

# The Voice

of the Mennonite Brethren Bible College

VOL. IX

JULY - AUGUST, 1960

No. 4

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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.*

# THE VOICE

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

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### Rüstzeit

Der Lehrer hat das große Vorrecht jedes Jahr eine Pause in seinem Lehrdienst zu genießen in welcher er sich aufs neue orientieren kann. Die jährliche Unterbrechung der Lehrarbeit, die hier zu Lande in den Sommer fällt, gibt Schülern und Lehrern eine Gelegenheit über getane Arbeit nachzudenken, sich zu beugen, und nach dem zu strecken das vorne liegt, um dann mit neuem Mut und Vertrauen auf den Herrn die Arbeit wieder aufzunehmen.

Für manche unserer Lehrer ist die Sommerzeit nicht nur Rüstzeit in dem Sinne, daß sie sich innerlich aufs neue auf das kommende Schuljahr einstellten, sondern es ist für sie auch eine Gelegenheit sich akademisch weiter auszurüsten. Wohl sieben unserer Lehrer waren auf der Sommerschule in verschiedenen Universitäten und Seminaren. Dieses Bemühen soll unseren Schülern, und durch sie unseren Gemeinden, zu gut kommen. Einige Lehrer haben auch in den Gemeinden dienen dürfen, oder in der Sommerschule unterrichten. Um einige Wochen soll, so Gott will, die Arbeit wieder beginnen.

Auch die Schüler schicken sich an wieder weitere Ausrüstung fürs Reich Gottes zu suchen. Es haben sich bereits über 100 Studenten gemeldet. Wie erfreulich ist es zu sehen, daß viele unserer jungen Leute sich nicht mit wirtschaftlichem Fortschritt begnügen lassen, sondern sich Mühe geben ihren Geist zu bereichern um brauchbarer im Reiche Gottes zu sein.

Unser Gebet geht nun dahin, daß unsere Gemeinden unser vor dem Herrn gedenken möchten, damit Gottes Geist unter uns wirken könnte.

Möchte auch diese Ausgabe unseres Blattes unseren Lesern zur Anregung in ihrem Denken, und als Ansporn zur rechten Jüngerschaft dienen.

D. Ewert.

## DENOMINATIONAL

### Monuments of Early Mennonite Brethren Teaching

#### Part II

#### B. The Teaching Ministry in the early Mennonite Brethren Church.

After the Secession of 1860 the brethren cooperated with the other Mennonites in the maintenance of schools in the colonies. No attempt was made to segregate their children from the children of other Mennonite families. Although many of the teachers were Mennonite Brethren, it cannot be said that the elementary schools nor the secondary schools of the Mennonites revealed distinct Mennonite Brethren characteristics. The schools were maintained on a common basis with religious instruction offered as part of the regular curriculum. An exception here would be the **Zentralschule** in Kronsstadt, Ignatjew. It would seem that the division between the Mennonite Brethren and Mennonite Church of the Old Colony was so pronounced that the brethren had no other alternative but to found a separate school.

1. To supplement the instruction which the children and the young people received at regular school attendance, the Mennonite Brethren church developed what I would consider to be something quite unique. The **Bibelkurs** began in 1872. At first it was called **Missionschule**. This special course continued at one place for about a month and was first introduced by the Baptist preacher August Liebig. Systematic Bible instruction was given to those who attended and such instruction became the theological training of most of the early ministers of the Mennonite Brethren Church.

From this developed what I would call an itinerant ministry (Reiseprediger). Ministers would travel through the villages and evangelize and teach.

This was a new venture for the Mennonite churches of Russia and can be credited to the Mennonite Brethren vision. Very often the itinerant preachers were non-Mennonites who brought with them a rich background of evangelical teaching unknown to our brethren. I mention such men as Baeddeker, Stroeter, Oncken and Liebig. Soon other men, products of the Mennonite Brethren revival, made their appearance. Jacob Reimer, David Duerksen, Johann Toews, Jakob Kroeker, Peter Koehn and others. To these names we would add such as have a more familiar ring: David Nachtigal, A. H. Unruh, D. D. Derksen and others.

The travelling Bible School (wandernde Bibelschule) was also a product of the early vision of the brethren. Many of the teachers and preachers presently serving our churches are a product of these schools.

2. A second endeavour geared more to the entire congregation was the **Bibelstunde**, a week-day Bible study. The early brethren were part of the movement which Wuest and others had revived, namely the Saturday afternoon **Bibelstunde**. They were called **Stundengaenger**. This form of teaching remained with the brethren. Almost each village where Mennonite Brethren lived had a **Bibelstunde**, sometimes conducted in the homes and sometimes conducted in the village schoolhouse. Here the brethren read the Word and commented on it. It was understood that each one had the right and also the responsibility to contribute something to the discussion. A prayermeeting followed. What this did for the average church member can hardly be measured at this time.

Another aspect of this congregational Bible study movement was the Bible

Conference (Bibelbesprechung). Usually several villages had one meeting place together and would assemble ever so often for a joint conference to which Bible teachers were invited. It was also the custom that the preachers of the surrounding villages and churches would come to these meetings and together they would discuss the portion of scripture which had been chosen for the day. Usually the preachers would sit on the platform and after the Word had been read they would rise and give their comments. The congregation could also participate, usually by asking questions. Since these conferences lasted all day, the table fellowship provided a very necessary outlet for intimate fellowship. Often the conference would take on an evangelistic air and people would be saved at these meetings.

3. A third emphasis in teaching led to the establishing of Sunday Schools. P. M. Friesen makes hardly a mention of the Sunday School or of children's work. Cornelius Wall, instructor at M.B.B.C., says, that he knew of no Sunday School until he came to America. Often the young people would gather the children of the village and teach them songs and Bible stories, but the Church did not sponsor such ventures. It would seem that the Mennonite Brethren Church though that the religious instruction given to the children in the schools sufficed.

Dr. A. H. Unruh, however, makes mention of some efforts made by the Mennonite Brethren of Russia to establish Sunday Schools:

"Die Erbauung der Gemeinde geschah unter andern auch in der Sonntagsschule. Da ich in unserer Gemeindeliteratur keine Schriften finde, die uns darüber Auskunft geben, so schreibe ich aus dem Gedächtnis das, was ich als Knabe, als Jüngling und als Mann beobachtet habe."

He then continues the discussion of the Sunday School movement in Russia by pointing out that these sessions with the children were more or less on an inspirational level with no definite curriculum present.

"Die Seite des Lernens wurde nicht so sehr betont, sondern mehr die Seite

der Heilserfahrung. Es war die Sitte der Brüdergemeinde, die Sonntagsschule mit den Versammlungen zu verbinden; sie fand gewöhnlich in der Mittagspause statt."

Much of the material for this section of the paper would have to come from personal interviews with individuals who still remember the early beginnings of the Sunday School movement. Mrs. Maria Dueck, formerly Maria Braun, presently of Winnipeg, Manitoba, relates that she became a member of the Mennonite Brethren Church in 1900. In the same year she organized a work with the children in Altenau. Forty children were enrolled in an ungraded Sunday School conducted in her fathers home. Later she moved to Rueckenau in 1906 where she found a Sunday School already in progress. The Reverend Jacob Friesen, later the pastor of the Kitchener Mennonite Brethren Church, was the superintendent. The Sunday School had ten classes.

The Reverend Jacob G. Thiessen of Vancouver, B.C. makes reference to the same Sunday School in Rueckenau:

"Als ich vor 62 Jahren (1898) nach Rueckenau als Lehrer kam, fand ich dann die Sonntagsschule schon vor. Damals versammelte man sich zum Predigtgottesdienst am Vor- und auch am Nachmittag. Während der Nachmittagsversammlung war im Nebenhaus die Sonntagsschule. Teilnehmer waren die Kinder der Versammlungsbesucher, und diese wieder rekrutierten sich hauptsächlich aus den Gliedern der M.B. Gemeinden der verschiedenen Dörfer. Als sich später die Zahl der Versammlungshäuser mehrten, hörten die Nachmittagsversammlungen in Rückenau auf, mit der Sonntagsschule am Nachmittag machte man jedoch Fortsetzung."

The Reverend Thiessen suggests that the pattern for the Sunday School of Rueckenau came from the Baptist Seminary and Baptist Churches of Hamburg where the superintendent, the Reverend Friesen, had studied. The material was also taken from Baptist sources.

At this point I would want to make another observation. The itinerant

ministry and the **Bibelstunden** did much to unite the early brethren theologically. Young and old heard the same teaching. This is something which we miss today. Our children are instructed in one place, our youth is in the basement and the older folk upstairs. The only point of contact is the Sunday morning service. What will this do for us in the long run? At what point does the whole church receive teaching together?

There were also some dangers which beset the heavy emphasis on group participation in Bible study. The extent to which our brethren succumbed to this danger I cannot judge, but some of the effects of an over-emphasis can be seen today. There is always the danger of discussion becoming a substitute for preparation and systematic teaching. It could become a pooling of ignorance in the hope that somehow knowledge will come of it.

