

The Voice

of the Mennonite Brethren Bible College

VII. IX

MAY - JUNE, 1960

No. 3

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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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“... solange es Tag ist...” Joh. 9, 4.

Mit dem obigen Ausdruck deutet der Herr Jesus die begrenzte Zeit seiner (und auch seiner Jünger, vgl. n. Menge) Wirksamkeit an. Das “Muß” in seiner unermüdbaren Tätigkeit wurde verschärft durch das beständige Bewußtsein, daß die Nacht kommt, in der niemand wirken kann. Der Arbeitstag seines öffentlichen Dienstes währte für den Herrn Jesus nur etwas über 3 Jahre. Aber weil jeder Moment dieser Zeitperiode durchdrungen war von dem Heiligen “Muß”, konnte unser Herr am Abschluß seiner Wirksamkeit bekennen: “Ich habe dich verklärt auf Erden und vollendet das Werk, das du mir gegeben hast, daß ich es tun sollte” (Joh. 17, 4).

Im Blick auf die gegenwärtigen Zeitverhältnisse tut es not, daß das göttliche “Muß” unsers Meisters auch immer mehr das “Muß” seiner Gemeinde wird. Die Schatten der hereinbrechenden Nacht werden immer länger und fallen immer mehr auf unsern Pfad des Kämpfens und Dienens. Auf manchen Missionsfeldern sehen wir die Nacht stark im Anzuge — hier die Nacht des Nationalismus, dort die Nacht des Kommunismus, und noch auf einer andern Stelle die Nacht des Mohammedanismus. Aber auch im Heimatlande regen sich finstere Mächte, die unsern Arbeitstag plötzlich zum Abschluß bringen können. Es gilt zu wirken “solange es Tag ist.”

Wir sind dem Herrn dankbar für den arbeitsreichen und segensreichen Tag den Er uns schenkte als Schule in diesem 16. Jahr der Geschichte des College. In diesen Tagen graduieren 26 Brüder und 14 Schwestern von den verschiedenen Kursen. Eine verhältnismäßig große Zahl der Absolventen dieses Jahres geht direkt in die verschiedenen Felder der inneren und äußeren Mission. Dieses stimmt uns tief dankbar, und es ist für uns ein Ansporn in der Vorbereitung und Ausbildung von Gemeinde- und Missionsarbeitern die Seile länger zu dehnen und die Pfähle fester zu stecken (vgl. Jes. 54, 2).

Wir möchten alle treuen Beter und Mitarbeiter in den Gemeinden ermutigen nicht müde zu werden und mitzuwirken auch an diesem Werk solange es Tag ist — es kommt die Nacht, da niemand wirken kann.

J. A. Toews.

PRACTICAL

Der Weg zum andern

Arthur J. Brown sagt in seinem Buch “The Foreign Missionary”: “Der Arbeiter im Reiche Gottes, der versucht, sich von andern ganz abzusondern und denkt, er dürfe ohne Rücksicht auf andere tun, was er wolle, geht einfach zurück zum Barbarentum... Umstände, über die der Betreffende keine Kontrolle hat, bringen ihn mit andern zusammen, und dadurch wird die Notwendigkeit der Anpassung von großer Bedeutung.” Das Bewußtsein der Abhängigkeit voneinander und der Verantwortung füreinander fordern jedoch mehr als Anpassung. Es setzt jeden Menschen, sicherlich den Christen, und ganz bestimmt den Arbeiter im Weinberg des Herrn, unter die starke Verpflichtung, den Weg zum andern zu finden. Wenn es in christlichen Kreisen friedlich zugehen und die geistliche Arbeit erfolgreich ausgerichtet werden soll, muß es dazu gekommen sein, daß man gelernt hat, den Weg zum andern zu finden. Paulus läßt seine Leser einen Blick in sein Bemühen darum tun, wenn er sagt: “Wiewohl ich frei bin von jedermann, habe ich doch mich selbst jedermann zum Knechte gemacht, auf daß ich ihrer viele gewinne. Den Juden bin ich geworden wie ein Jude, auf daß ich die Juden gewinne. Denen, die unter dem Gesetz sind, bin ich geworden wie unter dem Gesetz, auf daß ich die, so unter dem Gesetz sind, gewinne. Denen, die ohne Gesetz sind, bin ich wie ohne Gesetz geworden (so ich doch nicht ohne Gesetz bin vor Gott, sondern bin unter dem Gesetz Christi), auf daß ich die, so ohne Gesetz sind, gewinne. Den Schwachen bin ich geworden wie ein Schwacher, auf daß ich die Schwachen gewinne. Ich bin jedermann allerlei geworden, auf daß ich alenthalben ja etliche selig mache. Solches aber tue ich um des Evangeliums willen, auf daß ich sein teilhaftig werde” (1. Kor. 9, 19-23).

Mit den obigen Worten fordert der Apostel jeden seiner Mitarbeiter auf, über den Weg zum andern ernstlich nachzudenken. Zu diesen gehören wir Menschen der heutigen Zeit ebenfalls. Uns beschäftigt hier, erstens die Definition des Themas; zweitens die Voraussetzungen für das Finden des Weges zum andern; und drittens, Faktoren, die das Finden des Weges ermöglichen.

I. Die Definition des Themas. Nur zu oft ist es der Fall, daß Menschen vom Leben zusammengeführt werden, nebeneinander leben müssen, miteinander arbeiten sollen und doch nicht miteinander fertig werden. Dafür gibt es zwei mögliche Ursachen, und es fehlt an einer oder sogar an beiden: am Suchen des andern oder am Sichfindenlassen. Wenn es um den Weg zum andern geht, denkt man an das Bemühen des einen, die Hindernisse bei dem andern, die einer vertraulichen Gemeinschaft im Wege stehen, zu beseitigen und ihn für sich zu gewinnen und zugänglich zu machen. Daß dieses Bemühen dem Paulus auch Mühe gemacht hat, ist aus dem obigen Abschnitt ersichtlich. Er ist bestrebt, dem andern eine Zuneigung zu ihm abzugewinnen und ihn somit zugänglich einzustellen. Den Weg zum andern einzuschlagen, bedeutet eben, sich darum zu bemühen, den andern in seinen Gemeinschaftskreis zu ziehen und ihn für seinen Einfluß zu erschließen. Wie notwendig es ist, diese Kunst zu erlernen, ist jedem klar, der in irgendeinem Zweig der Reichsgottes-Arbeit steht. Ohne das Finden des andern, kann es nicht zur geistlichen Arbeit kommen. Daher ist der treue Arbeiter auf diesem Gebiet immer darum bemüht, den Weg zum andern zu finden und ihn zu gehen.

II. Voraussetzungen für das Finden des Weges zum andern. Es gibt bestimmte Charaktereigenschaften, die als gegebene Voraussetzungen da sein müs-

sen, wenn es zum Finden des andern kommen soll. Diese wollen angeeignet sein, ehe der Arbeiter seine Tätigkeit antritt. Sie sollen eigentlich als Resultat der Erziehung des Arbeiters erscheinen. Glücklich ist die Person, die sich beizeiten dem christlichen Einfluß ergibt und durch Selbsterziehung die Voraussetzungen schafft, die sich in der Arbeit als unbedingtes Muß erweisen. Wer sich auf seinem Posten immer noch mit sich selbst grundsätzlich auseinandersetzen hat, muß eine doppelte Last tragen: sich selbst und die Arbeit. Es bleibt ja immer noch etwas, das dem Arbeiter zu schaffen macht und zur Selbsterziehung mahnt. Wo es jedoch erforderlich wird, daß ein Arbeiter von seinen Mitarbeitern erzogen werden muß, gibt es sehr peinliche Lagen, viel Herzeleid und unnötige Schmerzen. Daher ist es für jeden Arbeiter ratsam, sich vor dem Eintritt in die öffentliche Tätigkeit die notwendigen Voraussetzungen aneignen zu lassen. Sie sind viel leichter in die Arbeit mitgetragen, als während der Arbeit erlernt. Besinnen wir uns auf einige Voraussetzungen.

1. Der Arbeiter soll ein edler Mensch geworden sein. Von ihm soll man eine gewisse Seelengröße erwarten dürfen. Eine edle Gesinnung; Offenheit; der gute Wille; Willigkeit, die Rechte des andern gelten zu lassen; Achtung vor der Persönlichkeit, abgesehen von Stand oder Rang; diese und ähnliche Eigenschaften dürfte man beim geistlichen Arbeiter erwarten und also zu vermuten wagen, daß er ein Stück der Christusähnlichkeit bekunden werde.

Niemand braucht zu fürchten, er werde zu fromm werden. Es gibt immer noch Versuchungsflächen. Der alte Adam geht auch mit ins Arbeitsfeld. Er findet seinen Weg sogar in das Missionsfeld und ist dort ebenso schwer zu besiegen wie daheim, wenn nicht noch schwieriger. Daher ist es von großer Bedeutung, daß der Arbeiter sich beizeiten der Erziehung unterwirft und sich übt, zu tun, was Paulus von sich sagt: "Ich zähme meinen Leib" (1. Kor. 9, 27). Es arbeitet sich so schön und leicht mit Menschen zusammen, die sich durch christliche Offenheit und Aufrichtigkeit auszeichnen. Das Band

der intimen Gemeinschaft auf geistlichem Gebiet sowohl als auch in der Arbeit wird unter solchen Verhältnissen schnell und fest geknüpft, und die Grundlage für bleibenden Segen und Erfolg wird hergestellt. Wohl dem, der den Adel der Seele in die Arbeit mitbringt und einen Geschwisterkreis derselben Gesinnung vorfindet!

2. Zweitens dürfte man voraussetzen, daß der Arbeiter mit dem Gedanken vertraut ist, daß er in die Arbeit getreten ist. Wer sich dazu finden kann, seine Pflicht treu zu erfüllen, wird bestimmt viel leichter den Weg zum Herzen des andern finden, als der andere, der gern arbeiten läßt und sich geschickt erweist, andere an der Arbeit zu halten, die er selbst anzugreifen hätte. Wer freudigen Herzens nicht nur seine Pflicht erfüllt, sondern auch gewillt ist, dem andern das Leben zu erleichtern, indem er ihm hie und da einen Liebesdienst erweist, (natürlich ohne die Absicht, später eine Gegenleistung erwarten zu dürfen) der löst bei seinem Mitmenschen viel Freude aus. Daher müßte es immer selbstverständlich sein, daß der geistliche Arbeiter sich immer verpflichtet sieht, eine ehrliche Tagesarbeit zu leisten.

