

The Voice

of the Mennonite Brethren Bible College

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

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Rückblick und Ausblick

“Da nahm Samuel einen Stein und setzte ihn zwischen Mispa und Sen und hiess ihn Eben-Ezer und sprach: Bis hieher hat uns der Herr geholfen” 1. Sam. 7:12. Dieses Wort, das als Gedenkspruch an unserer Eben-Ezer Halle zur Erinnerung an Gottes gnaedige Durchhilfe angebracht ist, ist auch unser dankbares Bekenntnis im Rueckblick auf die verflossenen Sommermonate. Im Blick auf das neue Arbeitsjahr, welches vor uns liegt, haben wir die feste Zuversicht: Er wird auch weiter helfen!

Als dieses Blatt “The Voice” zum letzten Mal bei dir, lieber Leser, einkehrte, verliessen uns unsere werten Studenten, um in die Sommerferien und in die Sommerarbeit zu gehen. Wenn diese Nummer in deine Haende gelangt (mit ziemlicher Verspaetung, was wir bedauern), dann haben wir jedenfalls schon das neue Schuljahr angefangen. Es sei mir erlaubt kurz an einige Stationen der goettlichen Hilfe und des goettlichen Segens im Laufe des Sommers zu erinnern.

Die jaehrliche Konferenz der M. B. Gemeinden von Kanada ist auch fuer unser College von groesster Bedeutung. Einmal gilt es Rechnung zu tun von unserm Haushalte und der Konferenz ein getreues Bild zu geben von dem ganzen Werke. Andererseits ist es unsere Sorge, das Werk auszubauen oder auch gewisse Verbesserungen in den Gebaeuden durchzufuehren, fuer welche wir das Wohlwollen und die finanzielle Hilfe der ganzen Bruderschaft brauchen. Wir sind dem Herrn dankbar, dass das ganze Werk des College Gnade fand vor den Augen der lieben Brueder und Delegierten, die sich in Herbert, Sask., vom 6. — 10. Juli versammelt hatten. Ein besonderes Projekt, welches der Konferenz von unserer College-Behoerde vorgelegt wurde, war die Ersetzung unseres fehlerhaften Heiz-Systems im Administrationsgebäude. Die Annahme dieses Projekts war fuer uns eine Ursache grosser Freude und Dankbarkeit, haben wir doch schon viele Jahre gelitten unter einem System, welches nicht mehr zu kontrollieren ging.

(Fortsetzung auf Umschlagsseite 3)

THEOLOGICAL

Die “Autonomie” der Lokalgemeinde im Lichte des Neuen Testaments.

Zu den Brennfagen der verschiedenen kirchlichen, sowie auch theologischen Bewegungen des 20ten Jahrhunderts gehört die Frage nach dem Wesen der Gemeinde. Sogar der Weltkirchenbund hat sich eingehend mit dieser Frage beschäftigt. (Amsterdam, 1948). Es ist für die Gemeinde von heute nicht so einfach das neutestamentliche Gemeindebild klar zu erfassen und praktisch zu verwirklichen. Geschäftliche und zuweilen auch politische Einflüsse bestimmen stark unsere Auffassung über Mitgliedschaft, Organisation, Verwaltung, und Aufgabe der Gemeinde. Die starke Betonung der Autonomie der Lokalgemeinde ist eine Erscheinung in evangelischen Kreisen, die ihre Wurzeln in den separatistischen Bewegungen der Reformation hat. In Nord-Amerika haben gewisse Tendenzen der demokratischen Staatsverfassung die Entwicklung des Begriffes stark beeinflusst. Wie bei allen biblischen Begriffen und Wahrheiten, so auch beim Gemeindebegriff, ist es schwer das biblische Ideal und das biblische Gleichgewicht festzuhalten. Die extremen Abweichungen vom neutestamentlichen Ideal finden wir einerseits in der römisch-katholischen Hierarchie; andererseits in der interdenominationalen Anarchie. In der ersteren Abweichung haben wir einen ausgeprägten Absolutismus, wo das einzelne Glied, sowie auch die einzelne Gemeinde, nicht zur Geltung kommt; in der letzteren Abweichung haben wir einen ausgeprägten Individualismus, wo das einzelne Glied vollständige Selbstbestimmung fordert, und wo die Lokalgemeinde ihre Autonomie als absolut ansieht. Für die evangelischen Gemeinschaften, die zum linken Flügel der protestantischen Bewegung gehören, liegen die Gefahren mehr auf der letzten Linie.

Ein sorgfältiges Studium der neutestamentlichen Gemeinden wird uns zeigen, dass die scharfe Abgrenzung der Lokalgemeinde in der Verwaltung, in der Lehre, in der Wohltätigkeit, u.s.w., den Aposteln fremd ist. Für die Apostel waren die Gemeinden der Gläubigen, obzwar sie notwendigerweise sich an verschiedenen Orten versammelten, nicht unabhängige, abgetrennte Einheiten, die nur gelegentlichen Kontakt mit anderen Gemeinden hatten. Das Bild der Urgemeinde ist viel mehr das Bild einer grossen Bruderschaft, wo alle einzelnen Gruppen und Gemeinden eine gegenseitige Abhängigkeit offenbaren, und wo alle Gemeinden eine Willigkeit zeigen sich von einer zentralen geistlichen Führerschaft leiten zu lassen. Beim Studium des Gemeindebegriffes im Neuen Testament ist es zu beachten, dass bei den Aposteln, sowie auch bei unserm Herrn und Meister, die Idee des Reiches Gottes nie getrennt ist von dem Gemeindebegriff. Bei den neutestamentlichen Schreibern ist die Reichsidee immer im Hintergrunde ihres Denkens und bildet gleichsam den Rahmen für das Gemeindebild. Diese Verbindung ist nicht nur in den Allgemeinen Briefen zu finden, sondern auch in den Gemeindebriefen des Apostels Paulus. Paulus sieht nicht nur zwischen den einzelnen Gliedern einer Lokalgemeinde eine organische Verbindung, sondern auch zwischen den einzelnen Gemeinden des grossen Missionsgebietes. Es war sein beständiges und ernstes Streben, auch im weiteren Rahmen der gesamten Bruderschaft und Gemeinschaft die “Einigkeit im Geist” festzuhalten (Vergl. Eph. 4: 3) und mit “allen Heiligen” den vollen Ratschluss Gottes zu erkennen. Eine Betonung der **absoluten Autonomie** der Lokalgemeinde im darbyistischen, und zum Teil auch baptistischen Sinne, wie

sie heute auch von einigen Brüdern in unseren Gemeinden gelehrt wird, hätte die apostolischen Gemeinden einem zersetzenden Subjektivismus ausgeliefert. Die Entstehung des neutestamentlichen Kanons, bestehend aus Briefen und Büchern, die an Einzelgemeinden und Einzelpersonen geschrieben worden waren, ist ein schlagender Beweis für das Einheitsbewusstsein der Gemeinden des ersten Jahrhunderts. Die Lokalgemeinden erkannten das als Gottes Wort an, was der Herr durch seine Knechte auch anderen Lokalgemeinden offenbart hatte. In dieser kurzen und durchaus nicht erschöpfenden Abhandlung möchte ich auf einige Gebiete aufmerksam machen, in welchen die Lehre und Praxis der Apostel die Autonomie der Lokalgemeinde stark beschränken und nur relativ gelten lassen.

1. In der Verwaltung.

Obwohl wir in manchen Fällen einen Unterschied machen müssen zwischen der apostolischen Praxis, wo es sich um die Gründung von Missionsgemeinden handelte, und der Organization und Verwaltung von bestehenden Gemeinden, so gibt uns das Neue Testament doch manche Beispiele, die ihre Anwendung auch auf unsere Verhältnisse haben.

In Apostelgeschichte Kapitel 8 wird uns die Evangelization der Stadt Samarien durch den Evangelisten Philippus beschrieben. Ohne von Philippus einen Ruf zu erhalten, sandten die Apostel zu Jerusalem Petrus und Johannes gen Samarien zur Vertiefung und Befestigung des angefangenen Werkes. Scheinbar empfindet Philippus diese Handlungsweise durchaus nicht als ein "Eingreifen" in seine Arbeit und Autorität.

In Apostelgeschichte Kapitel 11 haben wir den Bericht über die Entstehung der Gemeinde zu Antiochien. Als diese Tatsache bis vor die Ohren der Gemeinde zu Jerusalem kam (Vergl. Kap. 11:22) sandte die Gemeinde den Barnabas zur Untersuchung und Befestigung des Werkes in Antiochien. Was uns ebenso sonderbar erscheinen mag, ist der Umstand, das Barnabas, ohne die grosse Gemeinde zu befragen,

Saul von Tarsus ruft als Mitarbeiter und Lehrer in der Gemeinde zu dienen. Als ein gottbegnadeter geistlicher Führer hatte er eine tiefere Einsicht in die Bedürfnisse und Nöte der Gemeinde als die Gemeinde selber. Die Gemeinde zu Antiochien fühlte sich dankbar und verpflichtet der Gemeinde zu Jerusalem gegenüber für diese weitsichtige geistliche Fürsorge und zeigte ihre Dankbarkeit später durch praktische Nothilfe (Vergl. Kap. 11: 27—30).

In ihrer späteren Missionsarbeit finden wir, dass Paulus und Barnabas in den neugegründeten Gemeinden Aelteste einsetzten (Vergl. Apostelg. 14: 23). Doch Paulus geht noch einen Schritt weiter und bittet auch seine Mitarbeiter, in dieser Weise die Gemeinden zu befestigen. An Titus schreibt er: "Deshalb liess ich dich in Kreta, dass du solltest vollends ausrichten, was ich gelassen habe, und besetzen die Städte hin und her mit Aeltesten, wie ich dir befohlen habe" (Titus 1:5). Sicherlich kann man hier von keiner "absoluten" Autonomie der Gemeinde sprechen, was die Verwaltung betrifft.

In seinen Briefen gibt Paulus den Gemeinden die Prinzipien für die Pflege und Korrektur des geistlichen Lebens. Aber er lässt es nicht dabei bewenden, sondern nimmt besondere Fälle auf, wo die betreffenden Gemeinden mit der Sache scheinbar nicht fertig werden (Vergl. 1. Kor. 5: 1—5; Phil. 4: 2, u.a.). Wir geben gerne zu, dass Paulus als geistlicher Vater und Gründer dieser Gemeinden zu ihnen in einem besondern Verhältnis stand, und doch haben wir in seiner Handlung ein Prinzip, dass in gewissen Fällen auch anwendbar ist in unsern Tagen.

Doch betrachten wir noch ein anderes Gebiet, auf welchem die Selbständigkeit der Lokalgemeinde stark begrenzt ist.