It was during this time that certain theological influences were first felt in our brotherhood. J. A. Toews has touched upon some of these in his article, **Die Neuorientierung des Lehrstandes der M.B. Gemeinde an der Jahrhundertwende**. The Baptist influence laid stress on the autonomy of the local church. From the Plymouth Brethren came a strong dispensationalism and a stress on the invisible church as against any visible organization. Calvinism again stressed the security of the believer and this, very often, without regard to the warnings of scripture.

### C. Theological Training for the Ministry of the Mennonite Brethren Church.

The early ministers of the Mennonite Brethren came mostly from the ranks of the teachers in the village schools. This gave them a fairly adequate background in general education. On the other hand, the Biblical training of these men was often rather inadequate and they made use of the special **Predigerkurse** which were conducted by such men as Jakob Reimer, David Duerksen, Herman Neufeld, Peter Koehn, Korn. Neufeld and John Wiens.

Some of the men who felt called of God to the preaching of the Word sought more training in the schools of Germany and Switzerland.

A. H. Unruh quotes Professor Lindemann who was well acquainted with the church life of the Mennonite Brethren. Lindemann writes:

"The first generation of Russian Mennonites was satisfied with ministers who were chosen from the people even though these had no specialized, theological training. These men spoke their sermons from the heart and used illustrations from the life in the village and their messages went to the hearts of the hearers. They needed no theological arguments in their sermons. Such arguments were not necessary for the simple farmers of the first three or four generations. But at the end of the nineteenth century there was a radical change in Mennonite life. In the Mennonite community there were a large number with thorough education (high school and college) and many with advanced University training. The higher schools in the colonies were employing teachers with advanced training. ... a natural consequence of this development was that the demands on the ministry were intensified. This raised the thought among the leaders of the church whether the time had not come for a special school for the training of ministers and missionaries. (243)"

Much discussion followed. There were those who were unwilling to accept the thought that a trained ministry was necessary or advantageous. Many pointed to the past and to examples of faithful service rendered by such brethren who had received no specialized training for the ministry. At various conferences where the founding of a training school for ministers was discussed, the issue was either tabled or rejected. Another serious deterrent was the inability to receive permission from the Russian government for such a school.

In 1918 several brethren succeeded in establishing a Bible School at Tschongraw, in the Crimea. Two brethren were engaged as teachers, Johann G.

Wiens, a former missionary and Heinrich Braun. Both had studied at the Baptist Seminary at Hamburg, Germany. Later two other instructors were added, namely A. H. Unruh and Gerhard Reimer. The theological course required one year of general education and three years of theological training.

The school was definitely a training institution for preachers and missionaries. Since the Sunday School movement did not gain footing among the Russian Mennonites, no attempt was made to stress this aspect of the ministry of the church. The curriculum was borrowed from the Baptist Theological Seminary of Hamburg, Germany.

After a few years of fruitful service the school closed its doors in 1924.

Several observations concerning the coming of theological training would now be in order. It would seem that in the past, as also in the present, the training of ministers has been a thing born out of need, not necessarily forced upon the brotherhood by some who were particularly zealous in this matter. It would seem to me that this is sound. There is a danger that theological education detached from a real need in the brotherhood can be harmful. Preachers too far ahead of the flock can lose the point of contact. Preachers behind the flock have lost their position of leadership. Each generation must ascertain the demands of its day and train its leadership accordingly. Preachers are trained for the future, certainly not for the past.

It is also of interest that the early brethren did not found a seminary. Although they patterned the Bible School after a Seminary, they called the training school a Bible School. There were also some other significant differences. It was not a school for preachers only. Sisters were present and were given instruction in the Word. One writer says in retrospect, "Besonders wohl-tuend wirkte es auf die Erziehung, daß die Schule eine gemischte war." This meant the training of workers was done in a truly brotherhood setting not only within the scope of brotherhood principles. Brethren who had no specific

call to the ministry were also admitted to the school. It was a Bible school not a theological seminary.

### CONCLUSION

We have now reviewed at least three aspects of the teaching ministry of our early brethren. We might well conclude this discussion with a few pointed summarizations.

1. Our early fathers were not anti-intellectual. This has often characterized certain protest movements as, for instance, the Kleine Gemeinde of Russia and the Holdeman movement of America. It could be safely said that the early fathers of the Mennonite Brethren Church were to some extent leaders in education.

2. Our early fathers were not schismatic with respect to the school movement of Russia. However, they were not willing to sacrifice principle or ideal for the sake of unity. Whenever and wherever they could cooperate with others and that without compromise, they did so.

3. Our early fathers were missionary in their educational philosophy. The school was a means to an end and that end often lay outside their group. The school was not first and foremost a means of cultural self-preservation, it was to be a way of reaching out to greater effectiveness in witnessing.

4. Our early fathers stressed teaching as a means of building the church. They were not only interested in adding to the number but also in strengthening those who were in the church. To do this, they developed teaching techniques suited for their day and for their needs. They laid considerable stress on the priesthood of all believers. People could and should teach themselves. Everyone was also a potential contributor in the teaching process provided, of course, that he had prepared himself by diligent study and holy living.

5. Our fathers did not stress the Sunday School as an institution of the church as we do today. Where it was stressed it was conceived of as an institution for children and not for grown

ups. It would be correct, I believe, to say that the present day enthusiasm for the Sunday School and much of the leadership in the first years came from the brethren of the early migration to America. In America they had been influenced by the Sunday School movement which came to America from England and was so dynamically introduced by the great revivals of the late 19th Century. When it came, it was directed into channels which we would now call

a brotherhood setting. The aim was first of all to train the students as brethren, secondly to train them as preachers and missionaries. Of course, the present day pastor with his specialized area of service had as yet not emerged. It could also be said here that the Mennonite Brethren Church took on leadership in this pattern of theological education both in Russia and later on in Canada.

F. C. Peters.

## My Concept of Biblical Nonresistance

(Continued from last issue)

### II. Principles Underlying My Concept of Biblical Nonresistance.

In Mark 11:22 these words of our Lord are recorded, "Have faith in God." They are words of admonition spoken to the disciples. They shall serve as motto for our present discussion.

My concept of Biblical nonresistance rests upon certain principles. I shall mention three which are normative for me.

1. **I cannot serve two masters, BUT I MUST SERVE ONE.** In fact there are only two possibilities. Jesus leaves room only for the two alternatives when He says: Ye cannot serve God and Mammon. Christ or the current world order are the two alternatives. The one Master whom I choose to serve is my Lord Jesus Christ. I, as a Christian and born again believer, cannot see how I could want to have any other Master than Christ who did so much for me, who satisfied for so long a period of my life the deepest longings of my very being. It has come to the point that I say with Peter: "Lord, whither should I go, thou hast words of eternal life. And I have believed and know that thou art the Holy One of God" (John 6, 68-69).

Christ claims the title of Master for Himself. And I have surrendered this place to Him. What does that mean? It means that I am determined to let Christ dictate to me in all areas of my

life. Not the least bit can be withheld from Him. My activities and attitudes must be directed by His Will as revealed in and through Scripture. From Scripture I realize it to be my Master's will that I keep His commandments. These commandments are in the direction of developing the attitude of helpfulness, peacefulness, goodwill toward all men; in the direction of giving evidence that the fruit of the Spirit is present in my soul, showing marks of a certain **degree of Christlikeness**. It must be my determination to let that mind be in me which also was in Christ Jesus. To act in keeping with His Holy and revealed Will must be the principle of my life, must become part of my very being, must become part of my Christian character.

What does this have to do with Biblical nonresistance? Unless I fully submit to Christ, and let Him rule my life, I can never become the person who in the crucial moments of life will act in keeping with the Master's will. The crucial moments reveal what stuff I am made of. They show whether or not Christ is Lord of my life. Unless I have been honest with my God, and myself, and my fellowman, I will fail. The crucial moments show whether or not I have grown up spiritually to the point of being ready to act in keeping with principles of Biblical nonresistance.

The alternative to submitting to Christ is the submission to this world order. Any one who refuses to fully

submit to Christ has in my opinion no other choice. He identifies himself with society. Since he does not recognize Christ, he must submit to society and this world order. There is a certain amount of divine justice present in the world order. I can respect the individual whose heart and soul is in this world and does all he can to make it a better place to live in. But I have a hard time respecting people who refuse to accept Christ as their Master and also reject the order of this world, as the political pacifists do. They do not recognize any other authority than their own stubborn will. They want to be the only law to themselves. That does not work, for they expect to enjoy the benefits of society, without assuming responsibility or submitting to any authority. To say the least, individuals of this type are dishonest. They create chaos, and in the long run prove not to be so pacifistic. If need be, they are willing to put up a fight for the sake of "peace." I cannot become enthusiastic, as some do, about persuading people to sign on the dotted line that they would not participate in war. Our duty is to evangelize, not to make propaganda against enlisting in the army, but to produce noble souls, who living in complete submission to Christ, honor God with their lives.

