu sein, sind wir einem kritischen Geist anheimgefallen. Es wäre besser dann und wann einmal zu leichtgläubig zu sein, als einen harten kritischen Geist zu offenbaren. Ganz bestimmt wäre man in dem Fall kindlicher und man offenbarte auch mehr die Liebe, die da alles glaubt. Es ist besser zu lieben und dabei zu verlieren, als nie geliebt zu haben. In der Welt findet man ein kaltes Berufsspielertum, aber unter Gottes Dienern wollen wir eine Gemeinschaft des Geistes finden. Wollen uns freuen über den Erfolg des Arbeiters, ob er zu unserer Gruppe gehört, oder nicht, solange er aufrichtig im Namen des Herrn arbeitet. Eine Einstellung wie Josua und Johannes sie offenbarten, ist ein gefährliches Übel, das unseren Dienst stören kann.

3. **Gib acht auf dein Vernommensein.** Martha diente während Maria zu Jesu Füßen saß. Marthas Arbeit war gut und berechtigt; aber sie wurde von derselben ganz in Beschlag genommen. Sie hatte viel Mühe und Sorge, aber das Eine tat not. Maria hatte das gute Teil erwählt. Martha war vernommen mit Gutem, nicht mit Schlechtem, aber sie hatte das Beste übersehen. Das Gute ist der Feind des Besten, und ich bin eben so besorgt um die, welche das Gute tun, wenn sie das Bessere tun könnten, also um die welche das Schlechte tun. Es gibt heute so manche Dinge, die uns leicht von dem Wichtigsten abhalten können.

Beachten wir — Martha diente auch dem Herrn. Sie arbeitete schwer und machte davon auch viel Wesen. Auch war sie unwillig über Maria die nicht dasselbe tat. In Predigt und Poesie ist Martha gepriesen worden, aber es bleibt dabei: Maria hat das gute Teil erwählt. Praktische Marthas haben bestimmt ihren Platz, aber wenn ihre Drockigkeit sie von der Gemeinschaft mit dem Herrn abhält, wird sie gefährlich. Es gibt manche lobenswerte Geschäftigkeit im Namen der Gemeinde, welche gerade so gefährlich ist wie Marthas Vernommenheit. Das Gute verdrängt das Bessere.

Satan ist listig. Kann er uns nicht mit dem Schlechten besiegen, so tut er's mit dem Guten. Auch kann man diese Gefahr in den Versammlungen entdecken, wo oft viel geboten wird, Programme und dergleichen mehr. Sie sind ja sehr gut, aber verdrängen oft das Bessere. Oft begnügt man sich mit "schönen Versammlungen," anstatt Versammlungen zu haben, wo die Seele durchs Wort zerknirscht wird, und man auf die Knie fällt. Man lobt die Predigt; ein jeder scheint befriedigt gewesen zu sein; man verläßt den Saal um über andere Dinge zu sprechen. Besser wäre es gewesen, wenn etliche wütend, oder wenigstens traurig den Saal verlassen hätten. Auch hier gilt es zu wachen, damit das viele Gute nicht d. Bessere verdrängt. Möchte jeder Diener Gottes doch vor dieser tödlichen Gefahr sich schützen — tödlich, weil sie in der Gestalt des Guten erscheint. Sobald wir uns mit etwas Schlechtem beschäftigen, so erkennen wir es sobald und geben es auf, aber hüten wir uns auch vor dem Guten das uns des Besten beraubt. Hüten wir uns vor dem Vielen, das uns in Beschlag nehmen will und uns somit von dem Sitzen zu Jesu Füßen abhält.

—Vance Havner (Aus dem Englischen frei übersetzt und wiedergegeben. —Ed.)

No printed word nor spoken plea, can teach young hearts what men should be. Not all the books on all the shelves, But what the teachers are themselves. —Selected.

HAS YOUR SUBSCRIPTION EXPIRED?