3. Drittens, müßte man bei jedem Arbeiter im Reiche Gottes voraussetzen dürfen, daß er den Herrenmantel in einen Dienerkittel umgearbeitet hat. Der Herr Jesus konnte seinen Dienst auch nicht anders als in Knechtsgestalt ausrichten. Paulus hat uns das schöne Wort hinterlassen: "Wir sind Gehilfen eurer Freude" (2. Kor. 1, 24). Da sollte es dem Mitarbeiter Christi, Gottes und Pauli bestimmt nicht schwer fallen, seine Stellung als Gehilfe und Diener seines Mitmenschen anzuerkennen. Jesu Nachfolger sollen die Herrschaft mit der Bekehrung abgelegt haben. Es fällt wohl immer noch mal recht schwer, sich mit dem Gedanken zu versöhnen, daß es bei Gott keine außerordentlichen Menschen gibt. Jedermann ist nur ein gewöhnlicher Sterblicher.

Wer glaubt zum Herrschen berufen zu sein, rechnet sich seine Leistungen sehr hoch an und erwartet von seinen Mitmenschen schwere Gegenleistungen. Er macht auf Sonderprivilegien An-

spruch und glaubt, zu einer besonderen Kategorie von Menschen zu gehören. Ein Arbeiter mit solcher Gesinnung wird schwerlich den Weg zum Herzen des andern finden. Ob bewußt oder unbewußt, er verbaut sich den Weg zum Herzen des andern.

Anders steht es bei dem, der sich Jesu Ruf in die Dienerschaft zu Herzen genommen hat. Da dient die Liebe als Triebfeder, Liebe, die von Christus her stammt und sich über den Mitmenschen, sowohl als auch über den Bruder ergießt. Es mag sich um ganz unansehnliche Gefälligkeiten handeln, etwa ums Mitangreifen, wenn jemand durch Arbeit unter Druck gesetzt wurde. Wer die Bedeutung der Worte Jesu erkannte: "Des Menschen Sohn ist nicht gekommen, daß er sich dienen lasse, sondern daß er diene" (Matth. 20, 28), und willig wurde, dem Meister in dieser Einstellung zu folgen, der hat eine bedeutende Voraussetzung erfüllt und hat schon seinerseits die Brücke zum andern geschlagen.

Es gibt noch andere Voraussetzungen, die zu erfüllen wären, doch lassen wir es bei diesen bewenden. Mögen sie jedem Leser als Anregung dienen, sich unter die Leitung des Geistes zu stellen und die Voraussetzungen zu schaffen, die es ihm ermöglichen, den Weg zum andern zu finden.

III. Wenden wir uns nun zu Faktoren, die sich als notwendig erwiesen haben, um den Weg zum andern zu finden.

1. Vor allem ist es notwendig, daß der Arbeiter christliche Charakterfestigkeit besitzt. Diese ist an drei Zügen zu erkennen.

a) Sie behält unter allen Umständen das Gleichgewicht. Wer diese Stabilität besitzt, hat einen großen Vorzug. Er bleibt sich immer treu und gewinnt somit das Vertrauen der Leute, mit denen er Umgang hat; denn man weiß immer, mit wem man es zu tun hat. Sein ganzes Verhalten ist der wahre Ausdruck seiner Persönlichkeit. So ein Arbeiter hat nichts zu verhehlen, nichts zu verstecken oder zu verdecken, da er sich keiner Künstelei schuldig macht. Daher gerät er auch nicht in Spannungen.

Wer das Gleichgewicht zu bewahren

weiß, ist auch vor ungewünschtem Einfluß geschützt. Er wird das auszuscheiden wissen, was ihm in seinem Verhältnis zum andern stören möchte. Er bleibt der Freie, trotz der intimen Gemeinschaft mit dem andern. Die Probleme des Lebens finden recht bald eine Lösung, und das Verhältnis zum andern wird nicht so leicht gestört.

b) Als zweiter Faktor der christlichen Charakterfestigkeit mache ich auf die Beachtung der Grundsätze der christlichen Ethik aufmerksam. Bestimmt bedarf der Christ auch eines Anpassungsvermögens. Wir beachten das später. Doch auf diesem Gebiet gibt es keine Anpassung. Paulus unterstreicht diese Tatsache, wenn er sagt: "Ich bin unter dem Gesetz Christi." Zu diesen Grundsätzen gehören m. E. bedingungslose Ehrlichkeit; Achtung vor der Würde des Menschen, wie sie uns Christus lehrt; das Bleiben am Wort, dem Geiste nach; Nüchternheit bezüglich der Kleidung und Nahrung; Menschenfreundlichkeit, die man dem Nächsten als Mensch schuldig ist; das Wohlwollen allen Menschen gegenüber; die Liebe. Der Arbeiter im Weinberg des Herrn möchte unter Umständen am liebsten einige der lästigen Grundsätze abschüteln. Bei dem Missionar dürfte die Versuchung besonders stark sein. Sie passen nicht immer in seine eigenartige Situation hinein. Und doch sind sie ein Teil des Gesetzes Christi, unter dem der Arbeiter ist. Er darf nicht anders handeln, als nach den erkannten ethischen Grundsätzen, sonst verbarrikadiert er sich den Weg zum andern. Der Arbeiter darf seinen Umgang mit Menschen nicht von Tendenzen, Sitten und Gebräuchen des Landes abhängig machen. Es ist für ihn bestimmt Aufgabe, darnach zu sehen, daß er sich überall gleich bleibt. Er darf seine Handlungsweise nicht in einer Art und Weise den Umständen anpassen, die den Grundsätzen zuwider wären. Wer ethische Grundsätze hat, soll es bekunden, daß sie sein Verhalten zum Mitmenschen bestimmen. Bei wem sich Natürlichkeit und das Handeln nach christlichen Grundsätzen zusammenpaaren, bahnt sich der Weg zum andern, und viel Hindernisse werden über-

brückt, die sonst zum Verderben ge-
reichen möchten.

c) Drittens, läßt zielbewußtes Streben auf Charakterfestigkeit schließen. Wer sich nicht klar darüber ist, was er in dem ihm zugewiesenen Felde will, kann unmöglich gesetzt und zielbewußt vorgehen. Natürlich, die Sache des Arbeiters ist die Verkündigung des Evangeliums, geschehe es in der einen oder der andern Weise. Aber ist das alles? In manchen Fällen wird der Beobachter zu dem Entschluß gezwungen, das sei es wohl. Da es im Leben so vieles Interessante und Schöne mitzuerleben gibt, ist auch der geistliche Arbeiter in Gefahr, sein Ziel zu niedrig zu stecken. Wenn es nicht zur richtigen Begegnung mit dem andern kommt, der Begegnung unter dem Kreuz und in dem Namen des Gekreuzigten, dann ist eigentlich doch nichts erreicht. Das Ziel der Begegnung mit dem andern soll eben sein, wie Erich Schick so schön sagt, daß "sich das Höchste des einen mit dem Höchsten des andern verbinden" kann. ("Der helfende Mensch", S. 11). Alle Zielverschiebungen und Ablenkungen sind zu vermeiden, will der Arbeiter bei der Stange bleiben. Das Verlangen nach der Begegnung mit dem andern hält den Arbeiter auf dem Wege zum andern. Dies zeichnete den Apostel Paulus so eigenartig aus. Gerade sein Bestreben, den Weg zum andern zu finden, machte den Prediger Paulus zum großen Missionaren. Das Zielbewußtsein bewahrte ihn vor Verirrung, vor Verflachung, vor mechanischer Pflichterfüllung. Daß unsere geistliche Arbeit doch nie des Suchens des andern beraubt wäre!

Um den Weg zum andern finden zu können, gehört auch eine nüchterne, christliche, fein-menschliche Stabilität d. Persönlichkeit. Gott schenke sie allen. Sie ist m.E. das gottgewollte Ergebnis des Vorsatzes, den Paulus hatte, beständig unter dem Gesetz Christi zu sein.

2. Es bleibt uns aber noch eine andere Seite zu beachten, um wirklich den Weg zu dem andern finden zu können. Zur Charakterfestigkeit muß notgedrungen noch das richtige Anpassungsvermögen hinzukommen. Es ist immer so, daß es nur dann einen guten

Klang gibt, wenn sich Härte und Milde, Haß und Liebe, Strenge und Nachsicht, Stabilität und Anpassungsvermögen richtig zusammenpaaren. Paulus bezweckt das Anpassen dadurch, daß er den Juden ein Jude, den Schwachen ein Schwacher, denen ohne Gesetz ein Gesetzloser war. Wie haben wir uns sein Verhalten zu denken?

Paulus findet eine Art des Anpassens, bei der er den christlichen Grundsätzen treu zu bleiben vermag.

a) Judentum, Gesetzlosigkeit, Schwäche, alle drei sind Ausdrücke der Einteilung der Menschen zu Gott. Sie waren die Form, die mit dem Gedanken des Suchens nach Gott gefüllt waren. Paulus ging es um den Inhalt. Seine Anpassung bezog sich auf die Form, und nur auf diese. Was den Inhalt betraf, blieb er dem Gesetz Christi unterordnet. Der Juden wegen ging Paulus z.B. in den Tempel, um sein Gelübde in entsprechender Weise einzulösen. Das Gesetz Christi verpflichtete ihn zur Treue den Grundsätzen gegenüber. Die Form nahm Paulus der Juden wegen großherzig mit in den Kauf. Bei den Gesetzlosen hielt sich Paulus nie verpflichtet, zum Gesetz des Alten Testaments zurückzugreifen. Die Schwachen trug er in Würde und verwirrte die Gewissen nicht durch sein Verhalten, wie er durch seine Einstellung zum Genuß von Fleisch und Wein deutlich bekundete.

Es ist eine Kunst, die richtige Linie zu finden, auf der man durch entsprechendes Anpassen den Weg zum andern findet, ohne dem Gesetz Christi untreu zu werden. Da steht der Missionar im Heidenlande in besonderer Gefahr, da er sich den religiösen Formen des Heidentums gegenüber entsprechend zu verhalten hat. Wenn er zu weit geht, leidet sein Zeugnis; geht er nicht weit genug, verbaut er sich den Weg zu dem andern. Daher tut Weisheit äußerst not.