2. In der Lehre.

Obzwar die Apostel die göttliche Wahrheit durch spezielle Erleuchtung und besondere Offenbarung von Gott erhielten, suchten sie in schwierigen Fragen gemeinsam die Lösung unter der Leitung des Heiligen Geistes. Als die Frage der Beschneidung, und die damit

verbundene Frage der Haltung des ganzen Gesetzes, die Einheit der Apostolischen Gemeinden zu zerstören drohte, ordnete die Gemeinde zu Antiochien, die einen starken eigenen Lehrdienst hatte, dass Paulus und Barnabas und etliche andere Brüder, "hinaufzögen gen Jerusalem zu den Aposteln und Aeltesten, um dieser Frage willen" (Apostelg. 15: 2). Die Apostel und Aeltesten kamen zusammen, über diese Frage zu beraten. Es kam zu einer wunderbaren Einigung und Verständigung, die dem heiligen Geiste und den Brüdern wohlgefiel. In einem Briefe wurden die Prinzipien der evangelischen Freiheit wiedergelegt, und lehrende Brüder wurden ernannt, die diese Entscheidung des Gemeindeführers zur Kenntnis bringen sollten.

In einem Schriftstück über "die evangelische Freiheit in den M. B. Gemeinden Kanadas", welches vom Fürsorgekomitee im Jahre 1950 der Kanadischen Konferenz vorgelegt und von letzterer auch angenommen wurde, finden wir folgende bedeutungsvolle Bezugnahme auf das Apostel-Konzil zu Jerusalem.

"Durch diese Beratung wurde das Prinzip festgelegt, dass man zur Entscheidung unklarer Fragen zusammen tritt, berätet und sich einigt; dann diese Entscheidung in die Gemeinden zur Richtschnur im Gemeindeleben sendet. Diese Entscheidungen sollen mit dem Worte und den Führungen Gottes im Einklang stehen. Es blieb die Entscheidung dieser Fragen nicht den einzelnen Gemeinden überlassen, nicht einmal dem Paulus oder Petrus, sondern sie wurde von der Gesamtheit reifer Brüder erwartet". (Konferenzbuch 1950, S. 124).

Zu beachten ist hier, dass obzwar die Initiative zur Lösung der Frage von einer Gemeinde, der Gemeinde zu Antiochien, ausging, die Antwort doch für die ganze Bruderschaft bindend war. Als Paulus und Silas die zweite Missionsreise durch Kleinasien antraten, besuchten sie die Gemeinden, die von Paulus und Barnabas auf ihrer Ersten Missionsreise gegründet worden waren. Lukas berichtet über ihren Dienst in den Gemeinden wie folgt: "Auf ihrer Wanderung durch die Städte machten sie den Gläubigen dort zur Pflicht, die von den Aposteln und Aeltesten in Jerusalem beschlossenen Satzungen zu

beobachten" (Apostelg. 16:4, nach Menge).

In seinem Buche "Principles of Church Polity" schreibt Professor George T. Ladd (Kongregationalist), der sonst ein starker Vertreter der Autonomie der Lokalgemeinde ist, wie folgt über die Handlung der Apostel in Apostelg. 15.

"Here, certainly, was an unsolicited attempt, on the part of the officers and brethren of the church at Jerusalem, to hold communion by way of advice with several quite remote churches. Indeed, although the address of the letter is limited to Syria and Cilicia, the intention seems to have been to recommend its measures, with the conceded authority of the Apostles and the officers of the motherchurch, to all Gentile Christians" (S. 264). Ladd weist ferner darauf hin, dass obwohl die Gemeinden nicht um Rat bei den Aposteln angehalten, sie denselben gerne und ohne Widerspruch annahmen.

In Lehre und Praxis war für den Apostel Paulus die Einsicht und das Urteil der Gesamt-Bruderschaft von Bedeutung. Der Gemeinde zu Korinth gebietet er, dass die Frauen in der Gemeinde schweigen sollen, "wie in allen Gemeinden der Heiligen" (Vergl. 1. Kor. 14: 34). In 1. Kor. 7, wo Paulus die Richtlinien gibt über Eheschliessung und Ehescheidung, fügt er hinzu: "Diese Vorschrift gebe ich in allen Gemeinden" (1. Kor. 7:17, nach Menge). Nachdem er in 1. Kor. 11 über die kontroverielle Frage der Haartracht der Frauen geschrieben hat, schliesst er die Belehrung mit diesem bedeutungsvollen Satze: "Will aber jemand durchaus auf seiner abweichenden Meinung bestehen (so wisse er): Wir kennen eine solche Sitte nicht und auch die Gemeinden Gottes überhaupt" (1. Kor. 11: 16, nach Menge).

Dieses Prinzip, dass wir in seiner ganzen Lehrtätigkeit immer wieder beobachten, drückt Paulus so schön aus in seinem Briefe an die Philipper: "... dass wir nach derselben Regel, darin wir gekommen sind, wandeln und gleichgesinnt seien" (Phil. 3:16).

Dass die Lokalgemeinde in ihrer geistlichen Betreuung nicht auf vollständige Selbstständigkeit Anspruch erheben

darf, geht noch aus einem Umtand hervor. Die verschiedenen Geistesgaben sind nicht alle in jeder Lokalgemeinde zu finden. Wenn wir zum Beispiel die Liste der Aemter oder Gaben in Eph. 4:11 nehmen, so finden wir die genannten Diener nicht alle in den verschiedenen Gemeinden der Apostelzeit. In Antiochien gab es Propheten und Lehrer, aber nicht Evangelisten. Philippus, der Evangelist, diente an verschiedenen Orten. Apollos und Zenas, der Schriftgelehrte, dienten jedenfalls als Reiseprediger zur Vertiefung des geistlichen Lebens in den Gemeinden (Vergl. Titus 3:13). Diese Arbeiter, sowie auch andere, wie zum Beispiel Artemas oder Tychikus, wurden nicht von den Gemeinden gerufen, sondern von Paulus in den Gemeinden gesandt. Die Selbststaendigkeit einer Gemeinde in der Ordnung der inneren Angelegenheiten schliesst die Ueberwachung und geistliche Fürsorge der ganzen Bruderschaft nicht aus. Die Betonung der absoluten Autonomie der Lokalgemeinde muss angesichts obiger Tatsachen zur inneren Verarmung führen, wofür manche "unabhängige" Gemeinden den tragischen Beweis liefern. Ich zitiere noch einmal aus dem zuvor erwähnten Schriftstück:

"Auch in Gemeindefragen musste der Apostel Paulus mit Rat einsetzen als Timotheus und Titus, die wohl den Heiligen Geist hatten, der in alle Wahrheit leitet, doch der Leitung durch den Bruder bedurften. Allein hätten sie sich nicht durchgefunden. So sind wir, die wir nicht Apostel sind, die nicht

wie sie direkt vom Heiligen Geist besondere Offenbarungen erhalten, auf die Gesamtheit der Brüder angewiesen. Das macht allem einseitigen Individualismus und Subjektivismus ein Ende" (Konferenzbuch 1950, S. 125).

In der Wohltätigkeit und Missionstätigkeit der apostolischen Gemeinden finden wir dieselbe gegenseitige Abhängigkeit und organische Verbundenheit.

In den Anfaengen der Geschichte unserer Bruderschaft, ob wir zur anabaptistischen Bewegung des 16. Jahrhunderts zurückgehen, oder zur Entstehung der Brüdergemeinde vor fast hundert Jahren, ist von einer absoluten Autonomie der Lokalgemeinde nichts zu finden. Ein eingehendes Studium der Autonomie der Lokalgemeinde in unserer eigenen Geschichte geht über den Rahmen dieses Aufsatzes, und ich verweise den Leser auf die Geschichte der Mennoniten-Brüdergemeinde von Dr. A. H. Unruh (S. 547—560). Nur eine Tatsache zur Beleuchtung: In der Molotschna Kolonie, mit seinen mehr als 50 Dörfern, gab es in den ersten 50 Jahren wohl nur eine Mennoniten-Brüdergemeinde — die "Rückenauer".

Möchte der Herr uns als Bruderschaft die Gnade schenken zu einer biblischen Zusammenarbeit der Lokalgemeinden, wo die einzelnen Gemeinden gestärkt, befestigt und befruchtet werden, und wo die gemeinsame grosse Missionaufgabe ausgeführt werden kann, zur Ehre unsers Herrn und Meisters.

—J. A. Toews.

DENOMINATIONAL

The Relationship of Mennonite History to Mennonite Theology

In this article the writer assumes that there is a Mennonite theology, a set of theological postulates which characterize the Mennonite Church. The question at hand is whether this theology can be understood and taught without a proper understanding of the

historical setting in which it was developed.

There are always those among us who would turn their backs on the past and disregard it entirely. Any reference to the past is viewed with disdain. Others feel that we must look

to the past in order to understand ourselves and what we believe.

It would be well to note several things with reference to the relationship of history to theology.

I. History is Never a Norm for Truth.

By this we mean that a truth is not established by referring to the fact that it has a history in the gamut of beliefs. Just because a thing has been believed in the past does not say that it is necessarily true. There must be a higher standard by which we judge that which is to be believed or rejected as error. We need to be reminded constantly that error has also been believed in the past.

For the early Mennonite Brethren, and I trust for us also, the only valid authority was the Word of God, the Bible. We would do well to note several passages from the writings of Menno Simons. He, as also other Anabaptists, held the Scriptures in the highest regard in both their oral testimony and religious practices. This attitude was most clearly demonstrated whenever they were challenged to submit to some higher extra-Scriptural authority in matters of faith and religious practice. They defied all efforts of the state and organized Christendom to coerce them, determining to recognize only the Scriptures in matters of faith. Church authority or ecclesiastical tradition was no longer an adequate frame of reference. With reference to state authority Menno writes:

"Do not excuse yourselves, beloved sirs, and judges, that you are the servants of the emperor; this will not acquit you in the day of vengeance. It availed Pilate nothing that he crucified Christ in the name of the emperor. Serve the emperor in imperial matters, so far as Scripture permits, and serve God in divine matters, then you may claim his grace and call yourselves after his name.

Do not interfere with the right and kingdom of Christ; for he alone is Ruler of the conscience, and besides him there is none other, let him be your emperor, and his holy word your edict, . . . You must heed God before the emperor, and obey God's word before the word of the emperor. 1 "

With reference to ecclesiastical authority, Krahn points out that Menno regarded the Catholic Church his greatest enemy because the Church had substituted **religious tradition** for the Word of God. 2 Menno writes:

"Behold, dear brethren, against these doctrines, sacraments and life no imperial decrees, no papal bulls, no councils of the learned, no long usage, no human philosophy, no Origin, Augustine, Luther, Bucer, prison, banishment or murder can prevail; for it is the eternal, imperishable Word of God; it is, I repeat, the **eternal Word of God**, and will remain immutable forever. 3 "

If Menno Simons would have known that centuries later his followers would appeal to him as the final authority in matters of truth, he would have been deeply grieved. This was exactly what he was trying to prevent. This was the error of Catholicism.