If the label on the envelope reads, Mr. Blank aug. '56, then your subscription expires with this issue. Please, send us your renewal by return mail. —Ed.

MUSIC

In this issue we are publishing a translation by Lydia Regehr, Seattle, of the familiar hymn

"SO LANGE JESUS BLEIBT DER HERR" (No 59)

By Nikolaus Ludwig, Graf von Zinzendorf.

*With Jesus as our Lord, we sing,
And praise Him with a joyous ring;
His church, her anchors safely cast,
Will stand as in the ages past.*

*True to the promises of old,
While spheres of time and place unfold,
Christ's blood and righteousness remain
His children's garment without stain.*

*With hearts and voices we agree:
O Lamb, Thy blood has set us free,
A firm foundation, ours to stay,
Though heav'n and earth will pass away.*

*His band along the crystal shore
Still raises anthems as before:
"O Lamb of God, Thy sacrifice
Has paid the ransom of our price."*

*We look to our eternal Rock,
The blessed leader of the flock;
Who as our head unites through grace
The faithful saints from every race.*

*Thy Spirit of redeeming love,
Sent by our Father from above,
Inspired the church to give her all,
And bids us witness at Thy call.*

CHRISTIAN WORKER'S LIBRARY

"The Christian Faith Personally Given in a System of Doctrine."

By Olin A. Curtis. Grand Rapids, Mich.: Kregel Publications; 1956.

This work is a succinct compendium of theology which is **different** — different, that is, from the conventional "theology texts" ordinarily used in our theological schools today! This is not to say, of course, that such "texts" are altogether inferior, or even that they are less valuable, or, on the other hand, that the volume under review here is superior in **every respect** to the former. This would be a very presumptuous and — what is more — an entirely false contention on our part. We feel certain, moreover, that the author, Curtis, never set out, with a conscious and deliberate purpose, to write a work that would be **obviously different!** There is, on the contrary, a rather appealing note of modesty and deep sincerity that pervades the entire treatment. Nevertheless, his work does differ markedly from such more conventional "textbooks" of systematic theology, and it will be our main task in this review to briefly consider several aspects which (as we trust), while they point up these differences, will also give our readers our personal estimate and evaluation of this work as a whole.

Let us then consider, in the first place, the broad aspect of **general claim and spirit** as it pertains to Curtis' treatment of doctrine. We shall make reference, under this head, to three distinct elements which are all directly involved in this larger aspect, namely: (a) the spirit of **"theological dogmatism"**, (b) the spirit of **"personal dogmatism"**, and (c) the spirit of **courage and candour**. It will be our three-fold contention here, in brief, that this work differs markedly from most traditional compendiums of

theology in that it possesses very little of either the first or second of these elements, but that it possesses a great deal of the third!

We note, as our first observation, that **The Christian Faith Personally Given in a System of Doctrine** is different in that it is remarkably free from the spirit of **"theological dogmatism"** — a dogmatism, to be more explicit, which reveals itself in the conscious and deliberate attempt to represent, faithfully and in more or less formal terms, the creed of a particular church or the theology of a particular school. It offers, rather, a highly individual view of the Christian faith which fact is already foreshadowed in the title itself. One feels very definitely, as one reads through this work, that the author searched long and hard to find that particular interpretation of the individual concepts and doctrines, and that over-all view of the divine plan of redemption, which would entirely satisfy his own mind and heart. Yet nowhere does the author even intimate that the views and interpretations of others might just as well be ignored in such a personal search after truth. The particular stand of Curtis in this regard comes out clearly in a passage such as this, for example: "Not only must all biblical values be determined from the centre, but also the result must be regarded afresh over against the consciousness of the Christian Church. All the doctrinal struggles in the past, all the great creeds, all the great works in theology, all the Christian biographies, everything which expresses Christian experience, must be studied by the systematic theologian to get at the Christian consciousness. This Christian consciousness is not a source, it furnishes no

data; but it lights up the data, it unfolds the norms, it helps one to see the biblical truth more Christianly." (p. 185).