I fear, in Europe, the concepts of Biblical nonresistance and pacifism are quite confused. There the Friends of Reconciliation advocate strongly the settlement of problems by arbitration. Who would not be for it? But what will they do in case arbitration breaks down? Their answer is, "ohne mich." The result is insubmission to government, agitation, disorder. But let me stay closer to home. I am deceiving myself if I make profession of piety and submission to Christ and yet am not willing to discipline myself to live in keeping with the recognized will of God, indicated by the dictates of my conscience. If I refuse to submit to Biblically approved regulations of family or school or church or society, I have a hard time giving proof of my discipleship. Refusing to submit to authority I would express determina-

tion to be my own boss. It would be stubbornness ten times worse than that of the pacifist. God forbid that this should happen in my life. For me the matter is clear. I made my decision for Christ. And when I am in opposition to the present world order, it is because I am under higher orders of my Master, Jesus Christ, and for no other reason.

2. I am in this world, but not of this world. Here I must remain until my good Lord will call me home. Until then I am part of a society, of a community. What the community does effects me, what I do effects the community. Yet, I claim not to be of that society. I expect special considerations, special privileges. I feel myself justified to withdraw at a certain point. Is it surprising when my neighbors suggest that I move to the moon if I want such special consideration? Neither am I surprised if some families who lost their loved one in war, or received them back crippled, are displaying certain dissatisfaction when they see the CO's come home unharmed and with some money in their pockets. I must not close my eyes to these facts. When the Europeans hear of our alternative service they think it child's play compared to military service. Am I yellow, am I a coward when in the time of distress I withdraw from fulfilling my obligation toward society? **I am, unless... unless** I can have respect for my own Christianity and can prove to my environment that I actually have their well-being in mind; unless I can recompense my fellowmen with attitude of mind and with conduct that proves my determination to follow the footsteps of my Saviour and Master; unless I render service which will have the respect of my fellow citizen and prove to his satisfaction that I am acting on higher orders. I am of the opinion that inconsistent living has done more harm to the cause of Biblical nonresistance than any other factor. May I illustrate.

In Russia when the White army retreated in 1919-21 under the pressure of the Red army, many of our people in the Molotschnaja fled into the Crimea. I taught in the Crimea during those

years. We opened our humble home to refugees and shared with them our meager supplies. When the reports came in that the White army again was advancing and the "Selbstschutz" was instrumental in defeating the Reds one of the refugees gave vent to his feelings by wishing that the Reds would be liquidated so that he might soon go home. To the question, why he did not go and help if he felt that way, he answered, "I am a Mennonite".

During the years of the Second World War the farmers in certain areas of the States were especially prosperous. One — a Mennonite with strong C.O. convictions — was overheard rejoicing that he had succeeded in adding three more farms to his possessions and paying for two of them. He expressed the hope that the war would last long enough so he could pay off his third one.

Attitudes displayed in the cases cited certainly do not create respect for the nonresistant position. It is of utmost importance that the words of Jesus be taken seriously when He says, "Ye are the salt of the earth... Ye are the light of the world... Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

But in addition to consistent living, helpful service and real genuine good will, I owe my constituency a clear **testimony** of my relationship to Jesus Christ. The message of salvation, not necessarily through preaching, certainly not in the form of a "holier than thou" attitude, but in the form of verbal testimony of the saving grace of Christ. **I must so live, so serve and so speak that my fellow citizens would be surprised if I ever should blunder into performing any act of violence or injustice.** In my relationship to my society I must remember the purpose of my existence: To testify of the power of the Gospel.

3. Living in a state, I am subject to the government. It must be my concern to give to "Cæsar what is Cæsar's," as Jesus says (Matth. 22:21). I have to submit to authorities, bearing in mind Romans 13. I am not in sympathy with the view that all govern-

ments are tools of the devil, that they are under the "rulers of darkness of this world." The governments are according to Scripture ordained of God (Romans 13). For that reason I have to submit to ordinances of the respective government. A little incident may be of interest here. A friend of mine lives in California. On an occasion he was in a great hurry. Coming in from the country he overlooked that he had entered the city limits of his home town and kept up his speed, only concerned about his appointment. Suddenly the policeman was at his side. He was stopped and the following conversation took place.

"Are you a Christian, sir?" the officer asked.

"Yes."

"If you as a Christian permit yourself to break the regulations of the government, what can we expect of the non-Christians?"

"Please excuse me, officer."

"Yes, but tell me, what am I to do with the non-Christian?"

Silence. Then the offender offered to pay the fine. The officer refused to accept. He dismissed the Christian speedster with a look of disappointment. My friend later commented, "I wish he would have fined me \$5.00 or \$10.00 rather than give me the lecture."

I am not at liberty to disregard regulations... **UNLESS... unless... Unless** I am under the higher orders of my Master, Jesus Christ, unless the orders of the government clash with those of my Master. Here I must regard the second half of Christ's statement: Give God what is God's. What are His orders to me? To build His Kingdom, to be loyal to Him. Anything that in any manner stands in my way in exercising loyalty to Christ, must be refused. **Bearing of arms and the proclamation of the Kingdom of God do not go together.** While in Germany I asked a soldier whether the chaplains in the army were armed. His answer was in the negative. I asked him what he would think of a chaplain in arms? If he should at the front lead the soldiers out into an attack? He promptly answered, "I couldn't have him as chap-

lain any more. He is the man who has to preach peace and justice and the love of Christ, and has no business of taking up arms. The two things do not go together." I was convinced of that long ago.

A friend of mine in Europe is a minister. When I first met him he was an army officer, when in service. I asked him how he could reconcile being an officer in active service and a preacher at home. He did not have much to say, except to express hope that his country never would get involved in war. We spoke of his career and during the conversation he told of a catholic chaplain who took every opportunity offered to substitute for the Major of the unit, and made an excellent commander, much better than a chaplain. To this I remarked, "And how did you feel about the man, is he fit to be chaplain?"

"No," he replied, "I don't want him for a chaplain."

I concluded by saying, "I am in the same predicament you are. I am convinced before long you will have to choose either to preach Christ or to wear the officer's uniform." It did not take long, and he surrendered the uniform. He received orders from the higher office, from his Master Jesus Christ.

When it comes to Biblical nonresistance I too, stand under higher orders. Whatever interferes with the building of God's Kingdom must be left out. I have to say with Peter and John, "Whether it is right in the sight of God to hearken unto you more than unto God, judge ye" (Acts 4:19). Anyone living under a government that grants its citizens liberty of conscience, has reason to be very grateful. So much more is he under obligation to be honest in his attitudes toward this government, and greatly appreciate its concessions to him. However, I shall always bear in mind that on the one hand special privileges granted, put me under special obligation toward my benefactor. Loyalty to the extent Biblically permissible is fully in order. It is the expression of my gratitude. On the other hand, privileges requested, force me to reconcile

myself with the fact that I by asking privileges must become willing to sacrifice advantages. Let me mention three:

a. Requesting to have my Biblical nonresistance respected, for me implies willingness, if need be, to forfeit citizenship. For that reason I am alien, a pilgrim, a stranger here on earth. With Paul I must be willing to say, My citizenship is in heaven. I am just tolerated in this world, as we were merely tolerated in European countries. I must be prepared to see this favorable situation changed over night, and hostility to set in. Now is the time to fortify myself, just in case.

b. Because of my position, I am willing to forfeit all protection. No one owes it to me. This conclusion, although hard to accept, is the only one I can draw after refusing to render all-out protection to my fellow citizens, as I did in the Turkish front. (See "Voice" No. 2, pp. 4ff) Once I cannot go to the limit in protecting others and in helping them in their common cause, claiming that such participation would be contrary to Christ's orders to me, I am entitled at the most to no more protection than I am willing to give, if to any at all. I must be reconciled to the fact that at any time I may be declared to be an undesirable, and be removed from the scene. I have to prepare now to have faith in God then.

c. I am willing to forfeit all my rights. Right of personal property, right of enjoyments of this life, right of benefitting from the labors of society. If my society and my government still bear with me, I am grateful. But they do not owe me anything. I have no personal rights. Out of gratitude to my environment I want to be as useful and as noble a citizen as I can possibly be. But I am reconciled to the fact that I belong to those of whom Jesus said, "Behold, I send you forth as sheep in the midst of wolves: to be eaten. But I have a Lord and Master and a Good Shepherd. In Him I trust.

Biblical nonresistance is not an opportunist's chance to let others get the hot chestnuts out of the fire. It is a serious business in which one has to

be conscious of all implications, and be prepared in all eventualities, to live in keeping with Christ's principles.

When I presented my views in a gathering of German youths and some elders, one brother, at the close, remarked, that with me nonresistance does not seem to be a simple matter. "It is not," I replied. "For me it is to have learned of Christ to suffer loss,

and to bear my cross. For Biblical nonresistance is to me the way of life under Jesus Christ in which I as a Christian by my attitude as well as action and conduct in every-day affairs of life, prove my determination to live according to the precepts laid down by Jesus, and which in the event of war would justify my refusal to bear arms."