Aber auch bei der Gestaltung der gottesdienstlichen Handlungen ist Anpassung sehr ratsam. Wer seine gewohnten Formen beibehalten will und für keine anderen Raum hat, auch kein Bestreben zeigt, eine andere Form mit richtigem Inhalt zu füllen, der wird

kaum den Weg zum andern finden. Paulus gibt uns auch auf diesem Gebiet ein Beispiel. In Athen greift er nicht an, sondern nimmt die Gelegenheit wahr, um der Versammlung etwas von dem "unbekannten Gott" zu sagen (Apg. 17, 16ff.), ohne jegliche Kritik der vorherrschenden Form.

b. Es bedarf eines weitem Anpassens, um den Weg zum andern zu finden, nämlich auf dem Gebiete der Gebräuche und Gepflogenheiten. Jedes Land hat seine Eigenarten. Aber auch jedes Heim zeichnet sich durch eine oder die andere Gepflogenheit aus. Wer diese nicht zu wahren versteht, noch willig ist, sich entsprechend anzupassen, verbaut sich leicht den Weg zu den Herzen der Leute. Ist man jedoch beflissen, die Eigenart des Hauses oder des Landes zu berücksichtigen und sich entsprechend anzupassen, wird man bald die Brücke zum andern schlagen. Der Arbeiter kommt als der Gebende, der der Gehilfe der Freude werden will. Daher ist er beflissen, alle Reibungen und Spannungen auszuschalten. Daher ist für ihn nicht maßgebend, was in seinem Lande und in seinem Heim Gepflogenheit ist, sondern wie es der andere hat.

In Europa empfindet man es sehr unangenehm, wenn jemand es beim Beten unterläßt, die übliche andächtige Stellung einzunehmen. Bestimmte Feinheiten des Betragens müssen ebenso beachtet werden. Sie dürfen nicht ins Lächerliche gezogen werden, da dadurch Verletzungen geschehen, die schwer heilen. Wie man sich im Heim der Gastgeber verhält und sich dem Geiste des Hauses anzupassen weiß, spielt eine große Rolle im Entdecken des Weges zum andern.

Leider haben manche Amerikaner, die bald nach den Kriegsjahren nach Europa kamen, auf diesem Gebiete manches verdorben. Sie glaubten, die Erlösung Europas liege in der Amerikanisierung. Natürlich stieß das in manchen Fällen hart auf.

Es gibt allerdings auch im Anpassen eine Grenze zu beachten. Diese darf nicht überschritten werden. Sie wird durch die christlichen Grundsätze des Lebens bestimmt. Gegen diese darf

man auch im Namen der Anpassung nicht verstoßen. Ein Beispiel aus unserer Erfahrung in Europa. Dort ist es auf vielen Stellen üblich, bei den Hauptmahlzeiten Wein zu servieren. Es wirkt auffallend, wenn sich jemand des Weines enthält. Auch uns ist recht oft Wein angeboten worden, doch haben wir uns enthalten, schon aus innerer Überzeugung, dann auch um des Gelöbnisses wegen, das wir der Gemeinde gaben. Diese Entschlossenheit hat uns den Weg zu dem andern nie versperrt; denn sie war geistlich motiviert und stand im Einklang mit unserm ganzen Verhalten.

c) Im Rahmen der Anpassung ist jedoch noch eine Unterweisung Jesu zu beachten. Er sagt uns: "Will jemand mir nachfolgen, der verleugne sich selbst und nehme sein Kreuz auf sich und folge mir nach." Das Sein-Kreuz-Tragen ist in dieser Verbindung zu unterstreichen. Der Arbeiter erlebt manches, womit er eigentlich nie rechnen würde. Er kommt in Lebenslagen, gegen die er sich empören möchte. Sollte er nach eigenem Ermessen handeln, würde er sein Problem schnell und energisch lösen. Doch da steht der Herr mit erhobenem Finger: "Der nehme sein Kreuz auf sich!" Das Unangenehme, das uns der Arbeit wegen zufällt, gehört zum Kreuz. Der Knecht des Herrn hat das Leben zu nehmen, wie es kommt, und Gehorsam Gott gegenüber zu üben. Dazu gehört bei Paulus sein lediger Stand und sein Lebensunterhalt durch den Fleiß seiner Hände. Das war sein Kreuz, das er um der Arbeit willen auf sich zu nehmen hatte. So gibt es im Leben eines jeden treuen Arbeiters Verhältnisse, mit denen er sich versöhnen muß, gerade um der Arbeit willen. Wollte er das nicht, könnte er seiner Aufgabe gegenüber nicht gerecht werden. Wer sich seiner Berufung zum Dienst bewußt ist, darf über die Lasten und die Beschwerden des Tages nicht stöhnen. Sie in Würde zu tragen, ist ein Teil der Aufgabe; denn auch die hingebende, aufopfernde Besorgnis um den andern dient dazu, den Weg zu ihm zu bahnen.

Zu dem Unangenehmen im Leben des Arbeiters gehört auch die Notwendig-

keit des Ausscheidens aus der Arbeit, der er die Kräfte seines Lebens gewidmet hat. Es muß einmal ein anderer einsetzen. Wohl dem Arbeiter, der sich rechtzeitig an den Gedanken gewöhnt und beizeiten Vorkehrungen trifft. Es ist ein Segen, in Ehren abschließen und dem Nachfolger Wohlwollen entgegenbringen zu dürfen. Auch diese Einstellung zum Leben trägt dazu bei, daß

der Arbeiter den Weg zum ändern leichter findet.

Daß doch jeder, der sich um den Bau des Reiches Gottes in einer oder der ändern Weise bemüht, es unter keinen Umständen versäume, den Dienst nicht nur zu tun, sondern im Dienst sich auf dem Wege zum ändern zu befinden. Das gebe Gott.

C. Wall.

The Parent's Role in the Christian Home

In the month of this publication (May-June) we observe both Mother's Day and Father's Day; therefore, it appears appropriate and timely that we review some of the blessings and responsibilities of the Christian home. It is obvious that extremes and uncertainties have grown out of changing situations and patterns in family life. We cannot be indifferent to this situation, but we must seek the reason for this in the individual. The greatest contribution to the development of the individual is made by the home, therefore it is imperative that we rediscover the essential characteristics of the home, the most vital of our institutions. This is why we are concerned that family life be maintained on a Christian level to insure that the home will be truly Christian. If "homes build persons," then we must conclude that a most important factor in the development of character and personality in the child is the home atmosphere. The home that is Christian will have resources to contribute to the member of the family which the non-Christian home does not have.

Changing of the Family Pattern

We have already alluded to the fact that family life is undergoing decided changes these days. Various factors contribute to these changes. People are moving from the country to the city, from one neighborhood of the city to another — from the old housing areas to the suburbs. Ties are being broken, old friends exchanged for new ones and families are being torn up by the roots

in one community and transplanted to another. Many families are losing contact with the clan, neighbors, friends and, in many cases, even with the Church. People stand alone in their particular community.

Family life seems to be paying the big price for our prosperity, rising standard of living and need to shift workers from one place to another. No matter how much family life suffers, some men will work at two jobs in different shifts or both husband and wife will work in order to get ahead financially. In some instances, if one really wants to get ahead financially and take advantage of opportunities of promotion at the job, he may have to move to another city or province on short notice.

A new family seems to be emerging as the result of all this uprooting, shifting about and searching for material gain. However, other pressures are also responsible for the new atmosphere in the home, the penetration through the radio, TV, the newspaper and other media of communication. Often the ideal is not sought in the Scriptures or in the homes which maintain the principles and standards of godliness. The pattern is rather adopted from our crumbling society. In the light of all this, can the Christian home maintain itself and continue its influence?

When Is a Home Christian?

The question may arise in the minds of the reader, "When is a home Christian"? When we talk about a Christian home we do not mean a home

which has no difficulties or problems, where there is perfect adjustment and harmony, where there is perpetual sunshine or where there is the utmost understanding and wisdom to deal with exigencies in the home. Many newly married couples, and older parents as well, are concerned about creating a home that is truly Christian and an atmosphere in which their children will be challenged to accept Christ and to adopt the Christian way of life. This will mean more than merely calling themselves Christians or promoting Church attendance or even having a type of family worship.

A Christian home is one where **Christianity is taken seriously**. For the husband and wife to be church members, or to have a Bible verse as a wall motto, or to go through the mechanics of a stereotyped family altar does not constitute a Christian home. We need to realize with increasing conviction that we cannot expect our homes to be Christian if our faith in God is not such a vital factor in our lives that His will permeates everything that we try to do. If we are nominal Christians only, then our homes will be Christian in name only. It is time that we examine ourselves to discover whether we have a "faith that works." Does it make a difference that we live in our communities or on our streets? Are we truly a salt and a light in our particular areas? Is our religion perfunctory and do we only go through the motions all along claiming orthodoxy, or is our faith vital, vibrant and fruitful? If our religion is only a lifeless "secondhand" type of thing, then the "thirdhand" religion of our children will prove inadequate. The Christian home, then, will be one in which parents do more than give lip service to Christ, His Word and the Church.

The Christian home, furthermore, is one where there is **respect and trust of others**. This is that additional 'something' which raises the Christian home above so-called stereotyped religious home. It is the Christian home which supposedly promotes understanding and development of each member of the family. It is in this atmosphere that

the child is taught faith and dependence upon God. Under such conditions, too, the child develops self-confidence and trust in others. Every experience that builds into the life of the child a feeling of inferiority, insecurity, and hostility or causes him to distrust other people, makes it difficult for him to develop love for and confidence in God.

Moreover, a home can be considered truly Christian when it is a **Godly home**. By this we mean, a home in which God dwells; where his will and his ways dominate; where his Word is read his counsel is sought and where his Spirit is in control. This will mean that a radiance of Christian influence will emanate from such a home. There will be a spirit of cheerfulness, optimism and trust. The entire family will grow in their Christian experience and will be led into the deeper concept of the Christian life.

Finally, a Christian home is one in which there is discipline and order. A mother told her son, "You must do as I tell you." To which the boy replied, "Why should I?" The mother found it difficult to find an adequate reason so she said, "You must do what I tell you because I had to do what my mother told me, and she had to do what her mother told her." "H'm," said the boy, "I wonder who started that silly game?" By discipline we mean a procedure by which learning results. It is not primarily a means of inflicting pain or a method by which the parent gets relief of aroused emotions and annoyance. If discipline and self-control is practiced by the parents and is meted out to the children in love and patience it will result in correction and growth. This type of discipline will also carry over into the conversation of the family, into the worship, stewardship and the total behaviour.

The Father's Role

Having touched somewhat upon the truths which are fundamental to the Christian home, we move on to briefly deal with a few aspects of the Christian parent's role. Although the family operates as an organic unit, it is apparent that there is a role which is taken

by the parents and another one by the children. Likewise, parents function as a unity, still there is a role taken by the father and another taken by the mother. The carrying out of these roles does not conflict or contradict or even run parallel but beautifully supplements and augments the other.