Curtis' treatment, then, is not a work of dogmatics in the traditional sense of this term. It represents, rather, a highly personal interpretation and view of the Christian faith — a personal interpretation, however, that takes due account of those conceptions and insights of others as have actually proven illuminating and helpful for his own view of the whole. For the benefit of those who simply must classify and label all systems of doctrine and interpretations of the Christian faith which they encounter, it may be said that Curtis' work does fall, in the main, into the general "Wesleyan Methodist" (Arminian) tradition. However, — and here we would underscore our initial contention again — Curtis does not by any means write as a "Methodist" only, or even mainly. A few instances in which his Methodist background does peer out at us can of course, as might well be expected, be detected. They include the discussions which treat of the following subjects: (a) the second coming of Christ (pp. 445-447); (b) infant baptism (pp. 37-38); (c) Christian perfection — or sanctification (pp. 385-93); (d) the Christian church as distinct form the kingdom of Christ (pp. 418-21) and (e) certain aspects of the Christian sacraments (pp. 430-33). But even here Curtis' entire independence as to both intellectual persuasion and moral conviction are very clearly evident, for in most of the above cited instances he modifies and qualifies somewhat, if not sharply, the typically Methodist position.

We are not implying in all this, of course, that the usual dogmatic approach has no value as such. It is not only worthwhile, but it may even be necessary, at times, to use this method and approach in the defence and further proclamation of a valued confession or creed. Our contention here, really, is this, that it is both a stimulating and highly enriching experience to come across a treatment, occasionally, that does not lean quite so heavily upon a

given confession but which, much rather, seeks to present an entirely fresh and individual vision of the Christian religion — a vision, however, that ever remains faithful to the deeper intent and spirit of the Scriptures. Curtis' volume is the clear expression of just such a vision!

We note as our second observation in connection with this larger aspect of general claim and spirit, that "The Christian Faith" is different in that it is remarkably free of "personal dogmatism" (if we may use our own terminology again!) By this term we mean that familiar attitude and spirit which manifests itself in overly-confident and entirely peremptory assertions of views or interpretations which, upon closer scrutiny, rest mainly upon the reputation of particular authorities quoted or otherwise referred to, or mainly upon received tradition, rather than upon a personal and thoroughly serious investigation and analysis of the data of Scripture. Here, again, we certainly do not mean to imply that, of all these other writers of theological works, few ever adduce much significant evidence or ever employ truly compelling logic to conform, or establish, a particular view or interpretation. Some of these, to be sure, for one reason or another, make much more ample use of such evidence and logic than do others; there is probably not one among them whose works are entirely destitute of these elements! Yet we do contend that a careful comparison of this and other more conventional works will reveal this marked difference in prevailing tone and spirit: Curtis' discussions and arguments manifest, on the whole, much more real conviction — conviction that was obviously born of careful investigation, serious thought, and profound Christian experience — and much less dogmatism of that all-too-familiar variety! One need not read very far into this book to perceive, again and again, that it is deep personal conviction of just this sort, and not personal dogmatism, that bears the discussion or argument along.

Though one could cite many striking examples of such obviously genuine conviction, it will, we think, do here to il-

lustrate our contention with just one brief quotation⁽¹⁾. Towards the end of Chapter seventeen, Curtis tackles the difficult question of the reality of the temptation (on earth) of Jesus Christ, and remarks as follows: "Again, there is the man who is in theoretical fear of the very reality which the other man dreads to lose. In apparent desperation, he asks, 'Suppose Jesus Christ had yielded to the temptation, what would have become of the plan of salvation? You dare not teach that his temptation was real in the sense that he could have become a transgressor!' And the strange thing is that scholastic ingenuity has laboriously tried to meet this theoretical fear, when the answer is as clear as a cloudless sky. The premise of the whole plan of redemption is the omniscience of God. Let a man once master the significance of redemption in its relation to personality and moral character, and he must premise omniscience; he can no more believe that God is mesicent than he can believe that man is coerced. It was foreknown that when the Son of God took on a human nature and thereby came to have a human probation, because of the new motives in consciousness, he would in his personal freedom come off more than conqueror. Our Lord's temptation was real, his triumph was real; but the result was certain (not necessary), just as the final, total outcome of redemption is secure in the absolute omniscience of God." (p. 249).