C. Wall.

## PRACTICAL

### Biblische Diakonie für unsere Zeit

(Schluß)

In einer vorigen Ausgabe dieses Journals (No. 2, Vol. IX), haben wir versucht das Wesen der biblischen Diakonie zu beleuchten und die Linien anzudeuten, auf denen auch heute die Verantwortungen dieses Dienstes liegen. Die biblischen Prinzipien des Dienstes sind zwar unveränderlich, sie werden aber in ihrer Ausführung und Anwendung bedingt durch kulturelle und soziale Verhältnisse. Jeder erfolgreiche Dienst im Reiche Gottes muß nicht nur schriftgemäß, sondern auch zeitgemäß sein, wenn auch der erste Faktor grundlegend ist.

In diesem Aufsatz möchten wir uns kurz mit der Frage der geistlichen Anforderungen dieses Dienstes beschäftigen.

#### Worin besteht die geistliche Ausrüstung für diesen Dienst?

Ein Studium von Apostelgeschichte 6, 1-7 und 1. Tim. 3, 8-13 führt zu der bestimmten Schlußfolgerung, daß die geistlichen Anforderungen für den "Dienst am Tische" ebenso hoch sind wie für den "Dienst am Worte." Der Unterschied zwischen Predigern und Diakonen besteht nicht in einem Unterschied der ethischen Anforderungen und geistlichen Charaktereigenschaften, wel-

che die heilige Schrift von diesen beiden erwartet, sondern in der Verschiedenheit der Betätigung. Es ist überhaupt zu beachten, daß die Heilige Schrift mehr Gewicht legt auf die rechte Ausrüstung des Dieners, als auf die bestimmte Definierung und Beschreibung der Natur seiner Arbeit. Diese Betonung der Schrift deutet wohl an, daß der Mann mit der rechten geistlichen Ausrüstung schon selber den Rahmen seines Dienstes finden wird, und denselben erweitern oder verändern, wenn der Herr so führt (vgl. den Dienst des Philippus, Apg. 8). Andererseits ist hier wohl auch darauf hinzuweisen, daß der Herr von seinen Dienern keine absolute Vollkommenheit erwartet. Vollkommene Leute gehören in den Himmel, und nicht in die Arbeit einer Lokalgemeinde. In seinem Buche, **The Deacon at Work**, sagt F. A. Agar, daß ernste Christen, die wirklich den Herrn lieben, sehr töricht sind wenn sie den Ruf zu diesem Dienste ablehnen, "weil sie nicht gut genug sind." Man wird nie besser durch Ablehnen der Dienstgelegenheiten für Gott und Menschen. Soviel wir wissen, erhob von den sieben erwählten Dienern in der Urgemeinde niemand eine Einwendung oder eine Entschuldigung gegen seine Nomination.

Auf Grund der beiden obigen Schriftworte möchte ich drei Grundcharakter-

züge dieser "Diener" etwas näher beschreiben. Was gehörte zu ihrer Ausrüstung?

### 1. Ein guter Ruf.

Menge spricht hier von bewährten, oder anerkannten Männern. Wenn der Prediger kein "Neuling" sein darf (vgl. 1. Tim. 3, 6), dann gilt dieses auch vom Diakon. Der Dienst erfordert eine geistliche Reife und dazu eine Bewährung im Umgang mit Menschen. Dieses Prinzip wird auch von Paulus in 1. Tim. 3, 10 festgelegt: "Aber auch sie sollen zunächst einer Prüfung unterzogen werden (oder: eine Probe durchmachen) und erst dann den Dienst ausüben, wenn sie unbescholten (erfunden) sind" (nach Menge). Jedenfalls hatten die Brüder, denen man in Jerusalem die Hände auflegte, sich in ihrem Wandel sowie auch in mancherlei Diensten bewährt. Wir möchten kurz einige Prüfsteine eines guten Rufes erwähnen.

1) **Unterordnung** unter die Leitung der Apostel. Die Diener wurden von den Aposteln "bestellt" zum Dienst an den Bedürftigen (vgl. Apg. 6, 3). Einige Theologen haben in den Dienern die Ältesten gesehen, welche auch der Gemeinde vorstehen, aber nicht "arbeiten im Wort und in der Lehre" (vgl. 1. Tim. 5, 17). In seinem Buche, **The Deaconship**, wird diese Frage von R. B. C. Howell gründlich untersucht, und er kommt zu einer negativen Antwort. Die Diakone gehören nach seiner Auffassung nicht zu den Vorstehern der Gemeinde.

In manchen Gemeinden der Gegenwart, vielleicht auch hier und da in unsern Kreisen, ist auf diesem Gebiet ein Problem entstanden. Der leitende Prediger (Pastor) wird in vielen Fällen aus einem andern Kreise gerufen. Die Diakone vermitteln oft bei der Berufung und Anstellung des Predigers. Sie sprechen auch oft das entscheidende Wort bei seiner Entlassung. Dadurch entwickeln die Diakone eine gewisse Machtstellung in der Gemeinde, die im Widerspruch steht mit dem eigentlichen Charakter ihres Dienstes. Die Diener können so zu Herrschern werden und verletzen damit die göttliche Ordnung in der Gemeinde.

2) **Kooperation** mit den andern Dienern. Die Größe der Gemeinde und die Zahl der Diakone erforderten schon in der Urgemeinde eine harmonische Zusammenarbeit. Wenn das Murren der einen Gruppe wider die andere in der Gemeinde soll beseitigt werden, dann kann dieses nur geschehen, wenn die Diener im Geiste rechter Brüderlichkeit zusammen arbeiten. Vermittler zwischen Gruppen mit kulturellen und sozialen Unterschieden müssen in ihrem Verhältnis zueinander vorbildlich sein in der Einigkeit und Friedensliebe. Eine einige Diakonengruppe wird ein bestimmender Faktor in der Wahrung der Einheit einer Gemeinde sein.

3) **Aufrichtigkeit** in der Verwaltung der Gelder. Die Diener waren die ersten Kassenführer der Gemeinde. Der gute Ruf kann nur gewahrt werden, solange die Diakone das volle Vertrauen der ganzen Gemeinde besitzen. Die Ehrlichkeit und Berufstreue der Diakone haben einen bestimmenden Einfluß auf die ethischen Begriffe der Gemeindeglieder. In dem oben erwähnten Buche, **The Deaconship**, behauptet Howell, das der Niedergang und Untergang mancher Gemeinden zurückzuführen ist auf das Versagen der Diakone. Bei den Dienern, wie auch bei den Predigern, kommt Treue vor Tüchtigkeit (vgl. 2. Tim. 2, 2). Zum guten Ruf gehört jedenfalls auch ein vorbildliches Ehe- und Familienleben (vgl. 1. Tim. 3, 11). R. B. C. Howell behauptet in seinem oben erwähnten Buche (S. 28), daß das Eheverhältnis, und der Charakter der Frau eines Bruders, in erster Linie in Erwägung gezogen werden müssen, bei der Diakonenwahl. Manche sonst tüchtigen Brüder können aus diesem Grunde nicht für diesen Dienst in Betracht gezogen werden.

Eine weitere Qualifikation für diesen Dienst ist

### 2. Eine tiefe Geistlichkeit.

Die Gemeinde sollte sich umsehen nach Männern die "voll heiligen Geistes... sind" (Apg. 6, 3). Obzwar der Dienst sich in besonderer Weise auf materielle Nöte und Bedürfnisse bezieht, und es sich aus dem Grunde auch oft um finanzielle Fragen handelt, ge-

nügt es nicht, wenn die betreffenden Brüder nur gute, sparsame Farmer, oder erfolgreiche Geschäftsleute sind. Der Dienst hat geistliche Ziele und Zwecke und erfordert Geistesleitung und Geistesfülle. Geistesfülle offenbart sich jedoch nicht vornehmlich im Besitz gewisser Geistesgaben, wie z.B. Beredsamkeit, sondern auf dem Gebiet der praktischen christlichen Ethik. In 1. Tim. 3, 8 und 9 beschreibt der Apostel Paulus, unseres Erachtens, diese wahre Geistlichkeit, die von den Dienern erwartet wird. Einmal offenbart sich dieselbe

1) in ihrem Wort. Die Diener sollen nicht zweizünftig, oder doppelzünftig sein. Als Vermittler und Friedensstifter in der Gemeinde, dürfen sie nie des "Afterredens" sich schuldig machen. Sie sind konsequent in ihrem Wort — ob sie zu "Hebräern" oder zu "Hellenisten" sprechen. So wie der Prediger, soll auch der Diakon den Gläubigen ein Vorbild sein im Wort.

Diese wahre Geistlichkeit zeigt sich auch

2) In ihrer Selbstbeherrschung. Die Diener sollen nicht "Weinsäufer" sein. In Eph. 5: 18 ermahnt Paulus die Gläubigen in ähnlicher Weise: "Und saufet euch nicht voll Wein, daraus ein unordentlich Wesen folgt; sondern werdet voll Geistes." Gott hat uns den "Geist der Zucht" geschenkt, und rechte Geistesfülle offenbart sich in strenger Selbstzucht.