But others have said: "Sola Scriptura." This is not unique with the Anabaptists. The uniqueness of Anabaptism lies not in its loyalty to Scripture as the sole and sufficient source and authority for faith and life, but in its attitude to the content of the Scriptures.

Although the early Anabaptists used the entire Scriptures as God's Word, they stressed the finality of the New Testament. Here they differed fundamentally from state church Protestantism. Jesus Christ and His redemption stand in the center of time. The Old Testament reveals God's dealings with man as a preparation for redemption and therefore its validity ended with the death of the "Testator". (Heb. 9:16). The Old Testament was imperfect in the sense that its blessings were inferior to those of the New Testament. (Heb. 8:6ff).

The theologians who supported the state church found themselves compelled to go back to the Old Testament for maintaining certain points in which they differed with the brethren. To this day theologians argue for infant baptism by appealing to the rite of circumcision in the Old Testament. Such matters as union of church and state, the persecution of dissenters, and war

are also defended from the Old Testament vantage point.

Now if the Bible, and not history, is the final authority in matters of faith and practice, why is it necessary to acquaint oneself with the "traditions of the fathers."

II. History is the Great Arena in Which Truth, as well as Error, have been Tested.

We cannot know truth without committing ourselves to its consequences. No one comes to know truth without the willingness to put that truth to a test in his life. Divine truth does not come to "religious tinkerers" who would know and yet not personally be affected by that knowledge. When Jesus confronted Pilate with the issues of the Kingdom of God He told the Roman procurator that obedience was the avenue to the knowledge of the truth. "Everyone that is of the truth heareth my voice." (John 18:37) Again, in John 7:17 Jesus says: "If ye will do my will ye shall know of the doctrine, whether I speak of myself . . ."

Here then is the great lesson to be learned from the past. We look to the past for the wisdom concerning truth in action. How does the New Testament teaching of the separation of church and state fare in a hostile world? Where else shall we seek for an answer to this question but in the pages of history? We can also see the effects of the distortion of truth in the pages of history. When Klaas Epp and his followers began to set dates for the return of Jesus Christ, tragedy resulted. The theologically-minded person will take heed of this incident in order to analyze the beginnings of such errors and to recognize similar dangers in modern eschatological preaching.

Here, I believe, lies the secret of the successful teaching of Mennonite History. We cannot present our history to students as though it were the final standard. However, we can present it as a drama of truth in action. Not dates, not events, or even pronouncements are of utmost importance, but the fact that here is the story of a people trying to implement the teachings of the New Testament in daily life. How well did they fare? Where

were they wrong? For instance, the story of our people could be taught from the vantage point of the missionary theme. The truth of whether or not we ought to do mission work is settled in Scripture. Once that is clear, we can go to Mennonite history to ascertain how well this truth has been put into practice and what happens to a church when missions is not put into practice.

Many students come to college with a dislike for our own history. I believe the answer is that they see it only as an aggregate of dates and events to be memorized rather than the story of people living out what they believe. The belief can be true or false, the Bible settles that.

Let us now list several concluding thoughts:

1. Not everything our fathers believed in the past was wrong simply because it now belongs to the past. Furthermore, not everything we propound today is true because it happens to be contemporary. Both the past and the present must be brought under the authority of the Word of God.

2. Mennonite scholars have generally been better historians than theologians. I believe, as yet, we have not made much impression upon the theological thinking of America. The books written by Mennonites are most generally of an historical nature. It would seem to me, that this should be corrected if we are to be true to our convictions with regard to the supremacy of the Word.

3. In Mennonite schools the teaching of Mennonite history should be a theological exercise. Not culture, but Biblical truth should be the integrating element of such a course.

1 **Complete Works of Menno Simons.** (Elkhart: John F. Funk and Brother, 1871), Vol. I, p. 86.

2 Cornelius Krahn, **Menno Simons, (1496—1561), Ein Beitrag zur Geschichte und Theologie der Taufgesinnten.** (Karlsruhe: Heinrich Schneider, 1936), p. 104.

3 **Works, Vol. II, p. 244.**

—F. C. Peters.

Aussprache und Prüfung bei unseren Tauffesten

Die Taufe auf den Glauben war ein wichtiger Beweggrund in dem Austritt der Brüder im Jahre 1860. In ihrem ersten Glaubensbekenntnis, welches mit der Stiftungsschrift verbunden war, hiess es, "Die Taufe bekennen wir auf den Glauben, als Siegel des Glaubens, nicht auf einen auswendig gelernten Glauben, wie man's jetzt treibt, sondern auf den wahren, lebendigen, vom Geiste Gottes gewirkten Glauben; denn ohne Glauben ist es unmöglich Gott zu gefallen (Heb. 11, 6), und wer den Geist Gottes nicht hat, der ist nicht sein (Römer 8, 9). . . . Die Taufe ist nicht die Wiedergeburt selbst, wie die Unbekehrten sagen, sondern dient nur als Zeichen dem Täufling, dass er wirklich wiedergeboren ist." 1

Das man in den Anfangsjahren der M. B. Gemeinde die Kandidaten vor der Taufe prüfte, zeigt uns folgendes Zitat von pastor Dobbert, Prischib, "Nachrichten, die ich aus zuverlässiger Quelle jüngst erhalten, haben mir dahin unterrichtet, dass der Täufling erst einer strengen Prüfung seines Glaubens unterzogen wird, und nach der Bejahung der Frage, ob er auch um dieses seines Glaubens willen alles erdulden, und wenn es so sein muss, alles verlassen will, Gut und Blut nicht achten, die Aufgabe in weissen Kleidern empfangen." 2 Welcherlei Form diese Prüfung annahm ist wohl nirgends geschichtlich festgehalten worden, aber aus dem Zitat von Pastor Dobbert schliessen wir, dass es damals ähnlich so gehandhabt wurde, wie wir es heute nach überlieferter Weise in der M. B. Gemeinde pflegen.

Wir sind uns klar, dass wir diese Weise auch weiter in der Brüdergemeinde behalten wollen. Die Geschichte hat es bewiesen, dass sich diese Methode zum Segen auswirkt. Einmal erhält die Gemeinde einen grossen Segen im Anhören der Zeugnisse derer, die Frieden im Blute Jesu gefunden haben. Weiter gibt es der Gemeinde eine Gelegenheit den Glauben der Kandidaten zu prüfen. Die Aussprache bildet auch eine Mauer nach aussen hin. Sie ver-

hindert, dass jemand in gleichgültiger und leichtfertiger Weise in die Gemeinde kommt. Der Gedanke an eine Prüfung seines Glaubens und Wandels von Seiten der Gemeinde schreckt den Unbekehrten zurück.

Trotzdem merken wir, dass Geschwister in der Gemeinde ihre Bedenken über unsere Prüfungen haben. Es ist wohl fast niemand, der etwas gegen das Prinzip der Aussprache hat, es handelt sich in den meisten Fällen um die Ausführung desselben. Man glaubt, dass wir als Gemeinden zu schlaf und oberflächlich sind. Statt eine Prüfung, fürchten sie, haben wir nur eine Zeugnisstunde. Dabei denkt man besonders an die jüngeren Taufkandidaten.

Bei einer Gelegenheit teilte ein Gemeindeführer mit, dass sie eine grosse Erweckung, in welcher mehrere Jünglinge Frieden gefunden, erlebt hatten. Nach etlicher Zeit liessen sie sich auch taufen und in die Gemeinde aufnehmen. Nach kurzer Zeit musste die Gemeinde mit diesen jungen Brüdern arbeiten und schliesslich ihres unordentlichen Wandels wegen ausschliessen. Der Gemeindeführer fragte sich ernstlich, ob sie in der Erweckungszeit, wie auch später bei der Prüfung der Täuflinge nicht wacker gewesen seien. In einer anderen Gemeinde hatte man auch manche Jugendliche aufgenommen. Später hatte man da seine Bedenken, denn die neuen Glieder beteten nicht, sie zeugten nicht, und man fragte sich ob sie überhaupt im Glauben standen.

Womöglich könnte der Leser noch ähnliche Fälle von Gruppen oder Einzelpersonen nennen. Solche Erscheinungen sollten uns als Gemeinde in Reue und Busse auf die Knieen treiben. Weiter sollten sie uns dahin bewegen, dass wir uns ernstlich fragen, ob wir in unseren Prüfungen wirklich unter der Leitung des Geistes stehen.

Es gibt gewisse Umstände, die heute das Prüfen erleichtern oder auch beschweren. Einmal sind die Taufkandidaten heute durchweg bedeutend jünger. Sie haben den Kampf der Sünde nicht so erlebt wie manche, die später

zum Glauben kamen. Sie kennen auch nicht das Leben ohne den Frieden und folglich haben auch die Heilsgüter für sie noch nicht den vollen Wert. Viele haben noch nichts mit den Zweifeln zu tun, mit welchen sie in der späteren Jugendzeit in Berührung kommen werden. Da sie nun nicht die Erfahrungen haben, so können sie auch nur wenig berichten. Oftmals besteht die ganze Aussprache aus nur ein paar Sätzen. Dieses kurze Zeugnis richtig abzuschätzen, ist nicht einfach. Mit Fragen stellen kann man viel erreichen, aber oft versagt auch diese Methode. Das kurze Zeugnis ist aber noch kein Beweis, dass der Kandidat nicht wiedergeboren ist. Mancher hat ein schönes Zeugnis abgelegt und war trotzdem unecht.

Ein anderer Umstand, welcher das Prüfen erleichtert oder erschwert, ist der Taufunterricht. Seinerzeit hat man denselben nicht in unseren Gemeinden gehabt. Es war dieses wohl eine Reaktion gegen den "Unterricht" wie er in manchen Gemeinden gepflegt wurde. Dass wir heute aber wohl allgemein einen Taufunterricht in den M. B. Gemeinden haben, ist ein Beweis dafür, dass wir zu der Erkenntnis gekommen sind, dass sie eine Einrichtung von grossem Werte ist. Wir kennen uns ein Tauffest ohne denselben nicht mehr denken. In den Aussprachen der Geschwister merken wir, dass sie durch den Taufunterricht tiefer ins Wort geführt worden sind. Manche Fragen, die sie hatten, sind ihnen da beantwortet worden. Sie haben einen grösseren Blick für die Bedeutung der Gemeinde erhalten. Andererseits merken wir aber auch, dass etliche Kandidaten in der Gefahr stehen, sich bei dieser Gelegenheit etwas auswendig zu lernen und dann in der Aussprache hinzusagen. Wenn dieses Gelernte ihnen wirklich zur Ueberzeugung geworden ist, so ist es gut. Es darf aber auch anders sein.