Such definite conviction, if clearly and consistently evident as in this work, cannot but stimulate the mind and quicken the heart of the readers, too, and compel him to seriously re-examine his own position or some particular phase of it; at least. And this, clearly, is not the least amongst the merits of a good work of theology.

We come now to a third and last observation in connection with this aspect of general claim and spirit. And our contention this time is that "The Christian Faith" is different, also, in that its discussions and arguments are so generally characterized by a spirit of high courage and complete candour. Here, too, we would not suggest for a

moment that these other theologians never declare openly their own beliefs and views, nor that they always avoid difficult questions or "theological dilemmas". Yet we do maintain that the discriminating reader will soon recognize a marked difference in degree, at any rate, in respect to this two-fold element of courage and candour. Of course it is not difficult to see, in this connection, that real conviction must bring with it also the spirit of boldness and entire frankness. The intimate relation between them, at any rate, comes out clearly in this treatment of doctrine!

One obvious manifestation of this courage lies in the author's general eagerness to attack a difficult problem quickly and directly. Curtis, as a rule, avoids most studiously those familiar and lengthy introductions that, too frequently, only becloud the real issue or at least only postpone, unnecessarily, the actual "coming to grips" with the heart of the problem. He avoids, too, as best he can, those conscious (sometimes unconscious?) circumventions in argument that so often add very little, or nothing, to a real solution of the problem. Curtis meets the problem "head on", as it were, does with it what he can, and then, if necessary, also confesses frankly his own inability to solve the problem.

Another manifestation of this spirit lies in the author's readiness, if the facts of the case demand it (as he sees it), to depart sharply from the conclusions or views of other theologians, no matter how high their reputation may be or how dear their system of doctrine may otherwise be to him! Again and again, in the course of this work, Curtis stops to examine the view of a recognized theologian, in respect to a given concept or doctrine, and proceeds to show the need for qualifying or modifying that concept or view in some way so that it might satisfy more truly, or more fully, the demands of Scripture as well as the demands of ordinary logic.

Many instances of this spirit of honest courage and entire frankness could be adduced here. A few of the more prominent instances are those in which

the author discusses the following questions and problems: (a) the humiliation of Christ (pp. 237 ff.); (b) the temptation of Christ (pp. 248 ff.); (c) the omniscience of Christ, while on earth (pp. 244 ff.); (d) the difference in emphasis between the O.T. and N.T. as to the love of God (pp. 260 ff.); (e) the relation of death to sin (pp. 285 ff.); (f) the moral and theological significance of bodily death (pp. 295 ff.); (g) the fact that Christ was made sin on our behalf (pp. 300 ff.); (h) the real significance of our Lord's hesitation in approaching death (pp. 310 ff.); (i) the personality of the Holy Spirit (pp. 337 ff.); (j) the

meaning of the abandonment by God of Christ on the cross (pp. 322 ff.); (k) infant salvation (pp. 403 ff.); (l) the moral and spiritual significance of the intermediate state (Chapter twenty-eight); (m) a continued probation after death (pp. 399 ff.); (n) the psychology of personal holiness (pp. 389 ff.) and (o) the eternal punishment of the wicked (pp. 461 ff.). (To be continued)

(1) See also his discussion of "the task of the systematic theologian" for another impressive instance of it. (pp. 186-87).

H. Giesbrecht.

ALUMNI SECTION

To Make All Men See! — Eph. 3:9.

"Is heaven big enough to accommodate all the people of all ages?" Is this question too simple to be answered? It isn't asked to insult the reader's intelligence. I know that he possesses the answer, but how many do not know the answer? Where did it come from?