Geistesfülle offenbart sich jedoch auch

3) In ihrer Selbstlosigkeit. Sie sollen nicht eine "unehrliche Hantierung treiben" (nach Luther). Den eigentlichen Sinn dieses Ausdrucks könnte man mit "nicht gewinnsüchtig" oder mit "nicht habsüchtig" wiedergeben. Die Diener sollen vorbildlich sein in ihrer Freigebigkeit. Durch ihre persönliche Opferwilligkeit sollen sie die ganze Gemeinde anspornen zum freudigen Geben für das "Hilfswerk" unter des Glaubensgenossen, sowie auch an jedermann. Geistesfülle wird gerade beim Geben des Christen oft an ernstesten geprüft.

Zur geistlichen Ausrüstung der Diener gehört jedoch auch

### 3. Eine rechte Weisheit.

Die Diener sollten Männer sein "voll heiligen Geistes und Weisheit." Die Natur des Dienstes erfordert viel praktische Lebensweisheit. Das Wort "Weisheit", wie es hier gebraucht wird, bezieht sich nicht vornehmlich auf ein angelerntes Wissen. Zwischen theoretischem Wissen und praktischer Weisheit besteht oft fast keine Verbindung. Andererseits findet man oft viel Lebensweisheit bei Brüdern, die nur eine beschränkte "Weltweisheit" besitzen. Wir möchten einige Gebiete andeuten, in denen sich die Weisheit im Dienst des Diakonen offenbaren soll. In der praktischen Anwendung biblischer Grundsätze kommt sie zum Ausdruck. Die Arbeit der Diakone besteht aus einer Kette von verschiedenen Problemen und einzelnen Notfällen, die alle besondere Einsicht und Prüfung erfordern. Die rechte Anwendung eines Prinzips in irgend einem gegebenen Fall ist nicht einfach. Diese rechte Weisheit wird sich auch offenbaren in der Anwendung rechter Mittel und Wege zur Erreichung der gesteckten Ziele. Die Form der Hilfeleistung wird vom Charakter der Not, aber zuweilen auch vom Charakter der bedürftigen Geschwister bestimmt werden. Bei einigen wird die "Handreichung" mehr Segen stiften, wenn sie nicht in barem Gelde, sondern in Kleidern und Nahrungsmitteln gegeben wird. Die rechte Weisheit wird sich auch zeigen im taktvollen Umgang mit den Gliedern der Gemeinde. Witwen und Waisen, um die es hier in erster Linie geht (vgl. Apg. 6, 1), bedürfen nicht nur materielle Unterstützung, sondern auch geistlichen Trost und Zuspruch. Jakobus spricht vom Besuch der Witwen und Waisen in "ihrer Trübsal." Diese Trübsal wird in manchen Fällen nicht verursacht durch materielle Not, sondern durch Probleme in der Kindererziehung, durch Mangel an Rat in Berufs- und Wirtschaftsfragen und vielfach auch durch eine gesellschaftliche Ignorierung. Um zu solchen müden Seelen zur rechten Zeit das rechte Wort zu reden erfordert geistliche Weisheit. Der Diakonendienst, wie auch alle andern Dienste in der Gemeinde, hat ein geistliches Ziel —

den Aufbau der Glieder der Gemeinde.

Für eine gesunde Entwicklung unserer Gemeinden ist ein rechter Dienst der Diakonen von größter Bedeutung. Eine rechte Diakonenwahl und ein gottwohlgefälliger Dienst der Diakonen werden gesegnete Folgen haben, besonders auch in der Ausbreitung des Evangeliums. Nach der zufriedenstellenden

Lösung dieser Frage in der Urgemeinde zu Jerusalem lesen wir diese merkwürdigen Worte: "Und das Wort Gottes nahm zu, und die Zahl der Jünger ward sehr groß zu Jerusalem..."

Der Herr gebe uns in unsern Gemeinden einen neuen Blick und eine neue Wertschätzung für diesen Dienst.

J. A. Toews.

## CHRISTIAN EDUCATION

### Christian Education for Adults

Christian education for adults is rather foreign to the Mennonite Brethren circles. Our churches in Canada have made tremendous strides in providing educational opportunities for children and youth, but very little is done for adults. One could possibly say, our churches have never faced the issue of Christian education for adults. The emphasis has been preaching. Preaching is biblical and good, but can it substitute for teaching? Jesus was known more as a teacher than a preacher. What we call the "Sermon on the Mount" was actually a part of Christ's teaching ministry (Mathew 5:2 and 7:29), not preaching. He was called "Teacher", not "Orator." In the great commission the emphasis is on teaching. The apostles practiced this in their day. Their epistles are more the expression of a teaching ministry than sermonizing. To be sure, both Christ and the apostles also did preach and we leave it to the expert to wrangle with the distinction between preaching and teaching. But in our circumstances, we need to call attention to the pre-eminence of the responsibility of teaching.

It is interesting to note that we have no record of Jesus nor the Apostles ever teaching a children's class. Christ and the apostles directed their teaching ministry to adults. When Christ dealt with the rich young ruler, we must

think of a person above the age of youth (17-24 years of age), for we must not forget he was a ruler, a position held by an adult. In our circles, our educational system has reached down and not up. In the memorable past we had no nurseries, but now they are generally accepted and many churches already have a prosperous cradle roll. We have reached down, but we have not reached up. In some of our churches, the students graduate from Sunday School when they reach the end of their intermediate year. After this, it is taken for granted that regularity in Sunday School attendance will decline. Most churches have some adult classes, but a department for adults is rare in the M.B. Churches of Canada. Some just have a preaching service for adults while the intermediates and children below that age are in Sunday School. Where an adult class does exist, it is often a mere adjunct to the Sunday School. The superintendent has very little to do with it. The class elects its own teacher and such other officers as may seem desirable for the given situation.

Active promotion of Christian education for adults is unheard of. At Christmas and Mother's Day, the various children's departments do appear before the church. But when is the adult department and its needs presented to

the church? We have reached down to the cradle roll. We cannot go lower. We have hit bottom. Should we now try to hit the top? Should we now come to the aid of our young adults who face the tremendous problems to plan a Christian life in a perplexing society? Should we now turn to the middle adult where the care of this world and the deceitfulness of riches takes its toll? Should we now turn to the older adults who approach the eventide of life with the conviction that these are the days in which we have no pleasure, instead of with the assurance "at evening time it shall be light?"

Why have we placed predominant emphasis on teaching the younger and not the older? Maybe we believed the younger to be more teachable than the older. But are we to take the path of least resistance? Certainly there are other determining factors which would convince us otherwise. Christian Education for adults is imperative:

#### 1. Because Jesus wants the adult to learn.

The task given to the church in the great commission has predominant reference to adults. The New Testament does not stress education of children by the church. This was a responsibility of the home. When Paul tells us that Timothy knew the Scriptures from a child (II Timothy 3:15), he also gives us to understand that this must have come from his mother Eunice and his grandmother Lois (II Timothy 1:5). In the Pentateuch, we also notice that the teaching ministry to children was the responsibility of the home. This does not mean that we as a church want to withdraw from this ministry, but parents need to reexamine this fact and not leave it all to the church. But if parents are to teach, they must be taught and whose responsibility is this but that of the church. Christ anticipated the need of parents and all other adults and therefore said to his disciples, "teaching them to observe all things whatsoever I have commanded you" (Matthew 28:20). This ministry was to be performed on those who had already been made disciples, not just

children, but people who were old enough to recognize their lost condition and had voluntarily accepted the atonement offered to them, i.e. people of mature judgment and personal responsibility. It was not only to teach "to become disciples," but teach disciples to observe the commands of Christ. The emphasis is more on adults. The apostolic church and the church of the first three centuries concerned itself with teaching adults. The monastic system through the eighth century and on was an educational program for adults.

The modern Sunday School movement turned its attention to children as a movement apart from the church and in many places in opposition to the church. The very word "school" gave reticence to adults to enter it as students. It was an institution for children. Not till 1890 were Sunday School officials forced to give attention to the adults who in rural areas came to bring their children to Sunday School and waited for their children to be released. They were discussing Bible subjects while they waited and requested help in these discussions. God raised up the Sunday School because of a failure in the teaching ministry of the church. In divine providence "a child shall lead them" back into the rewarding labors of learning. But let us not stop short in our return to neglect our responsibility to adults.

#### 2. Because adults can learn.

Psychology has discovered that an adult is not a 'grown', but a 'growing' personality. With many there comes to mind the proverb "you cannot teach an old dog new tricks." Fortunately an adult is not a dog. He is more. When learning capacity ceases with animals may not concern us here, but we know that God created man in His own image and blessed him with capacities which are not exhausted with the 2nd birthday. Educational Psychology has shown that even though the rate of learning may decline somewhat after 25 years of age, the capacity to learn does not decline. The American Association of Adult Education even contends that in



certain areas an adult can learn faster because of previous experience. Such a discovery brought a tremendous upsurge in the number of adults who turned to education. Night schools were established and correspondence schools were flooded with applications. In 1924 no less than 14,881,500 enrolled in adult education in the United States and only 10 years later, there were 22,311,000 (Sherrill and Purcell, **Adult Education in the Church**, 1936, p. 2). The enrollment in Christian Education of adults grew proportionately.