Trotzdem, dass da manche Mängel, Schäden und Gefahren sind, merken wir aber auch, dass da manche Möglichkeiten bestehen. Wenn wir diese ausnützen, werden wir einen sicheren Gang gehen. Zu allererst denken wir da an eine Geist-nüchterne Einstellung in der

Evangelisation. Dort legen wir den Grund für den weiteren Gemeindebau. Wir glauben auf Grund der Heiligen Schrift an Kinderbekehrungen, aber das gibt uns kein Recht die Kinder dazu zu drängen. Wir wollen die Kinder zu Jesus bringen, aber nicht zwingen. Es bedarf ebensoviel Weisheit ein kleines Kind als einen Erwachsenen zum Herrn zu führen. Ja die Konsequenzen eines Missgriffes sind hier viel tragischer als bei einem Erwachsenen. Bei älteren Personen ist es binnen Tage oder Wochen klar, ob sie hindurchgedrungen sind. Kinder gehen oft jahrelang unter dem Eindruck einher, dass sie bekehrt sind, wo es eigentlich nicht der Fall ist. Das bringt oft schwere Folgen mit sich. Durch unnüchterne Bekehrungsversuche von seiten der Sonntagsschullehrer, Evangelisten oder sonstige Arbeiter, legte man den Grund für spätere Schwierigkeiten in der Gemeinde. Wir wollen uns befleissigen Seelen, darunter auch die Kinder, zum Heiland zu führen, aber immer im Sinne Jesu Christi und unter der Leitung des Heiligen Geistes.

Dann können wir auch den religiösen Unterricht in Sonntagsschule, Gemeindegemeinschaft und Jugendarbeit auch vor der Taufe in solcher Weise gestalten, dass wir besonders die Bedeutung der Gotteskindschaft, der Nachfolge und andere wichtige Gedanken betonen. Oft hat man die Taufe zu sehr als eine christliche Pflicht hervorgehoben, so dass mancher sich schuldig fühlte sich taufen zu lassen. Dadurch wurde das Taufen zu einem Gesetz, statt ein Bedürfnis. Solche, die innerlich noch nicht fertig waren, kamen zur Taufe, weil sie sich gesetzlich dazu gebunden fühlten. Wenn man zum Beispiel in der Gemeinde einen Beschluss fasst, unter 12 Jahren niemanden zu taufen, so sagt sich oft manche junge Seele, wenn sie 12 ist, dass sie sich nun muss taufen lassen.

Als Gemeinden wollen wir uns auch dahin erziehen, dass wir die Taufkandidaten auch richtig prüfen. Es wäre am Platze, wenn der Prediger einmal einen Vortrag über dieses Thema hielt. Dabei muss man wieder aufpassen, dass man nicht gewissermassen eine Liste von erwünschten Tugenden und Merk-

male eines Christen aufstellt und dieselben dann als Richtschnur in der Prüfung ansetzt. Das gebe nur weiteres Formwesen.

In der Prüfung wollen wir feststellen, ob der Geist Jesu Christi im Leben des Täuflings zu sehen ist. Das merken wir an seiner Einstellung zur Bibel. Die Gemeinde wird bald merken, ob der Kandidat die Bibel mit einem inneren Genuss gelesen, oder ob er nur gewisse Verse für einen bestimmten Zweck erlernt hat. Weiter sollte es uns wichtig sein, nicht nur, dass der Kandidat betet, sondern dass er auch Gebetserhörungen erlebt. Wir wollen

auch prüfen, ob sein ganzes Leben wirklich ein Zeugnis für den Herrn ist.

Ueber alles wollen wir als Gemeinden darnach trachten, dass wir geistlich sind. Wenn der Geist Gottes unter uns Raum haben wird, dann werden wir recht prüfen können, denn dazu ist Er uns ja gegeben worden. In einem jeden Fall kann Er uns die notwendige Ueberzeugung geben.

—V. D. Toews.

1, Unruh, A. H. **Die Geschichte der Brüdergemeinde.** S. 52. Zitat.

2, Unruh, A. H. S. 124. Zitat aus Isaak, Franz. **Die Molotschnaer Menn.** S. 205.

MISSIONS

Revival and Missions

(Continued from last issue)

In the last issue of the Voice we discussed the intimate relationship between revival and missions. We attempted in that article to show that the spiritual fervor of the Apostolic Church was the explanation for the world-missions programme which it so zealously carried on. Similarly, we noticed that in the Irish Church, in Pietism, and in its blessed fruit: Moravianism, revival of the spiritual life led to great expansion in the area of missions. This same vital connection between revival and missions is also to be observed in the modern era of missions. It shall be our immediate aim to point this up.

I. The Wesleyan Revival, and Missions.

While the Moravians were "winning souls for the Lamb"—so they defined missions—England was in the grips of a deism. In part it was a reaction against Puritanism. The primates of England were blind guides, for they too were dominated by a frigid rationalism. The pulpits of that day were profaned—politics and attacks on re-

ligious enthusiasm were topics in vogue. The Church leaders thought more of the bag of Judas than of the Cross or Christ. Rev. Ryle says of this time: "These times were the darkest age that England has passed through in the last 300 years. Anything more deplorable than the condition of the country, as to religion, morality, and high principle, it is very difficult to conceive." England led the world in slave trading, and her traders basked in the wealth which flowed from the traffick in human life. It was the Gin Age "par excellence." Although some honest and great men sought to stem the tide, religion was at its lowest ebb.

But just then, in the Providence of God, a new movement got under way—the evangelical revival. Dryer has called it: "The most important event in the history of the Christian Church in the eighteenth century." Its roots went back to Pietism and Puritanism, indeed same have gone so far as to say that Pietism in Germany and the evangelical revival in England are but two phases of a single movement. Within the Anglican Church hundreds of *collegia pie-*

tates had arisen, but on the whole, spiritual lethargy lay like a hoar frost on the country. God had prepared his instruments to arouse the Church and so to bring about a new era in missions. John and Charles Wesley and George Whitfield led the way. John Wesley was led to a deeper spiritual transformation through Moravian influence. Through the labors of these men all of England felt the impact of the mighty release of spiritual energy through evangelical preaching.

But how does this relate to the subject of missions? Already in 1784 a personal friend of John Wesley, Dr. Coke, had attempted to found a missionary society to send men out to foreign countries, but the plan proved to be abortive. John Wesley died in 1791 and already God was stirring the heart of the cobbler, William Carey, to launch out on a venture—foreign missions. From across the waves of the Atlantic had come Jonathan Edwards' appeal to pray for the advancement of Christ's kingdom on earth. Soon men of God were seeking God's face regarding their responsibility with respect to the Great Commission. So it always has been. As God revives His Church, He opens its eyes for the lost world. On the crest of the Wesleyan Revival the Modern Era of missions was born. It was a year after John Wesley died, that Carey preached his memorable missionary sermon. Who knows what the heathen world owes to Carey, and the revival out of which he was born. In 1793 Carey himself was on his way to India. But let us not forget that William Carey, the "Father of Modern Missions" was a child of the Evangelical Revival. His chief helper in his early religious life was an Anglican clergyman, Thomas Scott, who had himself found escape from the arid desert of Deism into the joy of a vital religious experience. Torbet, in his recent book on Baptist missions, says: "It is not correct to claim that it (Baptist Missionary Society) was the fountain-head of the modern Protestant foreign mission movement." What he means to imply is, that this missionary movement was but the fruit of a great spiritual awakening.

But the Baptist work was just the beginning. Now the fire spread. Inspired by their example, Dr. Bogue led in the formation of the London Missionary Society in 1795—one of the greatest missionary societies that ever came into being. When Dr. Ryland, of Bristol received, in 1794, William Carey's first letter from India, among the friends called in to hear it was a Congregational minister, David Bague, who as a consequence published an appeal that Evangelicals other than Baptist might undertake their own mission overseas. This became a reality when in 1795 an interdenominational society was formed. Eventually the London Missionary Society became mainly Congregational. Already in 1796 the ship "Duff" sailed down the Thames with a precious cargo of over 30 missionaries. Great names adorn the roll of missionaries of the London Missionary Society, for example, Robert Morrison, John Williams, Robert Moffat, David Livingstone, and many other stalwarts who pioneered in the victorious on-march of the Truth through heathen lands.

The spiritual impact of the revival of the religious life in the British Isles was felt also north of the Tweed, and the result was similar to that in England; numerous organizations and societies for the advancement of Christ's kingdom sprang up. As early as 1796, just 3 years after Carey had left the shores of England, the Edinburgh and Glasgow society came into being. The appointment of Dr. Vanderkemp by the London Missionary Society to go to South Africa, led to the formation of the Netherlands Missionary Society. So the flame spread. We can impossibly mention all the societies that sprang up about this time—products of the revival of God's people.

The Wesleyan Revival went hand in hand with a resurgence of life in the Anglican Church. Charles Simeon, famous Cambridge divine, was one of the great pioneers of the revival movement within the Established Church. In 1796—the year in which the Glasgow and Edinburgh Societies were formed—he introduced at a meeting of the Eclectic Society (society of clergy and

laymen) the question: "With what propriety, and in what mode, can a mission be attempted to the heathen from the Established Church?" This proved to be the beginning of the Church Missionary Society. It was through Simeon's influence at Cambridge that the Church of England was moved in the direction of a truer evangelicalism. As God revived the Anglican Church, He also gave her an awareness of her spiritual task in this world. It was almost impossible to send missionaries out at this time because of the attitude of the East India Company to missions, and since missionaries were not acceptable, Simeon guided the Society for the Propagation of Christian Knowledge in selecting godly pastors to be sent out to England's colonies. Among the many outstanding chaplains was Henry Martyn, who had the missionary cause close at heart. Although the evangelical wing of the Anglican Church was friendly to the newly formed London Missionary Society, there still was the feeling on the part of many that they could not work together organizationally. So it happened that the Church Missionary Society developed. This was in 1799. But there were no Anglican clergy ready to go to the foreign field, and so the recruits for the society for many years came from the continent, particularly from Germany.

It was also in 1799 that the Religious Tract Society was formed. In 1804 a colporteur of the Society for the Propagation of Christian Knowledge told a meeting in London the story of a Welsh girl who had at great pains saved money to buy a Bible, only to find in the end that the last one had been sold. So it was decided to form a society to provide Bibles for Britain. "And if for Britain, why not for the whole world?" It was agreed. The British and Foreign Bible Society was the result of this meeting. What would all the new missionary societies have done without the Bible Society.