I called at a home one day, met the lady of the house and with a friendly welcome was invited to enter. It was a modest, comfortable house providing a home for a family of five. Yes, there was a Bible in the house but because of a "Eunuch's ignorance," its reading was discouraged. Church ties existed but the deadness of the respective denomination made them almost totally unprofitable. The story of Jesus was familiar but the Gospel was foreign to them.

My business was the gospel of Jesus Christ and so before long our conversation turned to focus upon it. It was during this conversation that the above question was asked. It was one of many. They were asked by a heart that was sincere but helplessly confused. Fragments of Bible stories misinterpreted by a sinful heart and life and mixed with the perverted teaching of a flourishing cult, constituted the sum and total of the mother's Bible knowledge. Meagre! Yes, but what was even more pathetic was that what she knew, only confused

and unsettled her.

This is not an isolated experience. Nor is it restricted to this neighborhood and community. Such spiritual ignorance and confusion extends throughout our towns, cities, provinces and country. It is glaringly and alarmingly evident, to him who looks for it, wherever he may go. There are countless individuals and homes where the blessings of Jesus Christ are neither known nor sought.

Who is responsible for such ignorance in our day of Grace and opportunity? Has the Christian Church failed in her task? What spiritual offensives are required to counteract this condemning and eternally-fatal ignorance and unbelief?

When the apostle Paul was apprehended by and for Christ he received a commission from the risen Lord to carry the Gospel to the Gentiles. His was a special commission. It became his privilege and responsibility through revelation to interpret God's dispensation of Grace to mankind. The scope and detail of the commission is seen in his own words in Eph. 3:9; "...to make all men SEE what is the fellowship of the mystery of Christ." It was the apostle's distinctive honour to be this special minister but doesn't the missionary task apply with equal responsibility to all of God's people. Is the Lord less anxious

to have everyone in our day be made to see God's glorious salvation?

And yet, so few see it. To many the Gospel is hid. Lukewarm churches, dead or dying leadership, successful cultism; these all obstruct the gospel from shining forth in its redemption truths. Many are trapped and bound in formal and meaningless religious ritual, and know not the way into gospel liberty. The presence of churches is not always a guarantee that people are being made to see salvation by grace. There is a bondage and a darkness in our own land that in many ways not only parallels but surpasses the so-called paganism elsewhere.

What is our reaction? The expanding Home Mission programs of our provincial conferences as well as of our Canadian conference is encouraging. But alas, so much remains neglected. Needs and opportunities in our day unite to present a seemingly unprecedented challenge. Have we recruited and organized all our witnessing power? Sad to say, the Gospel is so often too "cased-up" in the midst of complacent evangelical circles. We possess such grand reservoirs of evangelical thought and doctrine but where are the spiritual pipelines to carry it forth to those who need it?

The task is too great to be accomplished by Conference or congregation. Individual and personal dissemination of the Gospel through life and vocation is essential. Specific and united efforts must continue to increase but the individual testimony is indispensable. Personal evangelism by every member is our answer.

In conclusion let me draw our attention to one verse of Holy Writ found in 2 Corinthians 4:6. I am quoting it according to Philip's translation. "God, who first ordered Light to shine in darkness has flooded our hearts with His Light. We now can enlighten men because we can give them knowledge of the glory of God, as we see it in the face of Jesus Christ." What a responsibility this verse gives to every Bible College and Bible School graduate or student! What a ministry could be accomplished if the heart of every Christian were actually flooded with God's light as it is seen in the face of Jesus Christ! God has extended the means to make all men see his salvation. Do we possess and employ them?

John B. Epp.
Home Missionary,
Coldwater, Ont.
Grad. '53.