Our own people have given an heroic demonstration of the fact that adults can learn. Many came to this country with grey hair testifying that they had well passed the years of middle adulthood. Here they faced an entirely new environment, new methods, new occupations, and new circumstances. They had either to learn or to fail. How many did fail? Many parents in their fifties have learned with amazing rapidity and in a relatively short time, and led their family to economic prosperity.

Scripture takes the capacity for adults to learn for granted. This is the implication of the admonition to "grow in Christ and in the knowledge of Jesus Christ" (II Peter 3:18). Hebrews speaks to adults saying: "For when for the time ye ought to be teachers, he have need that one teach you again which be the first principles of the oracles of God..." Christ promised the Comforter to His adult disciples saying: "...he shall teach you all things." The entire thought of Christian development in this life and throughout eternity takes the capacity of God's children to learn for granted.

### 3. Because adults need to learn.

a. They need to learn in order to receive a Christian interpretation of life. Culture has grown at an unprecedented speed. Industrialization has made every vocation of life a specialty. Not only does a physician and teacher need professional training, but also a farmer and housewife. Modern means of communication have made relationships with the outside world so complex and far reaching that an adult

today cannot start where his forerunners left off. It requires complete new orientation. Help is being offered from all sources. Should the church stay behind? Interpreting life from the Christian point of view is imperative if materialistic philosophy shall not entrench itself. Adults are constantly required to rethink their position and adjust to new situations. An adult who stopped his schooling 10 years ago faces an entirely different world. The modern space age will call for even more rapid and drastic adjustments. How shall an individual know what the Christian position in various questions should be if the church will not diligently teach the principles of Christ to him. The education of the past is insufficient. The adult needs to be shown how Christ and His Word still answer every need. Preaching alone will not suffice. The adult of today must learn how with the Bible in his own hand the answer is found for all the changing situations which he encounters.

b. An adult needs to learn in order to discharge his responsibilities properly. "Adults make our world." Adults make our laws, conduct our business, raise our crops, run our factories, establish our homes, and build our churches. Not only does the adult need to orientate himself from the Christian point of view, but his influence upon children and youth sets the stage for the future. The stream cannot rise higher than its source. Christian education received in the days of youth does not suffice for the discharging of duties as fathers and mothers. The needs of the present are so different from those of youth that the motivation for learning is hardly akin to what it was. New duties call for new learning experiences. The church cannot afford to shirk its responsibility now and not "teach them to observe all things whatsoever I have commanded you."

c. Adults need to learn in order to utilize the opportunity that is theirs. Our churches are more and more concerned how to spend leisure time. The 5-day working week provides some leisure, and labor leaders foresee a 4-day

working week in the near future. Out of the 168 hours a week, the adult will then work only 32 hours. Even now long week-ends cease not to break accident records and produce staggering death rates. Adults have time to turn their attention to learning. The church must not be asleep. Here is an opportunity in cannot afford to miss: capturing the attention of adults to teach them what God has to say.

The science of medicine has increased life expectancy. Childhood and youth have not gained time. The added time is all in the realm of the adult. The length of adulthood has nearly doubled. This has brought about an age shift in population. Today two-thirds of our population are adults. Shall the church provide a program for the one-third and neglect the two-thirds in Christian education of adults, we will have to develop a specific program for this purpose. The independent Sunday School class or Bible class which is not fully integrated into the church program is not the answer. The independent class movement has left its scars upon denominations

effected by it. In this movement, the church was only asked for the use of its facilities. Otherwise the class was an independent unit, not tolerating any interference from superintendent nor pastor. The popularity of the teachers swelled the attendance. Its interdenominational attraction was enhanced when theatres or other meeting places in the city could be secured for its functions. In order to keep up the attendance, the program often shifted from Bible study to entertainment. These classes began to compete with the church instead of supplementing its ministry. The Southern Baptists still recall with sorrow the tension between the church and the Baraca Bible Class (for men) and the Philathea Class (for women) which thrived in the last decade of the 19th century. There is no substitute for a church sponsored program. The answer is not in one ambitious and popular person, but in a vision of the church and conference to see the need and provide a carefully planned program of Christian Education for the adult.

J. J. Toews.

## BIBLE TRANSLATION

### Martin Luther als Bibelübersetzer

Da wir uns einige Male mit der deutschen Bibelübersetzung Martin Luthers beschäftigt haben, wäre es nur am Platz, wenn wir abschließend noch etwas auf die Grundprinzipien, welche die "wittenbergische Nachtigal" in seiner Arbeit leiteten, zu sprechen kämen. Luther ist bestimmt nicht als Revolutionsheld, der gegen Kaiser und Papst auftrat, am größten, sondern in der Stille der Kammer. Obzwar die Reformation in einem gewissen Sinn eine Revolte war, so darf man dabei nicht vergessen, daß die Wahrheit sich nicht durch Rebellion erzwingen läßt. Vielmehr wird sie in der Stille erarbeitet,

ja durch Gnade geschenkt, und als keusches Gut bleibt sie "der Nachwelt unverloren."

Trotzdem Luther in manchen Hinsichten das traditionelle Denken des Mittelalters durchbrach, so war er doch ein "Kind seiner Zeit," ein Mann der seine Füße im Alltagsleben seines Jahrhunderts hatte. Jedoch, in gewissen Beziehungen war er, in seinem Denken, seiner Zeit weit voraus, ja man könnte geradezu sagen, er war "modern." Wenigstens als Bibelübersetzer fand er gewisse Linien, die bis auf den heutigen Tag noch nicht veraltet sind, wenn einige auch modifiziert worden sind. Also

geht es hier nicht um ein antiquarisches Interesse, wenn wir nach Luthers Ausrüstung für sein Werk und nach seinen Übersetzungsnormen fragen, sondern es geht um Prinzipien, welche heute noch rege besprochen werden, und durch jede neue Übersetzung der Schrift scharf eingestellt werden. Laßt mich einige dieser leitenden Grundsätze hervorheben.

**I. Rechte Demut.** Wenn Luthers Aussagen auch oft von Übermut zu strotzen scheinen, und wenn er sich als Kämpfer für die Wahrheit auch gelegentlich auf seine Doktorwürde berief, so dürfen wir doch nicht seine demütige Stellung als Bibelübersetzer übersehen. Allerdings läßt sich die Demut schwer aus Einzeläußerungen heraushören, besonders wenn wir die Situation übersehen aus welchen sie geboren wurden, z.B.: "Ich weiß wohl, und sie (seine Kritiker) wissen's weniger als des Müllers Tier, was für Kunst, Fleiß, Vernunft und Verstand zum guten Dolmetschen gehört; denn sie haben's nicht versucht... hätten sie auch nur die beiden ersten Wörter im Matthäus-Evangelium verdeutschen sollen, so hätte ihr keiner gewußt 'Gack' dazu zu sagen." Aber, es gilt etwas tiefer zu schauen.

Der rechte Boden für Luthers Demut war ja seine Heilserfahrung, sein verzweifelter Ringen um einen gnädigen Gott zu finden, sein Erleben der göttlichen Barmherzigkeit. Wo man sich von diesem Boden losreißt, kann die Demut nicht gedeihen. Auch hat ihn seine Schriftgelehrsamkeit von diesem Boden nicht gelöst. Im Gegensatz zur Bigotterie, die recht oft bei Menschen mit einem beschränkten Horizont zu finden ist, hatte Luther eine Geistesgröße, die ihn vor Aufgeblasenheit schützte — wenigstens in seiner Arbeit als Übersetzer.

Ein anderer Grund für seine demütige Einstellung als Bibelübersetzer lag in seinem Gefühl der Unzulänglichkeit, besonders was seine sprachliche Ausrüstung betraf. Er hatte sich ja erst später im Leben an das Erlernen der Ursprachen gemacht, weil er eben nicht die Gelegenheit hatte es eher zu tun. Er konnte sich wohl ohne innere Hemmungen als Theologe ausgeben, weil er

glaubte den rechten Schlüssel zum Verständnis der Schrift gefunden zu haben, aber als Philologe blieb er sich stets seiner Beschränktheit bewußt. Wenn er den Humanisten Erasmus, auch nicht leiden konnte, so hatte er doch heiligen Respekt vor dessen Gelehrsamkeit, und bittet ihn in einem Schreiben doch den "kleinen Bruder" auch anzuerkennen, wenn er auch wegen seiner Ignoranz es verdient hätte in einer Ecke begraben zu werden wo die "Sonne" des Erasmus unbekannt war. Ebenso klein fühlte er sich in Gegenwart des Hebräisten, Lyra, dessen Sprachkenntnisse er zu bewundern wußte.