As we think of the father's role in the family we recognize that he is the head of the house. We deplore some modern presentation of the fathers as henpecked, sissified, a paragon of ridicule and the victim of a bossy wife. This presentation of confusion of leadership in the American home presents a peculiar problem. It gives a distorted view of the God-ordained order. We do not advocate that the father's position is a little "popedom" where he insists on enforcing his infallible rules; but, as an example of leadership and responsibility, one who makes decisions and carries them through. He provides security and direction for the family. Fathers must not abdicate their God-given position and thus threaten the institution which forms the foundation of our society.

If it is not an accident, but a divine arrangement, that the father holds the position of leadership in the home, then he must provide for those entrusted to him — his wife and children. He must provide for their material needs, he is the bread winner. Men still are the chief workers even though female employment is mounting. Men till the field, operate machines, plan business, sell merchandise, etc. If the children are to be guided into responsible participation in work, the father, whose life is rooted in the world of work, will have to provide for that guidance. It has been said that one of the chief reasons for juvenile delinquency is their lack of occupation — there is no work for our older children around our modern homes. Furthermore, the adolescent does not learn usefulness by industry or thriftiness by knowing the value of hard-earned money.

The father, too, as priest of the home leads in the spiritual exercises and relates experiences to spiritual values. He stresses the value and importance of

church attendance. He teaches the family in lessons of stewardship. He shows the blessing of helping the needy and supporting worthy Christian projects.

Furthermore, a wise father will teach his children the right use of leisure and relaxation for strain and tensions. Even in such moments happy consistent Christian living is taught. Certainly the children's admiration for the father will be increased and the congenial, happy relationships of the home will be furthered. The duties of the father are by no means listed in their entire scope; however, sufficient aspects have been mentioned to show the manifold responsibilities of the head of the house.

The Mother's Role

We now proceed to briefly review the role of mother or wife. If the husband can count on the support and backing of the wife in the guidance of the home then the cause is strengthened considerably. However, the wife's role goes beyond the duty of merely supporting the husband. As the more emotional and sensitive creature she is to strengthen and promote those traits which will make for affection, consideration and sensitivity to the needs of other. As we have stressed the restoration of the leadership of the husband so we must plead for the restoration of the mother's role in teaching submission, courage, trust, hope harmony and the fear of the Lord.

The mother spends the most time with the children. Particularly during the first period of life the infant is cared for almost exclusively by the mother. During this sensitive, formative period the mother can without many words and formal teaching lay the foundation for the whole future life of the child.

The mother cannot indulge in the luxury of feeling sorry for herself. She must ever think of others and their needs. She stands as a symbol of sympathy and a tower of tenderness. She knows how to counsel, when to pray and to work. Repeatedly it has been said that mothers are the foremost educators raising the children from birth to

maturity. John A. Shedd has said, "Simply having children does not make a mother." The words of Emerson express the duties of mother rather well, "Men are what their mothers made them." How true the often repeated adage, "When God needed a great man

he always looked for a noble mother."

If father and mothers will fulfill their God intended role, our homes will be truly Christian. If our homes are truly Christian they will fulfill their God-ordained mission.

H. R. Baerg.

DENOMINATIONAL

The Christian and Armed Combat

To be in the World, and yet not of the World, constitutes one of the chief and most persistent problems for the Church of Jesus Christ. Neither in extreme isolation and withdrawal from the world, as seen in Monasticism, nor in complete identification and cooperation with the world, can the Church fulfill her true mission. To be in the world, and yet not of it means tension, conflict, and often persecution and martyrdom for the Church. One of the most crucial issues in the relationship of Church and world is the question of war. In this Twentieth Century, which has been described by Dr. P. A. Sorókin in "The Crisis of Our Age" as the bloodiest of all centuries, this problem has received some new dimensions. Emil Brunner, who in his classic work on Christian ethics, *The Divine Imperative*, contends for the right of the state, in the abstract, to defend itself by war, calls upon Christians to repudiate modern war. The Christian, says Brunner, ought to know that modern war, with its complicated mechanism for the destruction of material and spiritual goods means disaster of such vast proportions to victor and vanquished alike that, "all that used to be said in its favor, with some amount of justification, has today lost all validity. War has outlived itself. It has become so colossal that it can no longer exercise any sensible function. To expect to establish any just order by means of a world conflagration — called war —

has become political madness. (The Divine Imperative, p. 478) It should be noted, however that Brunner repudiates participation in war because of his sense of political responsibility, rather than from his conviction that it is contrary to the scriptural teaching on the Christian's new life and the Christian's mission in this world.

I would like to approach the discussion of this problem with two basic assumptions: 1) That we accept the Bible as the final authority in all matters of faith and conduct, and that our frame of reference in this question is therefore biblical, rather than philosophical or historical. 2) that we accept the finality of the New Testament in God's revelation to man, and that we interpret the Scriptures christologically, with Christ as the first and final court of appeal. It is the central thesis of this short paper, that those who submit unconditionally to the Lordship of Jesus Christ in faith and life cannot participate in armed combat or war. It is our deep conviction, that only as we accept Christ in His authoritative teaching, in His exemplary perfect life, and in His redemptive death on the cross as the final and absolute frame of reference, can we arrive at a right answer to this difficult question. We believe that the doctrine of Biblical Nonresistance does not rest primarily on a number of proof texts, but is vitally related to the very essence of the Gospel and to the very nature of the

Christian life. Proof texts are important, but they receive their significance in the light of general principles. Let us consider the problem from the view point of Christ's life, Christ's teaching and Christ's death, respectively.

I. Christ's Life — The perfect pattern for the Christian's Life

Christ calls men and women not only to faith, but also to discipleship. The Way of the Cross is always linked to the Work of the Cross in the Gospels. With the shadow of the cross falling on his own pathway, Christ challenges his disciples with these words: "If any man will come after me, let him deny himself and take up his cross, and follow me" (Matt. 16:24). The true Christian accepts Christ not only as the Saviour of his soul, but also as Lord and Example in every area of his life. This is also the explicit teaching of the apostles. Peter says: "For even here unto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow in his steps." (1. Peter 2:21). Paul says: "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5). John says: "He that saith he abideth in him ought himself also so to walk, even as he walked" (I John 2:6). The writer of Hebrews says: Let us go forth therefore unto him without the camp, bearing his reproach" (Hebrews 13:13). A little more than fifty years ago Charles M. Sheldon wrote his now famous book, **In His Steps**. It is an attempt to make the ethic of Jesus relevant to all areas of life — personal, social, economic, political — by asking the simple question: What would Jesus do? This should be the decisive question for every Christian under all circumstances. What Jesus would not do — his followers cannot do! Where Jesus does not go — his disciple dare not go! Nonresistance is basically a question of Christian discipleship.

How do the Scriptures portray the Christ whom we are to follow? Perhaps the most characteristic designation of Christ in both Testaments as well as the most typical expression of his nature is given to us in the beautiful

title: The Lamb symbolizes to us the virtues of purity, innocence, non-violence and meekness. Jesus once said, "I am meek and lowly in heart" (Matt. 11:29) and His whole life corresponded with that statement. John the Baptist introduced Christ with the well-known utterance: Behold the Lamb of God! The whole life of our Lord was an indictment of carnal force and violence. In his entire ministry he never used force to attain his ends. The incident in John 2:13-17 is no exception to this rule. Here Jesus is said to have used the whip in order to remove the commercial desecrators from the temple. Now, it is rather difficult to imagine, that the Saviour who constantly healed those who were broken and wounded in body and spirit should on this occasion have inflicted bodily harm and injury on his fellowmen. But this is not the case. A poor translation has given rise to a poor argument. A correct rendering of John 2:15 according to the original should be something like this: "he drove them all out of the temple, both the sheep and the oxen." What the story reveals is that tables were overturned, the animals driven out with a whip, and the men sent out by the weight of Christ's moral authority. Not even property was destroyed; the owners could collect their money and their animals again and set themselves up in business elsewhere. Christ acted here not in a fit of anger, nor in the heat of passion, nor did he inflict the slightest injury on anyone.

The supreme expression of Christ's "Almighty Meekness" (to use the beautiful phrase of N. P. Grubb) is found in his suffering and death on the Cross. Here the Non-resistance of the Lamb was tested most severely. Yet we read of the Savior that he "held his peace", that "he reviled not again", and that "he threatened not." This was not the course of expediency in the face of superior force. Christ could have called "twelve legions of angels" to his defence at any time. Nor can Christ's nonresistant attitude here be fully explained by the argument, that he had to die to fulfill the Scriptures. Christ could have died in a number of ways.

Resistance to Roman rule (which was dictatorial and oppressive) would also have led to a death on the Cross. But such death would not have been the nonresistant death of the Lamb, and hence also not a saving death. The triumph of the Cross is the triumph of the Lamb. This Cross, however, is not only a redemptive event, but also God's method in dealing with sin, a method so revolutionary that it cuts at the root of man's recognized methods of action from primitive savagery to modern civilization. The way of the Lamb is the way of his followers. As sheep Christ expects us to follow him (John 10:27). As sheep he sends us into the world. "Behold I send you forth as sheep in the midst of wolves: be ye therefore wise (not poisonous) as serpents, and harmless as doves." World Empires are represented in Scripture by beasts of prey. Just as birds and beasts of prey live on the blood of other animals, so the empires of this world often maintain their power by exploitation and bloody conquest. Into such a world Christ sent his disciples. The history of Christian Missions contains marvellous records of how the lambs of Christ have conquered the wolves of this world by the power of love. Many of them have also followed their Lord in suffering and death. The love of Christ enables a child of God to die for his fellowmen, yea even for his enemies, but this love makes it impossible for him to kill anyone, not even his enemies.

If Christ's life is to be our pattern in all things, then the Christian cannot participate in armed combat.