All these new agencies marked the beginning of what the historian Latourette, in his *Expansion of Christianity* calls: "The Great Century." But this great century of missions was the

direct product of the revival of the Church. The Christian Church is founded on the principles of witness-bearing and expansion; and missionary work is the means by which the Church is helped in her survival. But vice versa, there where the Church has neglected to do her duty and to evangelize, there she has "fossilized."

II. Revival in America, and Missions.

About 1734, God began to visit New England under Jonathan Edwards, and George Whitefield, and others, with a mighty awakening. It came in the midst of the great battle with skepticism and infidelity, and was contemporaneous with the Herrnhut Revival under Zinzendorf, and the Wesleyan movement in Great Britain. The Holy Spirit used the sharp edges of Edward's sermons to cut deep, and such a consciousness of sin and fear of God spread through the colonies that tears flowed freely and thousands were swept into the Kingdom. Whitefield arrived from England; others took up the revival torch; and the last embers of the revival did not die out until 1760.

What did this revival do for missions? It advanced the cause of missions to the Red Indian. Christianity had once more become a "personal" matter, but, as always, when it becomes so vitally personal, it never remains entirely personal, but becomes strongly social. The great missionary to the Indians, David Brainerd, was instrumental in bringing this revival spirit to the American natives, as Jonathan Edwards, his father-in-law, had brought it to the colonists.

Unfortunately, religious controversy and war conditions brought the Great Awakening to a speedy end. America became flooded with infidel literature; lawlessness was the order of the day; religion was disregarded and morals were low. This was a critical period in American history. But the Great Revival, in the last decade of the 18. century swept back the tide of infidelity. Although, perhaps, there were no great human leaders in this awakening, it was a revival that had lasting results. Not only was infidelity turned back, and the spiritual life of the churches

quicken, but a great missionary enterprise was its fruit.

One of the proudest achievements of the Revival of 1800 was the impetus it gave to missions. In the shelter of a haystack, during a storm, a number of students at Williams College (this College had been visited by revival) pledged themselves to work for the Kingdom of God. It has been said: "The American Board of Commissioners for Foreign Missions . . . had its origin neither in Bradford, nor Andover, nor Williamstown, nor any other single locality, but in the revivals at the end of the 18. and beginning of the 19. century." That haystack prayer meeting was just a fruit of this revival, and the great organization that developed out of it was just another product of this mighty spiritual awakening.

News had come to America of the work that William Carey was doing. Also, the creation of such societies as the London Missionary Society and the British and Foreign Bible Society had caused a stir among evangelical circles. Then too, Dr. Robert Morrison passed through the United States on his way to China, and his visit further stimulated missionary interest. The missionary aspirations of many were finally crystallized when the Congregational divinity students of Andover presented a memorandum, in which their concern for the lost heathen was expressed to the leaders of their denomination. Samuel Mills led in this movement. The result was that the American Board was formed and in 1812 the first missionaries of this Board were on their way to lands still in the thralldom of darkest paganism. Among these pioneers was Hall, Newell, Judson, Nott, Rice, and others. Both the Board and the first missionaries were products of the spiritual awakening and fervor of the Church in America.

The Baptists in America too were gaining interest and were already supporting the Baptist Missionary Society in England. However, when two of the missionaries of the American Board, Judson and Rice, turned Baptist on their way to India, they appealed to their own denomination to do some-

thing for the cause of missions in India. In 1814 the General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions was born. Judson was forced to go to Burma because of difficulties which he encountered in India, and was their first missionary. Ever though a change of view of two missionaries regarding baptism was the immediate occasion for the formation of the Baptist mission board, nevertheless, the fact that the Baptist Church was prepared for such a venture indicates that the waves of revival had also reached these churches and the result was—missions.

Just two years after this, in 1816, the American Bible Society was formed. This society was to become the great literary agency for the many new missionary societies.

We desist from giving an unnecessarily long list of new societies that sprang up around the turn of the century. The evangelical revivals had fanned the missionary spark into flame. The modern era of missions had been ushered in. Here then were the agencies, that were necessary in that time when denominational missions lagged, through which the new devotion might express itself. The revivals of the Protestant churches in Europe and America had resulted in an evangelistic concern among Christians for the lost world. The new fire stirred Christians everywhere to develop agencies through which the world might be reached with the Gospel. Torbet says: "In this outburst of quickened activity among Protestants may be seen the fruition of the basic emphasis of evangelical Christianity, namely that vital religion is a personal experience of redemption . . . The corollary to this teaching, which is as old as the New Testament . . . became the motivating idea for a missionary effort which has become the marvel of modern Church history."

What does all of this mean to you and me? It means that our interest in the evangelization of the world is in direct proportion to our spiritual vitality. If there is little concern in our life for the salvation of souls, we can be sure that we stand in desperate need

of revival and renewal. If we are concerned about missions—ruling out the many human factors—it is only because of a touch of God's Spirit on our lives. All the organizations of our own Church,

all the educational institutions, all the material blessings that God has so abundantly given us, should be geared to this one great vocation of the Church: missions. —David Ewert.

EVANGELISM

Directives for Personal Witnessing

Do I have to talk to other people about Christ? This is a question that every Christian sooner or later must clarify for himself. Scarborough feels that: "The divine obligation of soul-winning rests without exception upon every child of God. The Christian receives the essence of this obligation and call at the time of his salvation. Regeneration demands reproduction in kind. The fruit of a Christian is another Christian. To witness for Christ is a spontaneous and natural expression of the newly saved child of God."

The designs and schemes of the devil in regard to the Gospel of Salvation are clearly delineated in Acts 4: 17, 18, "But that it **spread no further among the people**, let us straightly threaten them, that they speak henceforth to no man in this name. And they called them, and commended them **not to speak at all** nor teach in the name of Jesus." However, the disciples were not in ignorance what the will of God for them was. Peter described their responsibilities in Acts 5:32, "And we are witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." That the purposes of the Holy Ghost were fulfilled in the lives of the early Christians is seen from Acts 8:4, "Therefore they that were scattered abroad went everywhere preaching the word."

We may therefore safely assume that soul-winning is not primarily a learned or acquired function but that it is in the very nature of the life which we have received. If we have life from God, we do not want to conceal it but

reveal it even as God manifested his life in Christ. As fruit-bearing is in the nature of fruit trees, so, producing after our kind, is of the essence of the Life we have received from God. Very true is the expression of a man of God: "I cared little for the souls of others when I took little care of my own soul."

Why be a Witness?

Why be a witness? The answers are obvious: because Jesus wants us to witness, because lost souls need it, and because I as a disciple need it. The last words Jesus spoke before returning to heaven were: "Ye shall be witnesses unto me." The winning of souls is a divine command! All true Christians realize this. God has so chosen and designed that the marvellous news of Salvation should be spread by those who have responded to it not—by angels. God has limited himself to human instrumentality in this matter of bringing souls into the Kingdom. The Bible, from beginning to end, expresses our responsibility for our fellowman: in the early chapters of Genesis we are shown that we are our "brother's keeper," and, the last exhortation of Revelation is, "Let him that heareth say, Come!" We should deem it a privilege and a challenge to be an ambassador for the "Lord of lords and King of kings."

But, we must also witness because lost souls need it. All around us are people who need Christ. For some of them we are in the best and most logical position to witness to them. In winning souls, there is a place only

you can fill. The best missionary to some young person, or neighbor, or business man, or housewife, may be you or I who are on the same level or in the same neighborhood. The increasing tendency is to leave all witnessing to the evangelist, pastor, or teacher. The result is that effectiveness in soul-winning has slumped. In every other skill or science we are becoming more efficient—in industry one man does the work which used to require fifty. In soul-winning the matter is different, it takes six men to lead a soul to Christ today where it took only one man a century ago. And yet the need for evangelism is much greater today than ever before.

When Carey went to India in 1792, the earth's population was approximately 750,000,000; whereas today the world's population stands at 2,500,000,000. And statisticians tell us that the population of the world is annually increasing by 30 to 40 million. The crying need of our day is for more effective witnesses. The best time to begin witnessing is now. The early church seemingly needed no urge to testify. It was not even a matter of conscience. They simply reacted normally to the Lordship of the indwelling Holy Spirit. It was not a matter of trying to be better witnesses, but it was a matter of more joyful surrender to the power and presence of the Holy Spirit which naturally resulted in more effective witnessing.

The Christian needs to be a witness also for his own personal compensation. In many ways the ambassador of Christ will be repaid—he will be strengthened and established in the faith. How true the words of a personal worker: "Soul-winning is a service which brings great benefit to the individual who consecrates himself to it. The man who has watched for a soul, prayed for it, laid his plans for it, spoken with much trembling, and endeavored to make an impression, has been educating himself by the effort." We have all seen notices in banks, post offices, and other places, offering reward for the apprehension of vandals or criminals. God too offers a reward for the apprehension of sinners and bringing them, not to judgment, but

to mercy. Following the instructions to the disciples, on fruit-bearing, Jesus announces in John 15:11, "These things have I spoken unto you that your joy might be full. Spurgeon says: "Never did I know perfect, overflowing, unutterable happiness of the purest and most noble order till I first heard of one who had sought and found the Saviour through my means. No young mother ever so rejoiced over her first-born child, no warrior was so exultant over a hard-won victory."

Furthermore, in Luke 15 we read, "There is joy in the presence of the angels of God over one sinner that repenteth." This probably means that it rejoices the heart of God when sinners are converted. Then, too, the faithful servant shall receive a "well done" from his master. What can be more satisfying than to know that we have done the Lord's will? Finally, in the words of James, "Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." There will, no doubt, be the blessed recompense of the gratitude and affection of those whom we bring to Christ.

Despite all of these compensations, in the final analysis, let us remember that soul-winning is not optional; Jesus made the choice for us, we simply must obey.

Rescue the perishing, duty demands it.
Strength for the labor the Lord will provide,
Back to the narrow way patiently win them,
Tell the poor wanderer a Saviour has died.

How to be a Witness.

Before a Christian will win men to Christ, he must first become "soul-minded." There must be the passion and the compassion of which the Apostle Paul speaks: "Brethren, my heart's desire and prayer to God for them is that they may be saved," Rom. 10:1. In other words, a Christian will hardly become a soul-winner unless "concern" for the lost is the primal passion on his heart and mind. An insatiable "soul-

hunger" kept John Wesley vigorously searching for souls until he was eighty-eight years old, at which time he preached his last sermon on the text: "Seek ye the Lord while he may be found; call ye upon him while he is near." Isaiah 55:6.

Spurgeon states: "God will not force usefulness on any man. It is only when our hearts break to see men saved, that we shall be likely to see sinners' hearts broken. The secret of success lies in an all-consuming zeal, all-subduing travail for souls. Read the sermons of Wesley and of Whitefield, and what is there in them? It is no severe criticism to say that they are scarcely worthy to have survived, and yet those sermons wrought marvels, and well they might, for both preachers could truly say—

"The Love of Christ doth me constrain
To seek the wandering souls
of men;
With cries, entreaties, tears,
to save,
To snatch them from the fiery wave."