THE CAMPUS NEWS

LOOKING FORWARD

It is the lot of a student ever to look forward. Anxiously awaiting another school year, a student soon discovers himself busily engaged in his many duties and a brief relapse is only too welcome. Although his Christmas holidays are always enjoyed he eagerly longs for further highlights of the school year. After the half-term is reached, he uneasily awaits the termination of his year of studies. Soon he finds himself so buried in preparation for exams and in closing activities that survival seems impossible. Such were the closing weeks of school life at M.B.B.C. for the year 1955-56. Now

that the tension and strain of the final weeks is over, students will already admit a growing anticipation in view of next year's studies. May we as the Apostle Paul not only strain forward to what lies ahead, but also confess with Paul, "I press toward the mark for the prize of the high calling of God in Christ Jesus."

MAY HIGHLIGHTS

Looking back for a moment, students will recall the closely-knit schedule for the month of May. The return visit of M.B.B.C. students to C.M.B.C. finally materialized May 4th. The impressions gathered as a result of the fine fellow-

ship enjoyed, not to mention the beautiful campus, will not quickly vanish. May 9th was set aside as a day of prayer and fasting. The spiritual impact of such a day devoted to prayer, meditation, testifying and confession is much greater than an immediate appraisal will estimate. May 11th witnessed the annual Students' Council elections. The new executive consists of Henry Dick, Chilliwack—President, Jerry Hildebrand, Winkler—Vice-President, and Marion Bergen, Chilliwack—Secretary-Treasurer. Promoters for the various committees were elected as follows: Ben Doerksen, Coaldale—Home Missions; Henry Esau, East Chilliwack—Foreign Missions; George Block, Borden—Literary; Rudy Baerg, Coaldale—Music; Marie Ratzlaff, Linden—Health; George Schroeder, Steinbach—Recreation; and Henry Regehr, Winnipeg—Yearbook. The annual school picnic, held in the afternoon of May 24th, gave opportunity to view both teachers and students in a different framework. The College Cleaning Day, suggested by the students and endorsed by the faculty, gave further opportunity to display in a practical way one's scrupulousness.

CLOSING ACTIVITIES

With feverish ambition students applied themselves to their studies as they prepared for final examinations. With the change of the three-term system to a one-term programme, examiners required retention of subject matter acquired not only in two and one-half months, but of the full eight-month period. The short devotionals held in the chapel during this time served as moments of praise and thanksgiving to our Heavenly Father. With a sigh of relief that exams were over, everyone enjoyed the banquet on June 8th held in honour of the graduating class. Prepared by the middlers, the banquet included a programme under the chairmanship of Frank Peters. On this occasion Bruno Müller, a graduate, presented the gift of the graduating class to the College. The token of the class's appreciation for the College was a beautifully finished pulpit for the new

chapel. On its front is mounted the crest of the school. Victor Thiessen, another graduate, unveiled the class picture which was also presented to the College. With keen interest the graduates listened to their history as portrayed by a middler, Marie Ratzlaff, and to the prophecy as predicted by John Quiring. The Charge to the graduates, given by George Block, was based on the theme of the evening, "Be thou faithful unto death and I will give thee a crown of life." The response, given on behalf of the graduating class, revealed a realization of the appeal, the extent, and the reward of the charge contained in this scriptural exhortation. Dr. H. H. Janzen made the closing remarks.

The following evening, June 9th, the graduates, unperturbed by the heat wave, presented their programme in the North Kildonan M.B. Church. The College theme song, "The Trumpet Call," and the class theme song, "I Need a Vessel," were sung by the class. Three numbers by a male octette and a solo by John Pauls provided for further musical items. The class motto, "A vessel unto honour," was developed by Gerhard Jantz, John Toews, and Hans Kasdorf, with summarizing class testimonials by Margaret Enns, Junko Matsuno, and Daisy Martens.