Ein dritter Grund für seine Demut als Übersetzer war sein Überwältigsein von der Größe seiner Aufgabe — Gottes Wort zu übersetzen. Wenn er die Übersetzung des Neuen Testaments auch in Kürze beendigte, so bekennet er doch, "Melanchton überredete mich das Neue Testament zu übersetzen." Der Fertige ist sich oft nicht seiner Beschränkung bewußt, oder er hat keinen Einblick in die Größe der Aufgabe. Luther wagte sich nicht an das Alte Testament hinan solange er auf der Wartburg war, und nur als er erst wieder im Freundes- und Gelehrtenkreis war, erlaubte er es sich an die Übersetzung des Alten Testaments hinzuzugehen. Er schreibt: "Das Alte Testament rühre ich nicht an, wenn ihr nicht dabei seid und mitarbeitet."

Es ist oft erstaunlich, wie schnell man etwas verurteilen kann, darüber man nicht informiert ist; auch über Bibelübersetzungen wird oft leichtfertig geurteilt. Ist es nicht immer so, daß wenn die "Insel der Erkenntnis" größer wird, daß das "Ufer des Staunens" (über die eigene Unwissenheit) auch länger wird? Wie oft hat man sogar im Namen evangelischen Eifers Behauptungen gemacht die ganz bodenlos waren. Von Luther kann man lernen die "Grenzen" innezuhalten. Eine wesentliche Ausrüstung für alle die Übersetzungsarbeit tun!

**II. Dauernde Nörgelei.** Wie alle rechten Bibelübersetzer, was Luther nie zu Frieden mit seiner Arbeit. Er war sich dessen tief bewußt, daß keine Übersetzung den Charakter der Endgültig-

keit oder Finalität tragen kann. Nebenbei bemerkt, wir sollten, meines Erachtens, immer guten Grund für unsere Behauptung haben, wenn wir es uns erlauben über die "Genauigkeit" und "Richtigkeit" einer Übersetzung zu urteilen. Oft ist eine Übersetzung nur aus dem Grunde "besser" weil sie das sagt was wir gesagt haben wollen.

Luther hat seine Übersetzung der beständigen und gründlichen Überprüfung unterworfen. Wie hat er gerungen um den besten Ausdruck! Er schreibt: "Uns ist wohl begegnet, daß wir vierzehn Tage, drei, vier Wochen haben ein einziges Wort gesucht und gefragt, haben's dennoch zuweilen nicht gefunden." Ps. 63:6 hatte er vorhin wie folgt übersetzt: "Laß meine Seele voll werden wie mit Schmalz und Fettem, daß mein Mund mit fröhlichen Lippen rühme." Zuletzt aber hieß es: "Das wäre meines Herzens Freude und Wonne, wenn ich dich mit fröhlichem Munde loben sollte." David steckte glatte Steine in seine Hirtentasche? Hirtensack? Hirtengefaß? Welches ist am besten? Einmal ist besser "Rosse" zu schreiben, ein andermal "Pferde," und noch ein andermal "Gäule". Sogar sein beliebtes "Durch den Glauben allein," wurde nochmals unter die Lupe genommen, aber es blieb unverändert. Luther wußte schon, daß das Wort "allein" nicht im Urtext stand, und daß die Esel (die Papisten) vor diesem Wort standen wie "eine Kuh vor einer neuen Tür," aber der Sinn lag doch im Text.

So hat Luther ständig gefeilt, verbessert, revidiert. Er war ein ewiger Nörgler. Damit hat er zugleich seinen Nachfolgern den Wink gegeben "verbesserte Auflagen" herauszugeben.

**III. Respekt vor der Meinung anderer.** Wie schon gesagt, zog Luther so viel Hilfe von außen herbei wie möglich, wenn auch die Übersetzung "zuletzt" seine eigene war. Schon in dem Quellenmaterial, daß er benutzte, bekundete er seinen Respekt vor der Arbeit anderer. Was hätte er ohne die Arbeit des Erasmus, oder eines Reuchlin, getan? Was, ohne die Lebensarbeit eines Hieronymus durch welchen das Mittelalter die lateinische Vulgata erhalten? Er erlaubte sich schon ein

selbständiges Urteil über die Arbeit anderer, aber er verstand es die Arbeit anderer zu verwerten. Hierin können wir von ihm lernen. Mancher möchte so gerne ein "Pionier" der Wahrheit sein, und weiß nicht, daß er oft nur nachspricht was andere lange vor ihm gedacht und gesagt. Auch muß man sich mitunter darüber wundern, wie geringschätzig über die Erkenntnis einer anderen Generation, oder Gemeinschaft, oder einzelner Brüder geurteilt wird, als ob Gott uns persönlich ganz besondere Offenbarungen geschenkt. Luthers Respekt vor der Meinung anderer ist aber ganz besonders in seiner Zusammenarbeit mit seinen Kollegen zu sehen. Er saß mit Melanchton, Aurogallus, Jonas, Bugenhagen, und anderen zusammen und rang mit ihnen zusammen um die beste Übersetzung. Nicht immer blieb Luthers Meinung stehen, und es mußte ausgemerzt werden. Die Vulgata hat Luther oft aus dem Grunde kritisiert, weil sie das Produkt eines Mannes war. Kein Übersetzer sollte, seines Erachtens, allein die Bibel übersetzen. Er berief sich auf das Wort, "Wo zwei oder drei versammelt sind in meinem Namen, da bin ich mitten unter ihnen." Luther glaubte daß Gottes Geist einer Gruppe eher zur Hilfe kommen konnte, als einer Einzelperson. An Spalatin schrieb er am 12. Dezember 1522: "Gar sehr bitte ich Euch, vergönnt uns Eure Hilfe und beschreibt die folgenden Tiere nach Namen und Art... Im Hebräischen, Lateinischen und Griechischen geht es derartig durcheinander, daß wir sie aus Geschlecht und Art erraten müssen..." Also dürfen wir von Luther lernen den Hut, für die Arbeit anderer, abzulegen. Es geht bei der Übersetzungsarbeit, wie bei so vieler Reichsgottesarbeit, nach dem Wort, "Andere haben gearbeitet, und ihr seid in ihre Arbeit gekommen."

**IV. Volkstümliche Übersetzung.** Luther mußte sich selbst über den Charakter seiner Übersetzung klarwerden. Sollte er buchstäblich übersetzen, oder dem Sinne nach? Sollte er sich in sklavischer Weise an den Urtext binden, oder sollte er die Bibel verdeutschen? Er entschloß sich für das Letztere. Er wollte Mose so verdeutschen, daß kein

Leser es merken sollte, daß dieser ein Jude war. "Wie redet der deutsche Mann?" war stets die Frage.

Weil er sich deshalb manche Freiheiten nahm um die Schrift zu "verdeutsch", setzte er sich der Kritik der "Buchstäblisten" aus. Ein gewisser Hieronymus Emser in Dresden, machte sich die Mühe Luther 1400 Irrtümer und "Lügen" nachzuweisen. Wie hätte der Liebe Mann gejubelt wenn er die ganze Wahrheit gewußt hätte. Nach seinem Maßstab wären bestimmt 40,000 Ungenauigkeiten zu finden gewesen. Die meisten solcher angefochtenen Stellen wichen wohl vom Urtext ab, aber mit gutem Grund. Luther wollte den Sinn des Textes in deutscher Sprache wiedergeben.

Buchstäbliches Übersetzen erkannte er als ganz unmöglich allein schon deshalb weil ein Wort verschiedene Bedeutungen haben kann. Luther übersetzt das griechische *sozein* mit "helfen" (Matth. 8, 25), "ausihelfen" (Hebr. 5, 7), "erhalten" (Matth. 16, 25), "gesund werden" (Matth. 9, 21-22), "beim Leben bleiben" (Apg. 27, 31), "erretten" (Luk. 1, 71), "selig machen" Matth. 1, 21), usw. In Matth. 12, 34 heißt es buchstäblich, "Aus dem Überfluß des Herzens redet der Mund." Aber was bedeutet das? Luther sinnt darüber nach. Gewiß soll nicht gesagt werden, daß er zu viel Herz hat. "Überfluß des Herzens," sagt er, "ist nicht mehr Deutsch als "Überfluß des Hauses, Überfluß des Kachelofens, Überfluß der Bank." Der allgemeine Mann, die Mutter im Hause, sagen, "Wes das Herz voll ist geht der Mund über." Oder, nehmen wir die Stelle in Lukas 1, 28, wo der Engel Maria grüßt mit den Worten, "Gegrüßet seist du Maria, voll Gnaden..." Wo sagt ein Deutscher, "Du bist voll Gnade?" "Er dürfte an ein Faß voll Bier oder einen Geldbeutel voll Geld denken." Also übersetzt er, "du Holdselige." Er weiß, "darüber werden die Papisten toll werden, daß ich den Engelsgruß entartet habe, aber ich habe noch nicht das beste Wort. Angenommen ich würde übersetzen, 'Gott grüß dich, du liebe Maria.' Das ist was der Engel gesagt hätte, hätte er in Deutsch zu ihr gesprochen. Ein jeder der

Deutsch kann weiß, welch ein schönes, zartes Wort das ist, "die liebe Maria, der liebe Gott, der liebe Kaiser, der liebe Fürst, der liebe Mann, das liebe Kind'." Luther bekennt, daß er unmöglich die Zeit hätte für jeden Ausdruck den er gewählt, seine Gründe anzugeben. Natürlich wurde der "lutherische Narr" verurteilt, weil er dem Urtext Gewalt angetan, nur weil es seiner Lehre dienlich schien. Aber es hat wohl noch nie eine Übersetzung dieser Kritik entgehen gehen. Sie ist entweder "baptistisch", "lutherisch," oder sogar "modernistisch."