The philosopher Hegel has said: "Nothing great in the world has been accomplished without passion."

It takes effort to win souls—without pain no birth. There must be anxiety and effort before the desirable results are gained. If souls were given without any effort, anxiety, or prayer, it would be our loss to have it so, because these produce a compassionate spirit and grateful love to God, they try our faith in the power of God to save, and they drive us to the mercy seat. So it is good that God does not give souls to eloquence but to heart. Again quoting Spurgeon: "The power in the hand of God's Spirit for conversion is heart coming in contact with heart. Truth from the heart goes to the heart. The emotions we feel and the affections we bear, are the most powerful implements of soul-winning." God the Holy Ghost usually breaks hard hearts by tender hearts. Souls ablaze with fervor and devotion to God will be better equipment for the soul-winner than all theology and eloquence.

We would not wish to place any premium on ignorance, no, soul-winners ought to know the Bible, but the best Bible students are often not the best soul-winners. One prominent Evangelist has said: "Many, many times in revivals I have noticed that preachers would sit in the services, enjoy the sermons, pray in public and show an active interest, but they would win very few sinners to Christ. The average preacher is not a good soul winner." This merely goes to show that every one of us can testify and win souls for the Lord if only we will put forth soul-winning effort as individuals and as churches. The song writer has put into words that which should be upon every Christian's heart:

Give me a passion for souls, dear Lord,
A passion to save the lost;
O that Thy love were by all adored,
And welcomed at any cost.

Jesus I long, I long to be winning
Men who are lost and constantly sinning;
O may this hour be one of beginning
The story of pardon to tell.

How can this passion for souls be mine?
Lord, make Thou the answer clear;
Help me to throw out the old Life-Line

To those who are struggling near. When we lose concern for lost souls, no vacuum is formed, we will be more concerned about ourselves, our possessions, pleasure, riches, etc. Or, more pointedly stated, we are always witnessing; if we do not witness of Christ and His redemption, we witness to our selfishness, our laziness, our lusts, our love to the world, our shallowness, vanity, pride, and a-hundred-and-one other things.

But, the query expressed in the words of the song writer, "how can this passion for souls be mine?" may again press itself upon our minds. Passion for lost souls is imparted by the Holy Spirit in and through a saved one (Rom.

5:5). To be so blessed, saved ones must desire, pray, and trustingly yield to Christ for it. Also, it is intensified with usage. Robert McCheyne was mightily used in salvation of others while pouring forth his young life for the lost. A preacher asked the church sexton the secret of McCheyne's power. The sexton sat him at McCheyne's desk, told him to place his elbows on the table beside the Bible, had him place his face in his hands, and then said, "Now, can you let tears run down your cheeks as you plead with God for lost souls? This passion places self-comfort and aggrandizement secondary. It functions despite danger, suffering, or even death. Its functioning is conditioned upon overcoming obstacles.

Perhaps the Holy Spirit should lead some of us to the old Church in Edinburgh, where a Scotch preacher named John Knox, with tears streaming down his cheeks shouted, "Give me Scotland or I die." Then things would begin to happen. We would be delivered from our materialism and secularism which persistently makes demands upon this world instead of enquiring, "what do I owe the world?" May God deliver us from a cold, intellectual, formal kind of faith which has no enthusiasm about giving the Gospel to other.

Another essential for soul-winning is to keep in touch with Christ. Through the study of the Word and prayer and a holy walk, the Christian must practice the Presence of Christ.

'Twas when I saw Jesus
That the light of His grace
Was revealed to my spirit
Through his wonderful face, —
That face once disfigured
Beyond all degree
Looked down from His glory
And smiled upon me.

The Lord Jesus will turn our hearts from selfish worldliness toward eternal spiritual values—love for the souls of men. The heart, the mind, the compassion, yea the life of Christ are to be ours. It is then that the motive of Christ will compel and constrain us to seek the lost. He who had left heaven's

glory to come "to seek and to save that which was lost" will drive us to engage in the supreme task of seeking the lost.

Finally, having laid the groundwork for soul-winning, we come to the point which will be the logical outcome: contact with souls, this is where many people want to begin, with the methods and mechanics, but this is not the beginning. When the former conditions have been met, the outcome, or contacts will be in the right spirit, natural, and will find the right method. The cry of Christ's heart was for souls, souls. He who is not willing that one should perish; He reminded us not to lose sight of any, but to go even to the "other sheep." He never lost consciousness of the fact that "He must work the works of Him that sent me, while it is day: the night cometh, when no man can work," (John 9:4).

Jesus made varied contacts and won converts from all classes of people. His method or approach was to begin with the point at hand. To win souls he used every possible method of evangelism. He taught both publicly and from house to house. He used percepts, parables, and examples. He used his social engagements for soul-winning and constantly encouraged private conference. If the heart is filled with the matter, and we will develop a fondness of people, the method of broaching the problem of the universal need of Salvation to the individual will not be difficult—"Love finds a way."

May we be stirred as we see the awful activity of Satan and persons who are under his sway, and on the other hand see God's people asleep, unconcerned and indifferent. Sin is increasing and becoming more brazen and there is no standard against it. Soul-winning and testifying will stem the tide of sin, it should be a "must" for every Christian. Its importance cannot be over-estimated. This is God's way that children be born into His family. May we allow ourselves to be used of the Lord for this phase of His work.

During the Civil War in the United States, 1861—1865, a farmer was drafted into the Confederate army. Having not had time for basic training, he

was not acquainted with the various orders the commander gave. That afternoon the order was given to attack the Yankee lines. Farmer Jim joined in the attack. However, since the Confederates were greatly outnumbered, they were ordered to retreat. Upon regrouping, it was discovered that farmer Jim was missing. "Poor Jim, he was either killed or taken prisoner in the first battle he was in," someone said. But about sundown they saw two tired fellows coming over the hill. A Con-

federate was bringing a Yankee, someone had taken a prisoner. Presently they recognized the Confederate, "It is Jim! Jim's got a prisoner! Where did you get him?" The farmer recruit drew up angrily. He felt they had all deserted him in the first battle. "Where did I get him?" he said, "Why, the woods are full of them! Why don't you get one yourself?" So the world is full of sinners, and you and I can "take them alive" for Christ, if we will only go after them. —H. R. Baerg.

MUSIC

Luther and Congregational Song

Excerpts from a paper by L. D. REED,
written for the Hymn Society of
America.

The number of books by Luther and about Luther is amazing. Books and articles written about Luther number not hundreds but thousands.

Luther's liturgical and hymnological writings are relatively few and brief, compared with his vast output of sermons, commentaries, university lectures, treatises, correspondence, etc., and historians often fail to recognize their importance. Yet Luther's influence in this field cut deep, travelled far and continues to this day. His translation of the Bible was an epoch-making work. His pioneering in the field of congregational song ushered in a new era in public worship.

Another fact not generally appreciated is that his work in theology was so effective because he had the perception and feeling, the powers of expression of an artist, though he probably would not have welcomed the term. He was not only a thinker, but also a prophet; not only a teacher, but also an artist—in a word, a genius whose gifts enabled him to sing and paint in tone and word. He himself said, "Our opponents cannot claim ignorance of the doctrine of the

Gospel, since we have preached, written, painted and sung it."

In addition to possessing fine natural gifts, Luther had good training in music. He studied singing and also extended his musical studies and began to compose and play the lute. The church services, which he attended and during which he served, involved a real experience and gave his soul deep spiritual satisfactions. He never lost his appreciation of the spiritual values in ordered public worship and in the use of historic liturgical forms, made vocal and beautiful by appropriate music.

Luther regarded music as more than a human invention. To him it was one of the finest gifts of God, an essential part of his own personal piety and of his churchly program. In this respect he stands in sharp contrast to other great reformers.

There were many musical periods in Luther's home. He himself had a good tenor voice, clear and sonorous, though not particularly powerful. His older friends, as well as his sons, Martin and Paul, were often included in these musical periods. In addition to his interest in hymnody and his knowledge of the ancient Plain Song and the music of the liturgy, Luther was quite familiar with the motets and other polyphonic

compositions of his time—a vast literature of complicated, artistically interesting music.

Luther himself claimed to be no poet, yet Luther's hymns are known and sung by millions. His peculiar genius came to the fullest expression in the German language. He did not seem to fully realize his poetic gifts until 1524 when he was forty years old. He felt an inner compulsion to express the joy of the Gospel in hymns as David had done in Psalms. In 1524 he published his German Psalms in Wittenberg after the example of the Psalmist.

In the field of music, Luther was not a Meistersinger with highly developed technical qualifications. Yet his verses are manly, but they never are feminine, as were the Latin form of the humanists. Similarly his thought is direct and powerful in contrast to the frequent sentimentality of later rationalistic hymn writers. Luther was very free in the choice of varying rhymes, corresponding to mood. One-half of his hymns have no rhyme at all in their concluding lines, a "volkstümliche" characteristic resembling the madrigals. Scriptural, churchly training, simplicity, strength, reverence and joyous, confident faith breathe in all his hymns.

One may venture the thought that in depth, vigor and profound religious feeling Luther's hymns stand in close kinship with Bach's music. Many modern expressions in this field lack the essential religious content and goal evident in all of Luther's work.

It must further be said that Luther's strength is tempered by tenderness and humility, reverence and joyful thanksgiving. His thought grasps not only sin, and its human problems, but also divine love and grace and salvation. Thus the everlasting Gospel of the Grace of God, as revealed in Jesus Christ, is the theme of all his hymns, a theme expressed in infinite variety of mood and form.

Luther wrote thirty-six hymns, to which may be added his German Litany and a poem, "In Praise of Music as the Gift of God". Luther's entire theology comes to expression in his hymns, which include festival hymns, catechetical hymns (Ten Commandments, Lord's Prayer, Baptism, Lord's Supper, etc.); and hymns of comfort, faith and trust! Sixteen of his hymns are free renderings from the Latin and earlier German sources; seven are paraphrases of the psalms; eight are based upon Scriptural passages; and only five are entirely original, though there is a strong note of originality in nearly all of his translations and paraphrases. The melodies of many of his chorales express Luther's personality in all its vigor, boldness and joyous confidence. Let us use them as such.

—Henry Voth.

Aus tiefer Not schrei ich zu Dir, Herr
Gott, erhöhr mein Rufen!
Dein gnädig Ohr neig her zu mir, halt
meiner Bitt' es offen.
Denn so Du willst das sehen an, was
Sünd' und Unrecht ich getan,
Wer kann, Herr, vor Dir bleiben?
—Martin Luther, 1525.