Sunday, June 10th, served as the culmination of the year's activities. Sunday morning, Rev. J. H. Quiring, pastor of Winkler M. B. Church and part-time instructor at the College, presented the baccalaureate address in the Elmwood M.B. Church. On the basis of 1 Cor. 9:19-23, he developed the theme, "Jedermans Knecht," by stressing the "Bedeutung, Beleuchtung, Beschränkung, und Begründung dieser Knechtschaft." In the afternoon the M.B.B.C. Alumni Association enlarged its membership by twenty through the induction ceremony held for the graduates. Sunday night the Commencement Exercises took place in the Elmwood M.B. Church. Lawrence Warkentin gave the valedictory, and Dr. A. H. Unruh, gave the Commencement Address. The Registrar, Rev. D. Ewert, assisted the President of the

College, Dr. H. H. Janzen, in the presentation of the diplomas. Of the twenty graduates, three received their Bachelor of Theology degree, eight, the Bachelor of Religious Education degree, six, their General Bible Course diploma, and three, their Sacred Music Course diploma. Miss Anne Wiebe, unable to attend because of illness, graduated in absentia.

DIASPORA

Whereas the graduates concluded an eventful day by meeting informally at the home of the Secretary, Miss Lotty Janzen, other students began to disperse for their summer holidays. Within a day or two the college was vacated and the dormitories practically empty. Another school year had come to an end, and what remained, we trust, were not only memories of school life, but new visions and changed motives and lives to assume a greater responsibility in the Kingdom of our Lord.

TRANSFORMATIONS

But with the dispersion of the students all does not stop. New residents for the summer months find their way into Ebenezer Hall and McIntosh Dormitory. Carmen Hall is visited only by real estate agents and interested buyers. Those remaining on the campus do not fail to notice the assistant to the "Wirtshafter" as they hear the melodious voice of George Schroeder, who, perched high on a ladder, is painting window frames, renovating buildings, or cutting branches off the elms to allow a better glimpse of the new building. Neither do the finishing touches of the new building remain unnoticed. The exterior decoration is completed, the sidewalks are laid, and the interior is receiving its final attention.

ADMINISTRATION

The haunted stillness of the college building is interrupted by the spasmodic chatter of the typewriters in the Main Office. Teachers come and go, but the office staff, with the exception of a brief holiday, continues its work

throughout the summer. The faculty members, however, are not complacently reclining at some summer resort. Dr. Janzen, after attending the Alberta Provincial Conference and Canadian Conference in B.C., journeyed to West Milton, Ohio, to speak at a Peace Conference for the Brethren in Christ Church. Hospitalization for surgery on the gall bladder awaited his return. We can rejoice with him in his immediate recovery. Further local speaking engagements are occupying his last spare moments before his resignation as President of the College becomes effective. His unflinching interest in the individual student, his pleasant personality pervading his every lecture, and his effective administration of the College will not be forgotten. Our prayers will attend to his further ministry in Europe.

Rev. J. A. Toews, the newly appointed President, after speaking at a Peace Conference in Roxbury, Pennsylvania, for the Old Mennonite Church, attended a conference for deans of colleges at Chicago. Following his attendance at the Canadian Conference, he held a two-week evangelistic campaign at Linden, Alberta. He is spending the month of August in Ottawa doing research work on the Alternative Service of Conscientious Objectors during the Second World War to write a thesis for the completion of his M.A. degree in history.

Rev. D. Ewert, Registrar, left promptly the night of graduation to attend the two-week Inter-Session at Wheaton College. Coming home for four weeks, he continued his studies by a reading course and visited Camp Arnes as a main speaker for the Youth Retreat. He then returned to Wheaton College to complete his M.A. degree in Old Testament Literature.

With the publication of the next issue, information will be at hand concerning the new school term, the newly appointed faculty members, the new addition to the student body, and the inauguration of the new annex. Prospective students have much reason to anticipate a very inspiring and worthwhile year of studies.

Peter Hamm (Grad '56).

WORDS OF WISDOM.

"Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding."—Proverbs 4:7.

From the Heart of Missionary-Pioneers in Central Africa.

O God give me a burning zeal for souls! Am I not here the link between dying men and the dying, saving Christ. —A. M. Mackay.