II. Christ's Teaching — The Authoritative Guide for the Christians Life

In Matthew 5:43-45 we read, "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy, but I say unto you: Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be children of your Father which is in heaven." Again and again we have Christ's "but I say unto you" in this great Sermon

in contradistinction to Old Testament teachings and contemporary interpretations and traditions. At the time of Christ's transfiguration on the Mount, a voice from heaven declared: "This is my beloved Son, in whom I am well pleased: hear ye him" (Matth. 17:5). This is a divine imperative for all followers of Christ: "Hear ye him!" It is not primarily our task to fit Christ's teaching into the social, cultural and political pattern of our day, but rather to fit men into the unchanging and absolute pattern of Christ's teaching. A disciple is more concerned with obedience to his Lord, than with the rationality of his conduct. Time will permit only a brief reference to two basic principles relevant to this problem. Let us first consider Christ's teaching on

1. The Absolute and All-inclusive Nature of Non-resistant Love.

To the lawyer who came to tempt Jesus with the questions: "Master, which is the great commandment of the law?" Christ gave this answer: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." (Matth. 22:36-40) Christ greatly simplified the complexity of Christian ethics by giving us this "higher law" of love as a universal rule of life. Now the Jews had always taken seriously the command: "Thou shalt love thy neighbor." But the Jew identified his neighbor with his fellow Jews, since the command was not to avenge or bear grudge against "the children of thy people." (Lev. 19:18). And while there is no specific command in the Old Testament to hate your enemy, it seemed a legitimate inference to be drawn. Now what Christ did was to enlarge and re-define the term "neighbor" as noted above. Even our enemies, according to Christ's teaching, are included in the term neighbor. Whosoever is in need is my neighbor — is the lesson of the parable of the Good Samaritan. "The whole witness of the New Testament is

to a universal responsibility that embraces the whole of mankind." (Rutenber, C. S., *The Dagger and the Cross*, p. 66). In exercising this non-resistant love towards his fellowmen, the Christian is to meet hate with love, violence with meekness, cursing with blessing. His resistance to evil is on a higher, spiritual level.

Those who defend war as a possible expression of Christian love usually urge that it is possible to engage in combat without feeling any hatred towards the enemy. In reply we would like to state, that the absence of hate is not the equivalent to the presence of an active love. The fundamental incompatibility between armed combat and the demands of the Christian faith for love towards one's enemy has been eloquently described by Professor H. H. Farmer: "As I contemplate myself sitting behind a machinegun pouring molten lead into distant masses of men, or dropping bombs from a great height on towns and villages, or being trained to stab a young fellow's stomach with a bayonet before he has a chance to stab mine, and as I contemplate myself seeking in these acts to yoke my thus deliberately formed purpose to the divine purpose of love, which rests on the other man even as it has rested on me, then I just seem to know that, whatever qualifying considerations might be urged, there is for me, as a Christian, absolutely and finally no other course but to say, "No." (Quoted by Rutenber, p. 56). There is another area of Christian duty in which Christ's teaching serves as an authoritative guide.

2. The Relative Nature of the Christian's Responsibility to the State.

By natural birth (or perhaps by naturalization) we are citizens of some country or state. By the new birth we have become members of the Kingdom of God. God has delivered us from the power of darkness and hath translated us into the Kingdom of his dear son" (Col. 1:13). The Christian has obligations to both — to an earthly government, as well as to the King of Kings. Christ answered those who sought accusations against Him: "Render there-

fore unto Cæsar the things which are Cæsar's; and unto God, the things that are God's" (Matt. 22:21). Frequently, however, the demands of Cæsar and the demands of God come into conflict. What then? The Apostles, who had accepted Christ's teaching as their rule of life, show us the way by their courageous answer before the Sanhedrin: "We must obey God rather than man" (Acts 5:29). When loyalty to his own nation comes into conflict with loyalty to that "holy nation" of which Christ is King, a Christian can have no doubt as to which loyalty must give way. The question of the Christian's duty in time of war is not simply solved by a reference to Romans 13, and the demand of subjection to the powers that be. The whole witness of the New Testament is that obedience to the powers that be must give way before the revealed will of God. The state is not God. It seems to be nothing less than blasphemy to say that the Christian owes unqualified obedience to the state. It should be remembered that the family is also an institution ordained of God, and that it originated in Eden **before** the fall, whereas the state came into existence for the administration of Justice in an evil society **after** the fall. In both Testaments, children are commanded to honor and obey their parents. But this obedience is relative. Christ warns us that "he that loveth father or mother more than me is not worthy of me." And we could add: He that loveth his country or nation more than me, is not worthy of me!

The New Testament does not identify the Christian community with the State. It never addresses itself to the state or to the rulers or this world, but speaks of them in the third person. The state, as the Anabaptists would say, is outside the "perfection of Christ." The Christian's supreme loyalty is to Christ's kingdom. Because this kingdom is not of this world, Christ's servants do not fight. To one of these servants, who violated this principle, the Master said: "Put up thy sword again into its place, for all they that take the sword shall perish with the sword" (Matth. 26:52). In this rebuke

of Christ to Peter, He states a general principle: They that take the sword shall perish with it. It should be noted that this statement is made of a **defensive** sword. Some theologians make a distinction between wars of "aggression" and wars of "self-defence." Walter Bienert, for instance, after having stated the sinfulness of war in unequivocal terms, turns around and justifies participation of Christians in "defensive" wars. That the distinction between "aggressive" and "defensive" wars has no validity is seen from the fact that all nations, even during World War II, claimed to be fighting in self-defence. After the crucifixion, the sword is never used **by** the disciples, but it is often used **against** them.

There is a third viewpoint from which this problem should be considered.

III. Christ's Death — The Transforming Power of the Christian's Life

Christ came not only to **teach** and **show** us the ideal life — He came to give it to us. By His death and resurrection, He has provided a redemption from sin and has made it possible for us to participate in His divine life. This is the good news of the Gospel, that Christ imparts **His life** and **His Spirit** to all those who receive Him and believe on Him. But by this spiritual faith-union and by this identification with Him in death and resurrection, the Christian's life is transformed. A brief reference to several aspects of this transformation will show its relevance to our problem.

1. The Christian's New Nature

"Therefore if any man be in Christ he is a new creature (or creation), old things are passed away; behold all things have become new" (II Cor. 5:17). The "old things" should have no place in the life of the "new man". God imparts His Spirit, the Spirit of Christ, to His children, and he that does not have the Spirit of Christ is none of His. What does it mean to have the Spirit of Christ? It simply means to have the **mind** of Christ, as manifested in His earthly life as we have it recorded in the Gospels. The Spirit of Christ will

produce within the believer the fruit of the Spirit as described in Gal. 5:22. Do the virtues of love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance make a man a good soldier? Or must the activities of war be rather classified with the works of the flesh which are described as "wrath, strife, seditions, heresies, envyings, murders, drunkenness and revellings, and such like." The Christ that indwells the believer is the Christ of the Gospels. Can we imagine the Savior as a national patriot, fighting for the Jews against the Romans? If war is sin, if it is "the sum total of human villainies" as John Wesley described it, then, in my humble opinion, the Christian cannot participate in armed combat with a good conscience.

2. The Christian's New Relationships

The believer is a member of the body of Christ. "By one Spirit, we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free" (1 Cor. 12:13). The church, the "ecclesia", is a called-out assembly from among all nations. The true believers of all countries are therefore vitally related not only to Christ, but also to one another. They are members of **one** Body. Has this great truth found expression in the life of the church? How often has this truth of the unity of all believers been distorted by Christians fighting Christians. What a tragedy, when national patriotism overrules love for the brethren during war time! William C. Allen describes this tragedy in the following words: "When war involves Methodists stabbing Methodists, Baptists shooting Baptists, Presbyterians blowing Presbyterians to bits, Catholics annihilating Catholics" . . . then I am sure that war is contrary to Christian Principles." (Quoted in Symposium on War, p.10). In Christ there is neither Jew nor Greek. National and natural ties are of little significance; spiritual ties and relationships are of primary importance. By His death Christ has broken down "the middle wall of partition" between national groups, and this has provided the true basis of peace "with all men."

3. The Christian's New Mission

The supreme duty of Christians, individually and collectively, is to carry out the Great Commission. Just as nations send their soldiers to the ends of the world to destroy, so Christ sends His disciples to the ends of the world to save. World-missions and world-wars are diametrically opposed to each other. The army of salvation cannot be in the same camp with the army of destruction. It is our deep conviction that one of the chief reasons for the Church's failure in world evangelization has been her inconsistency and compromise in the question of war. Almost insuperable barriers have been raised for our missionary efforts as a result of this tragic compromise of the church's call and calling. Sometimes the question arises in our mind whether the church has not destroyed as many lives by her participation in the wars of the world as she has saved through

all the missionary efforts. Christ's mission in the world is the **only** mission of His church. He said to His disciples before His ascension: "As my father hath sent me, even so send I you" (John 20:21). All our energies, our time, and talents must be made subservient to this great task of evangelism and missions. Obedience to Christ's command may mean martyrdom and death. But the blood of the martyrs is still the seed of the church and the means for the advancement of Christ's Kingdom.

The views presented here may appear naive, utopian, unrealistic and unworkable in our modern world; but in view of Christ exemplary life, his authoritative teaching, and his redemptive death, we humbly but firmly confess: Thither lies truth. J. A. Toews.

(Given at the meeting of the Social Action Commission of the NAE in Chicago. —Ed.)

Monuments of Early Mennonite Brethren Teaching

INTRODUCTION

Every group which has prospered and has been able to maintain its identity has been able to transmit its ideals from one generation to the next. Where a group has been unable to do this, it has lost its identity and has been absorbed by other larger groups with the result that its specific influence has been lost. We need only to think of such dynamic groups as the Moravian Brethren, the Waldensians, and the Herrnhuter Brüder whose influence today is almost negligible. It would seem to me that one of the factors which contributed to this decline was the break in the link from one generation to the next due to a failure to teach.

Teaching constitutes a link between two generations, the past and the future. By this process of communication the past is interpreted to the present to give light and guidance for the future. A group which ignores its past has by the same token condemned

itself to repeat the errors of its predecessors. On the other hand, individuals who have no vision for teaching and for schools are also interested only in themselves and in the moment. Schools are always built by people of unselfish vision because schools are built for the future and for the next generation. The donor seldom profits directly for he truly gives and works for others.

Today after 100 years of existence the Mennonite Brethren Church has come to a crucial point in its development, its centennial celebration. I have never been too enthusiastic about celebrations for usually they were characterized by much business, much writing and even more speaking, and of-course, much eating and fellowshiping. The latter was the common meeting ground for most people. It seemed to me that very little ever came to these celebrations. And yet, I view our centennial service from a different perspective. This is more than a "Sagradower Fest". Unless we by the Grace of God come

to see ourselves from time to time as God sees us, we may be missing the "essential" in our pursuit of the "trivial." But how are we to know where we stand unless we pause and evaluate? So with this in mind, I have taken courage to add more material to the ever-increasing volume of paper hoping that something may suddenly spark life into it all and that from the ensuing flames may come heat and even light.