CHRISTIAN WORKER'S LIBRARY

Contemporary Missionary Biography

Discerning and deeply concerned observers of the contemporary missionary scene have from time to time complained of a widespread and alarming decline in spiritual stamina and sacrificial spirit amongst present-day mis-

sionaries when the latter are compared, for example, with those of the eighteenth century which witnessed the rise of the modern missionary movement in the west. That there is, indeed, evidence to support so foreboding an ob-

servaion and contention, we must admit frankly, and to our common shame. And that there are several good and sufficient reasons (spiritual in nature) for such a decline, most of us will admit just as readily. But having admitted that much, we need not and shall not, therefore, continue with a prolonged lament on the fearful, and often disastrous, spiritual shortcomings and deficiencies of present-day missionaries. The truth of the matter is, as an intimate and comprehensive study of missionary history surely reveals, that every age and era has had its missionary "heroes of the Cross"—albeit, few at times—and the present century certainly is no exception! We propose, in this month's review of books, to bring before our readers two very recent missionary biographies which, as we trust, will at least render credible—if they do not conclusively prove—the truth of the previous statement.

The one which we set before our readers first is the full story (for the first time) of an episode in very recent missionary history (Jan., 1956) that focussed the attention of almost the entire western world on a little sandy beach in Ecuador beside a river called the Curaray. "Through Gates of Splendor" (Harper and Brothers) is the title of this account, and its author is the wife—now widow—of one of the five missionaries about whom she writes. It is the story—a moving but ever dignified story—of the first (extended) contact, together with its fateful consequences for the missionaries, made with the furtive and yet potentially savage Auca Indians of eastern Ecuador, by five young men who desired to give their all in answer to the clear and urgent call of their Master.

It was a bold and dramatic exploit in which these five—Jim Elliot, Peter Fleming, Ed. McCully, Nate Saint, and Roger Youderian—came to be engaged, but it was certainly not a rash or imprudent one. Much planning and careful preparation had gone before, of which not the least important aspect involved the deeper inward preparation of these men by the Holy Spirit Himself in those years before they ever

considered leaving the shores of North America for missionary service in Ecuador. It is evident from this account, which takes the reader, as it were, into the very heart and lives of these missionaries, that they were men who had come to be acquainted by experience with a kind of Christian consecration to which modern evangelism, for the most part, is a complete stranger! And it is undoubtedly this very spirit of consecration—the spirit of utter and undivided devotion to Christ and unstinting sacrifice of self—that animates, as it were, every page in the book and actually gives it, more than all the explicit details (exciting as they are) which portray the actual encounter with the Aucas—its unusual power to grip and challenge the reader.

This spirit of single-hearted devotion to Christ and unstinted sacrifice of self comes out clearly, for example, in the private reflections of these men. Here is just one brief excerpt from the personal diary of Jim Elliot, entered during a period of summer service amongst Indians on a reservation while yet in the United States: "He makes His ministers a flame of fire." Am I ignitable? God deliver me from the dread asbestos of other things.' Saturate me with the oil of the Spirit that I may be a flame. But flame is transient, often short-lived. Canst thou bear this, my soul—short life? In me there dwells the Spirit of the Great Short-Lived, whose zeal for God's house consumed Him. 'Make me Thy Fuel, Flame of God.'" And there are numerous passages of this tone and temper scat-

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—Ed.

tered throughout the book—passages as F. E. Gaebelien has expressed it, "that may well find their way into the permanent vocabulary of Christian devotion." This same spirit is revealed, clearly and unhesitatingly here also, by the way in which they come to make practical decisions in life. Here, to give one example which has reference to love and marriage, are the words of Ed McCully which he addressed to his fiancée before they were engaged: "I'm praying definitely for two things: first, that the Lord will give us wisdom in our relationship—even in the business of letter writing. Second, that as long as we've got anything to do with each other, that each of us will be an influence upon the other for closer fellowship with the Lord. I don't mean that we will be preaching to each other—but just that our attraction for each other will be a means of attracting us more to the Lord. I know that's the way you feel too." And this same spirit is manifested by the manner in which each man assumes his share of a large and continuing load of responsibility and bears it faithfully and gladly. It undoubtedly will serve as both a condemnation and a challenge (for the reader), for example, to read of the way in which Nate Saint, the pilot, with his little yellow plane, ministers untiringly to the many transport and travel needs of this group of five (together with their families), while ever regarding his rather unglamorous and often repetitious duties as the sacred and pleasant duties of a "li'l operator" for the Lord!

And so, to repeat in summary fashion, while the factual account itself of "Operation Auca" is thoroughly engrossing, full of suspense and, finally, tragic in force, it is the missionaries' unquenchable and vibrant faith in the final purposes of God and their glad devotion to Christ and His cause that transcends all, and that actually gives the book its unmistakable and pervasive note of triumph—a triumph which is so beautifully expressed in the words of the hymn which these five young men themselves sang only a few days before they were slain by hostile Auca hands: "We rest on Thee, our Shield

and our Defender, Thine is the battle, Thine shall be the praise When passing through the gates of pearly splendour Victors, we rest with Thee through endless days."

The other book that we would bring to our readers' attention here is a more extensive missionary biography, and one of which the style is definitely more artistic as well as engaging. Its author is evidently a maturer (from a literary viewpoint) and more gifted writer than Mrs. Elliot. The book carries the sonorous title, "**Archibald the Arctic**" (Reginald Saunders), which was the official signature of Archibald Lang Fleming, Anglican missionary to the Eskimo of Baffin Land, and which name John Buchan (former Governor-General of Canada) affectionately termed "the most romantic signature in the world." This is the absorbing story of a Scotsman who gave up a promising career as a naval engineer in order to respond to the call of Christ to serve a needy people in a lonely land.

It is, we may begin, undoubtedly just and true to say of this man's labor amongst the Eskimo of our Northland that which Sir P. Ashley-Cooper, former governor of the Hudson's Bay Company, said of it—that it is verily a "page in the history of Canada"—and an impressive page, we may add! This autobiographical study involves, certainly, the thrilling tale of a highly courageous and resourceful man "who had as much to do with the opening up of the Arctic to modern influences as any other man." Fleming was, to mention only one of his accomplishments in this connection, the first white man to undertake the overland journey to the Eskimo on Foxe Channel and to return alive, and for this exploit he was, deservedly enough, made a fellow of the Royal Geographical Society. This dangerous expedition, "made by dog cledge, over frozen lakes and undulating drifts, and in the face of driving snows", is vividly recalled for us in chapter eleven of the book.

"**Archibald the Arctic**" is also the moving and sensitive story of an astute and highly perceptive man who learned, not only to love, in a general and condescending sort of way, as some mis-

sionaries do, but, much more, to understand deeply the people unto whom he ministered, and to appreciate discerningly their various customs and ways of thought. The Eskimo themselves, as might well be expected, came to sense this very quickly and soon dubbed him "In-nook-tah-kaub"—that is, "one of the family"! One is simply lost in wonder as one perceives, again and again in these pages, the author's amazing familiarity with, and sensitivity to the peculiar mores and habits of every-day Eskimo life in our far Northland. Here is a veritable storehouse of facts and insights concerning the inward and outward life of these, our northern neighbors, as well as concerning the vast country which they call home. Not a few of the fanciful and mistaken notions about them, popularized by transient visitors to them, are herewith unhesitatingly squelched! Chapters seven ("**Pagan life**") and ten ("**Of myths and angakoks**") are especially intriguing and illuminating in this regard, and might well serve as models for other missionaries who would write, with some fullness and discernment, of native life in their own particular sphere of work.

But "**Archibald the Arctic**" is more than an impressive page of Canadian history—more than the absorbing account of a highly observant and keenly sensitive soul—it is, just as truly (and possibly more so!) as is "**Through Gates of Splendor**", a missionary classic that is potentially capable of taking its readers, as D. A. Poling has said of the latter book, "into a spiritual experience that is beyond time and space." This is so because that same spirit of sole fidelity to Christ and severe renunciation of self which so moved the lives of the five missionaries in Ecuador also fired the life of this man, Fleming, and made of him, too, a modern "hero of the Cross". If the reader objects (at this point) that an **autobiography** cannot possibly present, in a realistic and natural manner, a Christian of great spiritual stature, our answer simply is: "read this one and discover how wrong you can be!" For, though the author when he writes of himself and of his own inner exper-

iences does so with simplicity, admirable restraint and yet disarming frankness, the unmistakable portrait, when the entire account is viewed as a whole, is clearly that of a man who, more than most, came to know very intimately the person of Christ and to radiate forth very consistently in his everyday life the wondrous virtues of his Lord.

One of the Christian virtues which shone forth with especial resplendence in the character and life of this missionary was that of humility. It is a virtue which will arrest and challenge the reader of this book time and time again. One excerpt, chosen from the final chapter, must suffice for illustrative purposes. Fleming, reflecting back upon a full and rich life of missionary service, speaks thus: "I am all too conscious of the contrast between the actual life I have led and the ideal set before me. I have become increasingly aware of my unworthiness and lack of sufficiency for the manifold duties and responsibilities. In moments of discouragement I would picture the man who, wanting to cross the river, sat down to wait until the water should have all rolled by and so allow him to proceed on his journey. My courage rose when I remembered the promise of old, 'As thy days thy strength shall be,' which gave me the assurance that the unworthy channel could be used of God to bring comfort and healing to the hearts of those with whom I came into contact." (p. 391).

There is certainly much more that could (and should) be said in enthusiastic commendation of this book, but lest we weary our readers and so render void the very purpose of this review, we hurry on to the close. We would conclude with a final note of praise, and this with regard to the last chapter, entitled "**Reflections**". This chapter is largely retrospective in aspect: in it Fleming thinks back across the years and recalls some of the sorrows and joys, failures and successes, and offers, as well, some counsel that can indeed help all of us who serve the same Saviour and Lord. It is a chapter that is so rich in psychological and spiritual insight, particularly in re-

ference to the fundamental nature of missionary endeavor as such, that we, for our part, would like very much to see it appended (somewhere) to every list of required "missions reading", for Bible students and certainly for all prospective missionaries! It is not too

much to say, we feel, that its pages will take the reader into the very heart of all valid missionary work and reveal to him some of the key factors that make for abiding success and the deepest satisfaction.

—Herbert Giesbrecht.