My only joys, therefore, are that when God has given me a work to do, I have not refused it. —C. T. Studd.

We must either advance or retreat; if you retreat, you cannot count on me.
—G. Grenfell.

Bishop Hannington enroute to the Congo was killed by African soldiers. His last words were: "Tell your king I gave my life for the people of Uganda. I bought this road with my life."

You sons of England here is the field for your energies. Bring with you your highest education and your greatest talents; you will find scope for the exercise of them all. —A. M. Mackay.

I have tasted nearly all the pleasures this world can give. I do not suppose there is one that I have not experienced, but I can tell you that those pleasures were as nothing compared to the joy that the saving of that one soul gave me.
—C. T. Studd.

When A. Mackay left for Uganda in 1876 he said: "Is it likely that eight Englishmen should start for Central Africa and all be alive after six months? One of us will surely fall before that. When that news comes, do not be cast down, but send someone else immediately to take the vacant place."

Ludwig Krapf pioneering on the mainland near Zanzibar lost both wife and child and then wrote: "Tell our friends that in a lonely grave on the African coast there rests a member of the Mission. That is a sign that they have begun the struggle with this part of the world; and since the victories of the church lead over the graves of many of her members, they may be the more convinced that the hour is approaching when you will be called to convert Africa, beginning from the east coast."

I don't say, Don't play games or cricket or so forth... Only take care that games do not become an idol to you as they did to me. What good will it do any-body in the next world to have been the best player that ever has been? And think of the difference between that and winning souls for Jesus.

—C. T. Studd.

We got into so many tight corners but always found God there.

—C. T. Studd.

(Fortsetzung von der 2. Umschlagseite.)

und der große Andachtsaal, wie auch die Klavierzellen, Büros, usw., bieten den zurückkehrenden, wie auch den neuen Schülern, einen freundlichen Empfang.

Es kommen noch immer neue Applikationen ein. Bis dahin sind schon etwa 100 Anmeldungen fürs kommende Schuljahr. Doch ist noch Raum da, und sollte sich jemand, der die nötigen Qualifikationen hat, noch in diesen Wochen entschließen eine Ausrüstung im Geiste der Schrift und unserer Bruderschaft zu erlangen, so mag er sich an die Leitung des College wenden.

Am 1. und 2. Oktober wird die Registration vollzogen, und es wird erwartet, daß alle Schüler dann zugegen sind um sich zu orientieren und für den Kursus, den sie zu nehmen gedenken, einschreiben zu lassen. Schüler, die aus anderen Lehranstalten Kredite zu übertragen gedenken, sollten sich bemühen sein, zur anhaltenden Fürbitte für das Werk des Herrn hier im College, denn an ihre "transcripts" mit sich zu bringen.

An die vielen Beter für unsere Schule, möchte dieses Schreiben ein Aufruf Gottes Segen ist alles gelegen.

David Ewert.

Master Blows

Pain's furnace-heat within me quivers,
God's breath upon the flame doth blow;
And all my heart in anguish shivers
And trembles at the fiery glow:
 And jet I whisper: "As God will!"
 And in His hottest fire stand still.

He comes, and lays my heart, all heated,
On the hard anvil, minded so,
Into His own fair shape to beat it
With His great hammer, blow on blow:
 And jet I whisper: "As God will!"
 And at His heaviest blows hold still.

He takes my softened heart and beats it;
The sparks fly off at every blow;
He turns it o'er and o'er and heats it,
And lets it cool, and makes it glow:
 And yet I whisper: "As God will!"
 And in His mighty hand hold still.

Why should I murmur? for the sorrow
Thus only longer-lived would be;
Its end may come, and will tomorrow,
When God has done His work in me.
 So I say trusting: "As God will!"
 And, trusting to the end, hold still.

He kindles, for my profit purely,
Affliction's glowing, fiery brand;
And all His heaviest blows are surely
Inflicted by a Master hand.
 So I say praising: "As God will!"
 And hope in Him, and suffer still.

—Selected.