I have divided my topic into three divisions. The first part deals with the philosophy of education of the early brethren, the second part concerns itself with the direct teaching efforts of the church and the third part deals with theological education for the ministry. Although the approach to the topic is historical, I shall take the liberty to make a few observations here and there concerning the early development of the teaching ministry in the Mennonite Brethren Church.

When our fathers left the larger Mennonite body in 1860, they faced the grave possibility of losing their status as Mennonites. Several issues were involved in such a loss. There was the matter of exemption from military service which gave them serious concern. On the other hand, there was the issue of the schools, a point often overlooked by historians. The Mennonite colonies had received from Katharine the Great the right to establish, maintain and supervise their own schools without interference from government agencies. That these two privileges meant much to the Mennonites of Russia can be seen from their reactions, first, to the Conscription Law of 1874 which invited non-combatant service from the Mennonites and, secondly, to the proposed policy of the Russian government to inaugurate some form of governmental control over the school systems of the non-Russian colonies. The reaction was the migration of 1874.

A. The Philosophy of Education held by the Early Brethren

The early brethren left no document which clearly delineates their philosophy of education nor should we be too quick to chide them for this. Where,

I ask, is such a document expressing our views although we operate more than twenty schools as Mennonite Brethren of North America? The early brethren did not build separate schools to transplant their ideals and yet we are able to catch definite glimpses of their teaching ideals from little events in which the brethren were involved. I mention two, the Bruderschule in Gnadenfeld and the writings of P. M. Friesen.

1. **The Bruderschule in Gnadenfeld.** This school was founded in 1857 by such men as Johann Claassen, Jakob Reimer, Heinrich Huebert together with others who became leaders in other branches of the Mennonite Church. Johann Claassen, one of the 18 who signed the Document of Secession, made two trips to Petersburg in the interest of founding this school. He also contributed much in funds. Several aspects of the founding of the school reflect the thinking of these men. The school had a definite evangelical tone and was founded for a missionary purpose. If these men had been interested in the cultural aspect of education only, it would have been utter folly to establish this school. There were Mennonite schools in the vicinity. P. M. Friesen says of Claassen's contribution:

"Mit Geld, Zeit, Begeisterung und Energie stand im Vordertreffen für die Angelegenheit Johann Claassen— Liebenau. Bessere Schulbildung, vor allem streng christliche Erziehung der eigenen Kinder im Sinne des 'Pietismus' und Wohltätigkeit mit Hebung des Gemeindewohls, oder 'Innere Mission' waren für Claassen und seine näheren Gleichgesinnten Zweck dieser Anstalt" (p. 87).

The brethren looked to the Herrnhuter schools and to the "Rettungsanstalten" of Germany for guidance in their teaching aims. It is of interest that the fiery Wüst and his group were also active in the founding of this school. When Heinrich Franz I was suggested as a replacement for Hausknecht, Claassen and Reimer immediately objected on the grounds that Franz' Christian life did not show a "living faith." They were ready to

agree with the others that Franz was a better teacher than Hausknecht but as Friesen remarks, it was obvious that for Claassen and Reimer the religious ideals in education came first. When such advocates of Franz' appointment as Lenzmann, the Schmidts, Wuest and others began to press the matter, Claassen and Reimer with their friends withdrew from the project.

A. H. Unruh reports that Claassen and Reimer's reason for withdrawing from the Bruderschule in Gnadenfeld was that they had anticipated founding a school for immigrant children in Großtokmak. It was actually to be a school for non-Mennonites to which Lutheran and Catholic children were to be invited.

It should be noted here that P. M. Friesen ranks Claassen as one of the three who have made the greatest contribution to Mennonite life in Russia. Johann Cornies and Bernhard Harder are the other two.

Two things emerge from the discussion thus far. For the early brethren the founding of a school was related to the missionary aim of the church. It was not a matter of cultural self-preservation but rather an outreach, a matter of service. A. H. Unruh's comment is well taken here:

Das zeigt, daß sie Schulbildung und Mission miteinander verbanden. Darin sind sie der Mennoniten-Brüdergemeinde aller Zeiten ein Vorbild gewesen, daß man nicht nur hohe Ziele für die eigenen Kinder haben sollte und Schulen unterstützen solange die eigenen Kinder darin studieren, sondern man soll beflissen sein, die ganze Umgebung zu heben. Die Aufschrift auf unserer Fahne ist: 'Schule und Mission'."

The second observation was the pre-eminence of the spiritual over the purely academic. If a choice had to be made between the two, the brethren chose the spiritual.

2. **The Writings of P. M. Friesen.** It must be kept in mind that P. M. Friesen, the historian of the Mennonite Brethren Church, was himself an educator and a product of the early revival. He joined the brethren in 1866 and was

ordained a minister of the Mennonite Brethren Church in 1884. He is credited with the founding of the first teacher training institution among the Mennonites in Russia. Although he was very open in his evangelical views, he can be characterized as Mennonite Brethren. Looking back to the time before 1860, Friesen sees two dangers which faced the Mennonite Church of that day, and to which the church in part had succumbed. Against this the Brethren had reacted.

The first danger was that of orthodox obscurantism with its hatred of education as such. This danger he describes as "ein Sumpf, und wir haben diesen eklen Sumpf reichlich geknetet." The second danger was the shallow rationalism (Vernunftsglaube) which he likens to a vast unfruitful desert (öde Sandwüste). He then discusses his philosophy of education which was the philosophy of those who were one with him in the great movement following 1860. He writes:

"Unsere Stellung zur Bildung und zum Glauben ist... daß lebendiger Glaube und wahre Wissenschaft zwei Formen ein und derselben göttlichen Wahrheit sind. Doch so, daß der Glaube wie die Seele, die Bildung wie der Leib einzuschätzen sei... Weil unsere Väter im allgemeinen die Bildung, besonders auch für Prediger, verachteten, versanken sie allmählich im 'Sumpf', und Rettung kam uns durch die Gläubigen solcher Kreise, die Glaube und Bildung hochhielten: durch Herrnhut, Pietismus, usw. Es gibt für uns, die wir durch den 'Glauben' kämpfen, nur ein Mittel: Die Bildung für Christus zu erobern und in Seinen Dienst zu stellen."

The admonition of Friesen directed towards the educated of his day would be appropriate even today: "Seien wir vorne an in der wissenschaftlichen und beruflichen Tüchtigkeit und seien wir von denen, die Tag und Nacht schreien zu Gott im Gebet." He concludes his brilliant article with the words "Unser Ideal sei ein kulturfrohes, wissenschaftliches, persönlich und gesellschaftlich tüchtiges Christentum, die 'Gottseligkeit', die zu allen Dingen nütze und 'zu

alem guten Werk bereit' ist, und die die 'Verheißung dieses und des zukünftigen Lebens' hat. In diesem werden wir siegen. Für uns hat nur eine solche Schule Wert. Der 'Sumpf' und die 'Sandwüste' sind uns greulich."

I pause here for a second observation. It is rather obvious that the early brethren favoured education and that some of the best leaders came from their ranks. However, education was not an end in itself. The chief aim was that of creating a vibrant, dynamic Christian life which could be effective

in the service of the Lord. To fail in this was to fail in education. It seems rather clear that the modern vocational emphasis was almost entirely lacking in the philosophy of education of the early brethren. Nowhere do they mention that they hoped to prepare good doctors, lawyers, and teachers. They were interested in making better Christians. I am wondering whether the vocational aspect of our educational endeavours has not become quite strong. (To be continued)

F. C. Peters.

THEOLOGICAL

The Gift of Tongues

(Continued from last issue)

B. The School of Linguistic Interpretation.

By the above heading we mean that school of thought which defines the gift of tongues as being the ability to speak "a language the man has not acquired and has not studied."²¹ The above definition is held by such prominent Bible interpreters as Jamison, Faucet and Brown, and Charles Hodge. This school relies heavily on Acts 2: 4-11, where we read, that after the disciples were filled with the Holy Spirit they "began to speak with other tongues as the spirit gave them utterance." The response to their speaking in these other tongues from those who heard them was "behold are not all these who speak Galileans and how hear we every man in our own tongue wherein we were born, Parthians, Medes, Elamites, and the dwellers in Mesopotamia and in Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and Proselytes, Cretans and Arabians, we do hear them speak in our tongues the wonderful works of

God" (Acts 2: 7-11). Here it is rather difficult to think of any other interpretation but that the Apostles were enabled to speak in languages which hitherto they had not known. This position can be strengthened with the words of Christ "In my name shall they cast out devils, they shall speak with new tongues" (Mark 16:17). Neither have we any reason to assign a different interpretation to Acts 10:46, where the household of Cornelius received the Holy Ghost and where they heard them "Speak with tongues and magnify God." If we accept this interpretation for these passages, what reason could there be to assign a different interpretation to the term as used in the epistles to the Corinthians if "tongues" means language in Acts and in the words of Christ above, must we not look for a similar connotation in Corinthians. Such an interpretation also satisfies the following facts of the case: 1. That which was uttered in tongues as intelligible to those who understood foreign languages, 2. what was uttered were particular sounds, the vehicle of prayer, praise, and thanksgiving (1 Cor. 14:14-17). 3. The speaking of tongues had the purpose of edifying

the church and therefore must have been intelligible 1 Cor. 14:14-16. 4. The very fact that that which was spoken could be interpreted presupposes that it was intelligible. 5. Though intelligible to themselves and to the speaker they were not understood by all, that is those who were not acquainted with the language used, and consequently the tongue was not to be used in an assembly where the majority of the people present did not understand that language in question. 6. That which was so uttered should be clear and distinct, even as the playing of the pipe and harp has meaning only when their sounds are distinct (1 Cor. 14:7, 11). Such an interpretation may also satisfy the meaning of 1 Cor. 14-15, were we read, "for if I pray in an unknown tongue my spirit prayeth but my understanding is unfruitful." I cannot communicate anything in a language which they do not understand. The next verse (1 Cor. 14:15) may be looked at the same way. The understanding and knowledge and light which God has granted to one remains meaningless if it cannot be conveyed to those who do not understand the language in which one speaks. 8. The very fact that the speaking of tongues requires interpretation — a special gift of the spirit — favours this position. First of all in order to be interpreted it must be intelligible, and, secondly, such an interpretation is called for only when the man who has a message to convey is not in a position to put it into the words of a language understood by his congregation, so it required a man who knew several languages to interpret.²² 9. The purpose of the Gift of Tongues as given specifically in 1 Cor. 14:22 also makes this position logical, "therefore tongues are for a sign not to them that believe but to them that believe not..." In the verse following Paul specifically states that speaking with tongues shall have meaning to the "unlearned" and "unbelievers". These must not enter the assembly of the church and be confused by unintelligible utterances. Unlearned and unbelievers must not get the impression that they are mad, but it must be a sign to them, that

is the must be convinced by the very thing that is being said of their need of salvation. Thus the gift of tongues becomes an instrument of evangelism that is to reach those unsaved who speak a language other than the one the evangelist knows.