CAMPUS NEWS

Random Reminiscences. "... they are soon gone, and we fly away." If that is true of life—and the Psalmist says it is—how much more is it true of the past few summer months. It seems like of yesterday that our College halls, which had been silent witnesses to the hustle and bustle of another College year, were made silent by the departure of our students. Freshmen, Middlers, and Graduates were scattered all over our fair dominion. Some to be confined to office routine, others to exercise flabby muscles by putting in "an honest day's work," some to assist "fussy" travellers in getting over the great transportation system of our land, others to be subjected to the din of factory life. There were also an ambitious few who felt that all of these mundane things offered "so little for the mind" and so they "sweated" through summer school. Then too, God, in His providence, led some of our company into fields of spiritual labor, into camps, churches, and mission fields. Be assured, your labor is not in vain in the Lord. By now Miss Susan Funk is in the office of the foreign mission board at Hillsboro, the George Reimers are at Hague Ferry, Saskatchewan, the John Quirings at Aberdeen, the Ben Doerksens at Ashern, and the Frank Peters at Winnipegosis. Others are sowing precious seed wherever the Lord gives them opportunity.

But what of those who remained "with the stuff"? They will share with those who went into battle—if we think in terms of David's struggles. Our teachers never seem to be on the

unemployment listings. Our president, Mr. J. A. Toews, was on duty at the "home base" throughout the summer, handling the applications, and looking after a hundred-and-one other matters—both earthly and spiritual—that make our college "tick." Besides these activities at "the hub" of things, he was able to slip away for a season to visit the churches of British Columbia in the interest of our school. We are sure that such a contact with our brethren at the west coast has helped to strengthen the bond of brotherhood, and created a greater understanding, among young and old, for our school. Mr. Ewert, who felt that the summer would be too short, left us on the night of graduation, to serve the churches of Alberta with the Word of God. Beginning at Grassy Lake he spent long weeks in what was formerly his "home province" seeking to build up the churches in the Faith. He put the "finishing touches" to his summer by serving for 8 days in the Kitchener Church with messages from the Word of God. Mr. Baerg, no doubt, had a most interesting and blessed summer. He was director of the Lake Winnipeg Mission Camp all summer. The work proved to be a great challenge, and the wholesome spiritual influence, which he was able to have upon the many young lives represented at camp, will, we are sure, prove to be of abiding blessing. Mr. V. D. Toews took up the challenge of the home front. Not only did he heed the admonition of Paul to work "with your own hands," but also the command of Jesus to be witnesses in Jerusalem. Having returned last year from "the

ends of the earth" he has not forgotten that "the field is the world"—that includes Winnipeg. Our librarian, Mr. Giesbrecht, spent a very profitable summer working in the university library. Not only was it profitable in that it helped him to gain his daily bread, but particularly in that it gave him many new insights into library practice which will be to the benefit of our college. No doubt the summer was "rich" in another respect too, for Mr. Giesbrecht became the father of a second boy. We wonder whether the younger generation inherited their father's love for books? I have not been given access to the diary of all our instructors and so I am sorry that these biographical sketches will have to be concluded now. Of one thing we are sure, that none of our instructors was—in the words of John Wesley—"unemployed, or triflingly employed".

One of the high-lights of the summer is, of course, the Canadian Conference. Not only because the administration of our school has to give account of what has been done, but also because the future of our school is in the hands of the Brotherhood. Those that were privileged to attend, tell us, that it was a very gratifying sight to have the platform filled with former graduates,—many of them pastors, missionaries, teachers, etc.—students, and teachers, on the so-called College Night. We are sure that our whole conference has come to recognize the "worthwhileness" of the institution which it has founded. Then too, it was good news for students and teachers that the Conference was willing to replace our heating system in the administration building. The "banging" of the radiators, the hourly fluctuation of temperatures, had become part of college life. The next generation shall be trained in a "softer" atmosphere. For lack of concentration (?) you must not be disturbed by such noises anymore. Former students will envy you.

Just Around the Corner. At the time of writing (which is not the time of publication) registration days are just around the corner. The summer has worn on, and the days are in the yellow leaf.

It is the lull before the storm. Although a few students have already trickled in, the "exodus" from the provinces has not yet begun. September 23 and 24 are registration and orientation days, and "east" will meet "west", and "south" will meet "north". The latter applies not only to our students from the "deep" south, but in a particular way to our new faculty member, Dr. F. C. Peters. They tell us that the family is already in Winnipeg, while Mr. Peters is serving with the Word, in Kansas. We welcome him into our College family, and we are certain that the Lord will make him a blessing to us. The Victor Martens will be in Winnipeg shortly, and we are sure that their contribution to the music department will be greatly appreciated. We are certain that the Lord has a rich table spread for us in this coming College year, and we want to do as the Psalmist says: "Open thy mouth wide, and I will fill it."

Fear and Trampling. Although students are ordinarily filled with joy at the thought of another blessed school year, it is always with some inner fear and trembling. So it must be, for after all, College means hard work, new responsibilities, and new discoveries of our own weaknesses and failures. Perhaps we can get some comfort from the fact that our teachers share this feeling with us. It means hard work for them too. From Time Magazine I culled the following: "Last year, a successful businessman gave a course at a university. He turned out to be a first-rate teacher. But he thought he must be bad at it because, though he liked it, he found that two hours in a classroom left him limp as a rag—more tired than after he had spent a full day at his office. He was surprised to learn that none of his colleagues was surprised. They knew how fast teaching burns up nervous energy." Should we not then remember our teachers in prayer, that God might equip them daily with the strength they need to minister to us. But let us not forget to pray for one another either, and the year 1957-58 will be a most profitable year.

—E. D.

WORDS OF WISDOM.

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

INDUSTRY VERSUS INDOLENCE

The soul of the sluggard craves, and gets nothing, while the soul of the diligent is richly supplied. Prov. 13:4.

I look upon indolence as a sort of suicide; for the man is effectively destroyed, though the appetite of the brute may survive. —Chesterfield.

Laziness grows on people; it begins in cobwebs, and ends in iron chains. The more one has to do, the more he is able to accomplish. —Buxton.

Nothing ages like laziness. —Bulwer.

The darkest hour in the history of any young man is when he sits down to study how to get money without honestly earning it. —Horace Greeley.

It is better to wear out than to rust out. —Cumberland.

Sloth makes all things difficult, but industry all things easy. —Franklin.

There is always hope in a man who actually and earnestly works. In idleness alone is there perpetual despair. —Carlyle.

When I hear a young man spoken of as giving promise of great genius, the first question I ask about him always is, Does he work? —Ruskin.

Idleness is the bane of body and mind, the nurse of naughtiness, the chief author of all mischief, one of the seven deadly sins, the cushion upon which the devil chiefly reposes, and a great cause not only of melancholy, but of many other diseases. —Burton.

Idleness is the key of beggary, and the root of all evil. —Spurgeon.

In idleness there is perpetual despair. —Carlyle.

The first external revelations of the dry-rot in men is a tendency to lurk and lounge; to be at street corners without intelligible reason; to be going anywhere when met; to be about many places rather than any; to do nothing tangible duties tomorrow or the day after. —Dickens.

If you are idle you are on the way to ruin, there are few stopping places upon it. It is rather a precipice than a road. —H. W. Beecher.

Some one saying to the famous Marquis Spinola, that a distinguished general had died of having nothing to do, he replied, "Upon my word, that is enough to kill anybody."

The busy man is troubled with but one devil; the idel man by a thousand.
—Spanish Proverb.

Idleness is the gate of all harms. An idle man is like a house that hath no walls; the devils may enter on every side. —Chaucer.

Ten thousand harms more than the ills we knew, our idleness doth hatch.
—Shakespeare.

Go to the ant, O sluggard; consider her ways, and be wise. —Prov. 6:6.

(Fortsetzung von Umschlagsseite 2)

Während ich diese Zeilen schreibe, werden die neuen "Radiators" eingesetzt, die uns, wir wir bestimmt erwarten, gute Dienste leisten werden.

Auf dem Hofe ist auch eins und das andere getan worden. An der Nordseite unsers "Campus" zielt nun ein schoener Zaun unser Grundstück, dank der Arbeit unsers Wirtschafters, Br. G. Kroeker. Die Schwestern in der Kueche sind beschaeftigt mit Konservieren von Frucht und Gemuese. Wir sind unsern Freunden in B. C. besonders dankbar, dass mehrere Kasten ihrer schoenen Frucht den weiten Weg bis 77 Kelvin Street gefunden haben. Schwester Anne Froese bereitet sich vor, einer grossen Cellerge-Familie im Speisesaal zu dienen.

Im College-Office hat es manche Korrespondenz gegeben in Verbindung mit der Anmeldung neuer Studenten. Die Aussichten sind da auf eine Studentenschar, die ebenso gross, oder groesser, sein duerfte als im vorigen Jahre.

Es war mein Vorrecht in diesem Sommer alle Gemeinden in B. C. zu besuchen im Interesse des College. Die freundliche Aufnahme in den Gemeinden, sowie auch die Mitarbeit von Studenten und Ex-Studenten, war erfreulich und ermutigend. Es ist unser Gebet, dass durch diese Besuche das Band zwischen College und Gemeinden moechte fester geknuepft worden sein. Unsere lieben Lehrer sind auch alle auf verschiedenen Linien taetig gewesen im vergangenen Sommer. Lehrer F. C. Peters und Familie ziehen in diesen Tagen von Kansas nach Winnipeg. Wir freuen uns zu dieser Verstaerkung unserer Fakultaet, sowie auch zu dem Dienst der Geschw. V. Martens, die wir bald von Yarrow erwarten.

Zum ersten Mal seit mehreren Jahren haben wir nun wieder die Moeglichkeit, auch *Abendkurse* am College zu bieten. Wir hoffen, dass sich diese Einrichtung segensreich auswirken wird. So der Herr will, dann beginnen wir mit unserer Arbeit am 23. September. Das Er-oeffnungsfest ist fuer Sonntag Abend, den 6. Oktober, vorgesehen. Unser Gebet im Blick auf die grossen Gelegenheiten einerseits, aber auch die grossen Verantwortungen andererseits, findet seinen Ausdruck im Gebet des Psalmisten: "O Herr, hilf! O Herr, lass wohlgelingen!" Ps. 118:25.

—J. A. Toews.

Prayer Answered by Crosses

I asked the Lord that I might grow
In faith, and lower, and every grace:
Might more of His salvation know,
And seek more earnestly His face.

'Twas He who taught me thus to pray,
And He, I trust, has answer'd prayer;
But it has been in such a way
As almost drove me to despair.

I hoped that in some favoured hour
At once He'd answer my request,
And, by His love's constraining power,
Subdue my sins and give me rest.

Instead of this, He made me feel
The hidden evils of my heart,
And let the angry powers of hell
Assault my soul in every part.

Yea, more, with His own hand He seemed
Intent to aggravate my woe;
Crossed all the fair designs I schemed,
Blasted my gourds, and laid me low.

"Lord, why is this?" I trembling cried,
"Wilt Thou pursue Thy worm to
death?"
" 'Tis in this way," the Lord replied,
"I answer prayer for grace and faith.

"These inward trials I employ
From self and pride to set thee free,
And break thy schemes of earthly joy
That thou may'st seek thy all in Me."