What weakens any other interpretation further is the lack of unity among those who differ from the position that to speak in tongues means to speak in another language. Some may say to speak in tongues (glossa) means not to speak in another language but the use of special idioms or exalted poetical expressions beyond the comprehension of the common people. Here we must not forget that Paul insists that the speaking of tongues be meaningful to those who hear. Such a contention would have no scriptural support for its position. Others will say that the term here means the physical organ of utterance under the control of the Spirit with the understanding and will in suspension in a high state of excitement, but this would be contrary to 1 Cor. 14:32, where the spirit of the prophets are to be subject to the prophets. Still others may admit that speaking with tongues means languages, however not a language foreign to the speaker. They believe it meant such an ecstasy on the part of the speaker that he would become totally unaware of the environment in which he spoke and be in somewhat of a dream or trance. However this too does not meet the requirement of being intelligible.

We must however also listen to some objections to this theory that speaking in tongues means to speak in another language. The first objection has been that such a miracle was not necessary in Apostolic times, since Greek was understood universally. However we must remember that Greek did not necessarily supersede the national dialects in common life, even though it may have been the trade language of the day it may not have been the language of the heart. The Gospel message addresses itself more to the heart of men. Paul, although he knew the Greek, cherished the fact that when God spoke to him from heaven he spoke

to him in the Hebrew tongue (Acts 26:14), the tongue in which his heart was particularly sensitive because of his background. Secondly, it is contended that God as a rule does not remove difficulties out of the way of his people which may be surmounted by labour. We must grant however, that God does make exceptions where divine providence deems it expedient, as at the time of Pentecost. A third group contends that it is entirely impossible for a man to speak in a language which he has never learned. But can a God who caused the ass of Balaam to speak not impart a special ability to use another language? One may think of other difficulties too, and it is not contended that this interpretation would answer all the difficulties, but we could possibly agree with Hodge who says "Though there are difficulties attending any view of this gift in question arising from our ignorance, those connected with the common interpretation are incomparably less than those which beset any of the modern conjectures."²³

This interpretation of the gift of tongues reminds us of what happened at the Tower of Babel. Here they all had one language and could agree to build a tower in order to make themselves a name. But God came down from heaven and confounded their language. At Pentecost, another language miracle took place, enabling all nations to unite under one Cross and be redeemed by one Saviour so that in eternity the great multitudes shall sing redemption songs unto God because "thou has redeemed us to God by thy blood out of every kindred and tongue and people and nations" (Rev. 5:9).

But this calls for an explanation of the expression as found in I Corinthians 14:2 "For he that speaketh in an unknown tongue speaketh not unto God; for no man understandeth him: howbeit in the spirit he speaketh mysteries." Naturally, without an interpreter an Arab could not speak to the men of Corinth, but he could speak unto God who understood him in any language, and what he said was a mystery to the Corinthians when they were expressed in the Arabic language.

Conclusion.

These two schools of thought need not necessarily be contradictory to each other, but could be supplementary, namely that the gift of tongues has more than one mode of expression. In one instance, it may be the inspired utterance of praise and exaltation unto God. In the other case, it may be the speaking of a language known only to the unsaved. The latter interpretation has been experienced, I believe, by our missionaries. They went into a foreign land to bring the Gospel to people of another language. They had to study the language, to be sure, that is, they had to give the Master their five loaves and two fishes, but He blessed their natural means and with unusual rapidity they were able to acquire the language and speak unto those who knew not Christ, in a language they could understand.

The modern tongues movement is of course excluded, and has no scriptural basis. I have limited my treatment more to the positive side of this problem; for an anathema upon the modern tongues movement, I refer you to Louis S. Bowman's pamphlet on this subject which I have quoted earlier.

The Biblical principles which are to be observed in the use of the Gift of Tongues are: 1) This is never to be associated with confusion, but must always bear the mark of order. "For God is not the author of confusion but of peace, as in all churches of the saints" (I Cor. 14:33). It is this chapter on tongues that closes with the words, "Let all things be done decently and in order" (I Cor. 14:40). "The speaking of tongues on the day of Pentecost was a decent and orderly procedure, else how could it have been said, "How hear we every man in our own tongue, wherein we were born?" 2) Speaking in tongues is to be controlled, according to I Corinthians 14:27: "If any man speak in an unknown tongue, let it be by two or at the most by three, and that by course: and let one interpret." This certainly condemns the methods employed by the modern tongues movement. 3) We can apply the principle expressed in I Corin-

MUSIC

Choir Conductors' Conference

(A Brief Evaluation of the Choir Conductors' Conference
held at the M.B. Bible College, April 19-20, 1960)

According to one of the recommendations which the music committee submitted to the M.B. Canada Conference a few years ago, a bi-annual Canada-wide Choir Conductors' Conference may be held. This year this conference was held again at the M.B. Bible College in Winnipeg from April 19-22. Close to sixty choir leaders representing the M.B. Churches in the five provinces — Ontario, Manitoba, Saskatchewan, Alberta and Brit. Columbia had registered for the courses to be given there. The participants had asked the Lord to lead and to guide in the preparation, as well as in carrying out of this programme. Our programme committee, all members of which are residents of Winnipeg, had with the Lord's help, arranged a very appropriate programme and so all the conductors felt the Lord's nearness and His Spirit in a very definite way.

The motto for this conference was

thians 14:32 to the gift of tongues also, "and the spirits of the prophets are subject to the prophets." Our emotions are never to govern our minds or behaviour. 4) When used in public it shall always be with the definite purpose of edifying the church. That is why an interpreter is always required.

J. J. Toews.

21. B. D. Carroll, *An Interpretation of the English Bible* (Nashville: Broadman Press, 1942), Vol. James, Thess., Cor., p. 239.

22. Hodge, *op. cit.* pp. 248-252. We are following him closely in our discussion here.

23. *Ibid.* p. 248.

taken from 1. Tim. 4:4-8. The purpose — as indicated by the chairman — was to have fellowship, to secure an inspiration, and to acquire more knowledge in the preparation for better service in God's Kingdom.

Each morning the sessions were begun with a devotion and a season of prayer, lead by the following brethren: Rev. J. B. Harder, Greendale, B.C., Rev. Peter Dick, St. Catharines, Ont., and Rev. David Ewert, instructor at the College. The messages of the brethren were very fitting in that they tuned us in for the days' work at the conference and also pointed out many a lesson for service in the musical field. As Rev. Ewert stated, in the ministry of song we must have the "diaconic" attitude. As servants in God's field we should be aware of the nothingness, the equality, the dignity, and the reward of God's servants. Truly, those thoughts stimulated a self-examination in the hearts of the conductors.

The instructors for the courses were: Peter Dick, elementary conducting, Br. Peter Klassen, history of music, Br. Victor Martens, advanced conducting and repertoire work, and Dr. Paul Wohlgenuth in repertoire work, analysis of an oratorio, and various lectures pertaining to the field of church music.

For the younger and inexperienced choir leaders the lessons given by Br. Peter Dick were very appropriate indeed. Although the time was so limited, those young brethren were offered the fundamentals of choir training and the rudiments of choir conducting.

History is the story of the past. Church music, too, has its history. Br. Klassen based his lectures on 1. Cor.

14 and 15, Phil. 4:8, and Col. 3:16. Music and singing is a lovely virtue (Phil. 4:8) and is a wonderful means to glorify God. Music has developed and has grown. Our church music today is a result of various stages of growth and development in the past. Various periods of development have contributed to create our present church music: the Romantic Period, the Classic Period, etc. Br. Klassen focused the attention of the students mostly on the Romantic Period. The music of this period is not easily explained remarked the lecturer; it is too tangled to explain. It is a flowery type of music. It is very powerful in its emotion-provoking character; its powerful in its fanatical reaction against reasoning. Compared to classical music — romantic music stirs the imagination and the feelings, whereas classical music appeals to reasoning, demanding strict rules. Romantic music is feminine, transitory and unstable, while classical music is masculine, permanent and firm. The choir conductors of today must know the background of our present church music, because it will aid them to arrive at a sound philosophy of music and so find the guiding principles in the choice of music. Someone must take the responsibility and the leadership. Br. Klassen pointed out that that was the obligation of the Conference Committee, the College, and the choir directors. Although the music as such has its definite impressions on the performer and also the listener — it is not the music itself that is so important, but it is what this vehicle carries, namely the text. In church music it is absolutely essential that the proper vehicle is chosen to carry the Biblical message in the proper direction to reach the right aim. I believe the brethren have gained a clear insight into this field, in order to understand our present music in the light of history.

Very valuable and practical was the service of Br. Victor Martens. His repertoire work with the college choir was not only interesting and educational, but it was an eye-opener to many choir leaders as to how to approach

a new song. Then also many a new selection of music was unfolded before us which enabled us to decide to purchase the new material.

In the advanced conducting class Br. Martens was able to create a keen interest in the choir leaders to learn more about interpretation in church music. His practical demonstrations in breathing, phrasing, diction, and tone-production were very challenging, and properly applied, will serve to improve the singing in the church choirs.

Highly appreciated and educational for the conductors were the performances of the various Cantatas and Oratorios of the N. Kildonan, the Elmwood and the College choirs. It is hard to say whether any of our church choirs would be sufficiently qualified to master those advanced musical compositions, but I believe that those performances have created a desire in our brethren to reach out for greater musical projects. In the name of all our choir leaders I would like to express our deepest thanks to Br. Martens and Br. Falk for their services. May our Lord reward them richly.

By far the largest part of our conference work was covered by Dr. Paul Wohlgenuth, Los Angeles, California, and newly-appointed head of the music department at Tabor College. It is hard to imagine now what our conference would have been without him. Besides his repertoire work and the analysis of Brahms' Requiem, Br. Wohlgenuth presented a number of lectures on topics such as: "The Spiritual Ministry of Music in the Church", "Music for the Total Church Programme — Its Theory", "The Choice and Use of Gospel Songs, Hymns and Anthems", "Music for the Total Church Programme — Its Implementation." It is impossible to review his lectures here — even in an outline form — but permit me to convey a few of his statements to you: "Music must intensify something which is already there — namely the Spirit of God. We must firmly believe in the power of music and use it in our worship services. Music is not only beautiful; it is helpful. We must not be led by aesthetics but by

den zwei hebräischen Worten stehen zu bleiben, ließ er sie vorläufig ohnübersetzt. Zuletzt hieß der Vers: "Solches alles waren köstliche Steine, nach der Maß gehauen, mit Sägen geschnitten auf allen Seiten, von Grund bis an das Dach, dazu außen der große Hof."

III. "Das dritte teyl des Alten Testaments."

(Man merke sich in den Überschriften die Inkonsequenz in der Großschreibung).

Noch im selben Jahr (1524) ging Luther an den poetischen Teil des Alten Testaments und an die Propheten. Das Buch Hiob zu übersetzen schien ihm fast unmöglich zu sein; und wer es versucht hat, der versteht was Luther hier erleben mußte. "Wir mußten so schwer arbeiten, daß wir manchmal nur drei Zeilen in vier Tagen übersetzten. Jetzt da es übersetzt ist, kann ein jeder drei oder vier Seiten ohne Schwierigkeit lesen, aber er weiß garnicht was wir für Schwierigkeiten hatten." Es war ihm mitunter so als sollte Hiob nicht übersetzt werden, denn "Hiob" bestand darauf "im Sack und in der Asche sitzen zu bleiben." Er erklärt in seiner Einleitung zu diesem Buch, daß wenn er wörtlich übersetzt hätte (wie Juden und andere törichte Übersetzer es tun), und nicht dem Sinn nach, könnte niemand das Buch verstehen.

Die Psalme waren für Luther nicht so schwer, denn schon seit 1513 hatte er an diesem seinem Lieblingsbuch gearbeitet. Er schreibt zur Einleitung in dieses Buch, daß keine Sprache das Hebräische genau wiedergeben kann, denn, sagt Luther, wo das Deutsche ein Wort für Gott hat, hat das Hebräische zehn, so daß man wohl mit Recht vom Hebräischen als von einer "heiligen" Sprache sprechen könnte. Weil Christus für Luther der Schlüssel zum Verständnis zu den Psalmen war, übersetzte er manche hebräische Zeitwörter als Futur anstatt Vergangenheit. In der hebräischen Poesie ist die Zeitform lange nicht immer mit Genauigkeit festzustellen, aber Luther wollte möglichst viel messianische Psalme haben und zog daher oft die Zukunftsform vor. Hier setzte er sich der Kritik aus. Nach einer späteren Revision der Psalme,

schrieb er: "Wenn jemand uns für die freie Übersetzung der Psalme kritisieren möchte, laß ihn seine Weisheit für sich behalten, und laß ihn uns mit den Psalmen allein."

Die Unruhen der Zeit machten es ihm unmöglich die Propheten im "dritten Teil" des Alten Testaments einzuschließen, aber gelegentlich arbeitete er an den Propheten. Die Propheten weiterten sich ihr Hebräisch aufzugeben und das "barbarische" Deutsch zu sprechen. Es war als ob eine Nachtigal gezwungen wurde den Kuckuck nachzuahmen.

Wegen den vielen Unterbrechungen, kam es, daß zwei andere deutsche Übersetzungen der Propheten in Druck genommen wurden, ehe Luthers Bibel beendet war. Einmal waren es "die Propheten" in der Wormser Bibel (1529), die von den Anabaptisten, Hätzer und Denk, hergestellt wurden. Sie erschien unter einem Titel bei dem ein gewisser Pathos mitschwingt: "Alle Propheten nach Hebräischer sprach verteutscht, O Gott erlöß die gefangenen MDXXXVII." Im Jahre 1529 erschien die ganze "Worms Bibel" (sie wurde in Worms gedruckt, deshalb der Name). Als diese deutsche Bibel aus Anabaptisten Hand hervorkam, hat Luther das getan was bei jeder neuen Übersetzung getan wird — gelobt und getadelt. Im Allgemeinen gibt man diesen unseren geistlichen Vorfahren das Zeugnis, daß sie im Hebräischen wie auch im Deutschen zu Hause waren. Diese Übersetzung ist ein starkes, wenn auch leider ein recht unbekanntes Zeugnis, für den Bibelglauben der Anabaptisten, und man sollte Luthers Riesenwerk nie die Übersetzungsarbeit anderer verdunkeln lassen.

Luther beendigte die Propheten nicht bis 1532, wenn auch schon Teile und einzelne Bücher vorhin in den Druck gegeben wurden. Weil er den Gog und Magog in Hezekiel 38-39 auf die Türken deutete, ließ er diese zwei Kapitel mit Randbemerkungen schon eher drucken. Als dann die Propheten alle beendet waren, waren nur noch die Apokryphen geblieben. Diese wurden auch noch übersetzt und in Luthers Bibel aufgenommen.

Sobald die ganze Arbeit abgeschlossen war, machte sich Luther, zusammen mit einer Kommission von Gelehrten, an die Revision der ganzen Bibel. Wöchentlich kamen diese Bibelfreunde zusammen und überprüften die getane Arbeit. Luthers Bemühen ging dahin, daß seine Übersetzung immer mehr Deutsch und weniger Hebräisch sein sollte. Die Protokolle von diesen Sitzungen der Theologen enthalten höchst interessantes Material. Hier sprach sich ein jeder, ohne Hemmungen, aus. Zum Beispiel Psalm 24,7 hieß anfänglich: Ihre Thore, hebt auf eure Häupter." Aber das ist semitischer Stil. Im Protokoll sind Luthers Bemerkungen: "Capite: d.h. macht er größer; sie sind zu eng und zu niedrig. Es kommt ein großer König, er wird oben anstoßen, brecht dei Stein aus, macht die Thore

hoch, brecht die Thore auf... Macht die Thore weit und höher, uws." Wir lesen heute: "Machet die Tore weit und die Türen in der Welt hoch, daß der König der Ehren einziehe." Ursprünglich hieß es in Psalm 90, 12: "Daß wir unsere Tage zählen, tue uns kund, so wollen wir kommen mit weisem Herzen." Später: "Lehre uns bedenken, daß wir sterben müssen auf das wir klug werden." So wurde die ganze Übersetzung sorgfältig überprüft, und im Jahr 1534 erschien Luther's Deutsche Bibel komplet.

Wenn wir Luther's Bibel lesen, wollen wir mit innerlichem Dank gegen Gott und gegen seinen Knecht, den Wahrheiten, die uns durch die deutsche Übersetzung übermittelt werden, unser Ohr leihen.

D. Ewert.

Campus News

The Choir Tour

The visit of the A cappella choir to our northern Saskatchewan churches, constituted one of the highlights of the year's choir work. May 6, the time of our departure finally arrived and the 35 participants boarded the bus for Saskatchewan. For us as choir members the next three days proved to be most eventful. The ideal weather conditions of the first day and a visit to the impressive government museum in Regina were only the beginning of pleasant things we were to experience in Saskatchewan.

The churches visited were Watrous, Glenbush, Hepburn, Dalmeny, and Saskatoon. From the first stop-over in Watrous to the last program in Saskatoon, we experienced a most hospitable welcome. The reception received in the homes and in the churches, the interest shown in our college, and the rich fellowship all left with us lasting memories. For these experiences we are indeed grateful.

If we were to look upon our tour as an opportunity for display and forget its true purpose, we would be neglecting its most important function. The purpose was not personal enjoyment. The primary purpose of our tour was to acquaint our conference with the

work and importance of our college and to stimulate interest in our school. Our present generation must be challenged with the need for thorough Bible education.

The knowledge and experience gained through this tour has instilled in us a greater sense of responsibility. We have gained a new appreciation for our churches. More fully have we realized that our life is to be lived, not for ourselves, but for others.

The activities during our bus-trip formed an important part of our tour. As could be expected, never a sad moment prevailed. Songs, games, riddles, and other novelties were sources of entertainment. Songs varied from an amateur production of our theme song "Saskatchewan" to attempts at singing Haydn's Creation. An aspect of our bus-trip that we will always cherish was the time of prayer and Bible study.

Following the Sunday night service, the group proceeded on its night voyage back to Winnipeg. Our tour ended Monday 11 a.m., when we arrived in Winnipeg. The entire group has appreciated this opportunity of service and treat that it has been a source of blessing to our Saskatchewan constituency.

Harry Heidebrecht.

Graduating Class of 1960

BACHELOR OF THEOLOGY

Elmer J. Andres	Hepburn, Sask.
John Braun	Winnipeg, Man.
Peter Dick	St. Catharines, Ont.
Leonard N. Doerksen	Abbotsford, B.C.
John I. Doerksen, B.A.	Vancouver, B.C.
Walter A. Driedger	Winnipeg, Man.
Paul J. Fast	St. Catharines, Ont.
C. Alfred Friesen	Niagara-on-the-Lake, Ont.
John H. Froese, B.A.	Rosenort, Man.
Harvey Gossen	Virgil, Ont.
Harold Jantz	Niagara-on-the-Lake, Ont.
Benjamin H. Klassen, B.A.	Morden, Man.
John N. Klassen	Vancouver, B.C.
Harvey Neufeldt	Yarrow, B.C.
Leonard Neufeldt	Yarrow, B.C.
David Nickel	Winnipeg, Man.
Louise M. Regehr	Wymark, Sask.
Paul Unger	Yarrow, B.C.
Henry Wiebe	Vineland, Ont.
Rudolf Willms	Abbotsford, B.C.

BACHELOR OF RELIGIOUS EDUCATION

Arnold Baerg, B.A.	Kitchener, Ont.
Elsie Boese	Port Dalhousie, Ont.
Hedy Dick, R.N.	Niverville, Man.
Elfrieda Dueck	Newton Siding, Man.
Katherine Dyck	Grassy Lake, Alta.
Mrs. Linda Froese	Sardis, B.C.
Neoma Hinz	Waldheim, Sask.
Henry Janzen	Elm Creek, Man.
Elvira J. Lenzmann	Winkler, Man.
Helmut C. Schroeder	Abbotsford, B.C.
George Schroeder, B.A.	Steinbach, Man.
Leonard H. Schroeder	Steinbach, Man.
Teana Toews	Abbotsford, B.C.
Agnes L. Unger	Abbotsford, B.C.
Lydia Unger	St. Catharines, Ont.
Peter J. Wiebe	Swift Current, Sask.
Esther Wiens	St. Catharines, Ont.

GENERAL BIBLE COURSE

Herbert Bushkowsky	Winnipeg, Man.
Alice E. Pauls	Port Rowan, Ont.

SACRED MUSIC COURSE

Erika Joyce Redekop	St. Catharines, Ont.
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