Also suchen wir nicht nach "buchstäblichen" Übersetzungen. Es gibt deren keine. "Wer "buchstäblich" übersetzt produziert lauter Unsinn. Die Britische Bibelgesellschaft scheut vor keiner Übersetzung so zurück als vor einer "buchstäblichen." Nur noch ein Beispiel von Luthers Volkstümlichkeit. Ein Vergleich mit der deutschen Bibel, die vom Drucker, Mentel, im Jahre 1466 herausgegeben wurde, hilft uns den Unterschied zwischen Buchstäblichkeit und Volkstümlichkeit besser zu sehen. In Psalm 23 hieß es da: "Er führte mich ob dem Wasser der Wiederbringung," bei Luther, "Er führt mich zum frischen Wasser". Das ist zu verstehen. Ganz richtig hat jemand gesagt: "Luther hat die Bibel weder verfälscht noch nach seinem Gutdünken umgebogen, aber er hat den Urtext mit einer Souveränität sondergleichen behandelt, und seine eigene Sprache wie ein vielstimmiges... Instrument gebraucht."

**V. Pneumatische Übersetzung.** Wenn wir ausgeführt haben, daß Luther sich eine gewisse Freiheit erlaubte in der Übersetzung der Schrift, so soll man aber nicht den Eindruck bekommen, daß er philologisch gleichgültig vorging. Im Gegenteil, er hatte einen heiligen Respekt vor dem Urtext. Das Evangelium wurde durch den Heiligen Geist gegeben, sagt Luther, aber es ist in menschlicher Sprache niedergeschrieben worden. Also muß man Sprachkenner sein, denn die Worte Heiliger Schrift, "sind der schreyn, darynnen man dies kleynod tregt." Aber Luther glaubte, daß es nicht auslangte nur Sprachkenntnisse zu haben; man müßte auch noch die

besondere Ausrüstung des Geistes haben um richtig zu übersetzen. Er hielt fest daran, daß der natürliche Mensch Gottes Wort nicht verstehen kann und folglich auch nicht im Stande ist es richtig zu übersetzen. Natürlich die Ausrüstung mit dem Geist, ohne sprachliche Ausrüstung, ist auch unzulänglich für solche Arbeit.

Diese Einstellung Luthers hilft uns auch sein Verhältnis zu Erasmus zu verstehen. An seinen philologischen Kenntnissen hatte er nichts zu rütteln, aber er war sich nicht so sicher darüber, ob Erasmus die Leitung von oben empfangen hatte. Menschliche Kenntnisse müssen, nach der Meinung Luthers, in den Dienst für Gott gestellt werden, ehe sie richtige Anwendung finden. Luther betont die Bedeutung des Gebets, der Demut, ja der Verzweiflung, an allem menschlichen Können, um die Erleuchtung des Geistes zu genießen. Aus dem Grunde kann Luther auch andere Übersetzungen scharf kritisieren, weil er glaubte von Gott erleuchtet worden zu sein, was bei manchen anderen Übersetzern, seines Erachtens, fehlte. Er glaubte eine gewisse pneumatische Ausrüstung haben zu müssen, weil er nicht nur den Sinn des Urtextes wiedergeben wollte, sondern auch den "Geist." Er schreibt (ich zitiere aus einem englischen Werk): "Translating is not an art that everyone can practice, it requires a right pious, faithful, diligent, God-fearing, experienced, practiced heart."

Es fragt sich nun, ob Luther in diesem Stück ganz richtig war. Wenn wir den Wert oder die Echtheit einer Übersetzung von der Pietät des Übersetzers abhängig machen sollten, würden wir wohl manche Übersetzung nicht brauchen können. Es wäre nicht am Platz über die Frömmigkeit der vielen deutschen oder englischen Bibelübersetzer zu urteilen. Allerdings wäre es unmöglich das subjective Element bei einer Übersetzung ganz auszuschalten, aber eine gewisse "Neutralität" wird jeder Übersetzer wahren müssen, wenn die Übersetzung nicht stark tendenziös sein soll. Solch ein "Inspirations-Prinzip" birgt auch noch die Gefahr in sich, daß niemand es sich erlauben darf, sol-

che Übersetzung zu verbessern, weil der Übersetzer von Gott inspiriert war seine Arbeit zu tun. Das führt uns zum nächsten Punkt.

**VI. Theologische Übersetzung.** Luther hatte vor seiner Christuserfahrung die Schrift nicht verstanden, doch als er Christus im Glauben ergriff wurde Christus für ihn der Schlüssel zum Verständnis der Schrift. Er schreibt über sein Psalmstudium wie folgt: "Wenn ich im Text eine harte Nuß finde, die ich nicht zu knacken vermag, werfe ich sie auf den Felsen (Jesus Christus) und da finde ich den süßesten Kern." Er ging so weit, daß er in seiner Übersetzungsarbeit mit Futur übersetzte wo im Hebräischen Vergangenheit gefordert wurde, denn die Psalme sprachen ja von dem kommenden Christus. Diese Methode gab er aber bald auf, denn die Grammatik war ihm zuwider. Wollen daraus lernen uns nicht zu sehr über neue Übersetzungen aufzuregen, denn keine Übersetzung kann auf die Dauer gegen die Grammatik stehen.

Während bei Erasmus die Philologie das letzte Wort sprach, sprach bei Luther die Theologie das entscheidende Wort. Seines Erachtens, konnte man nicht durch Grammatik zur Theologie gelangen, aber die Theologie erhelle die Grammatik. Das war seine Einstellung den Humanisten gegenüber; den Schwärmern aber hielt er die Bedeutung der Grammatik und das Studium des Textes vor.

Luther ging so weit, daß er die Sprachkenntnisse der Juden für nichts achtete, weil die Juden Christus nicht kannten, und deshalb ihr Hebräisch nicht maßgebend ist. Er ruft aus: "Gott sei Dank, daß als ich erst erkannte was Gottes Gerechtigkeit bedeutet... ich auch die Grammatik verstand." z.B. Psalm 118, 27 lautete in jüdischen Übersetzungen (auch so in der englischen A.V.): "Bindet das Osterlamm mit Seilen bis an die Hörner des Altars." Luther übersetzte: "Schmücket das Fest mit Maien bis an den Altar." Weshalb so? Weil Luther bestimmt glaubte, daß in der jüdischen Übersetzung eine falsche Erklärung hineingetragen worden sei, weil sie ja nicht wußten, daß der Psalm von Christus und seinem

Reich sprach. Für Luther bedeutete der Vers, daß man sich im Glauben an Jesus, der unser Altar ist, freuen soll.

Mit aller Wertschätzung für Luthers christologisches Denken, so müßten wir hier doch etwas kriteln. Gerade die "theologische Übersetzung" soll gemieden werden. Wenn sie evangelisch tendenziös ist, wie bei Luther, dann regen wir uns ja nicht auf. Ganz anders ist es wenn sie "liberale" Tendenzen zeigt. Es ist wahr, der Übersetzer muß eine Wertschätzung für die Einheit der Schrift haben, und muß in Harmonie mit dem Geist der Schrift sein, aber Übersetzungsarbeit darf nicht "Auslegungsarbeit" werden.

Und doch ist jede Übersetzung auch schon, in einem gewissen Sinn, eine Auslegung. Ein kleines Beispiel aus Luthers Arbeit! In Gen. 1, 2 steht im Hebräischen das Wort **ruach**, welches entweder als "Wind" oder "Geist" übersetzt werden kann. Luther hatte ursprünglich übersetzt "Der Wind Gottes

schwebet auf dem Waser." Aber, im Blick darauf, daß andere Stellen den Geist in seiner schöpferischen Tätigkeiten beschreiben, und im Blick darauf, daß es, seines Erachtens, noch keinen Wind gab, entschloß er sich doch für die Übersetzung "Geist" wie wir sie kennen. So fordert doch die Übersetzungsarbeit nicht nur philologische Kenntnisse, sondern auch ein theologisches Prüfungsvermögen.

Wenn Luthers Grundprinzipien auch hier und da modifiziert worden sind, so steht er doch da als Bahnbrecher. Ein Verständnis für seine Übersetzungsprinzipien trägt dazu bei, daß wir einen Sinn gewinnen für fast übermenschliche Arbeit, die eine Bibelübersetzung kostet. Auch ist es für uns heilsam, wenn auch mitunter peinlich, in die Werkstube eines großen Geistes geführt zu werden. Es lehrt uns "Gottes Wort halten... und demütig sein vor deinem Gott" (Micha 6, 8).

D. Ewert.

## MUSIC

### The Biblical Description of a Church Musician

The Christian, seeking directives for his life, looks for them in the Word of God. The Bible reveals God's precepts to the individual who is willing to search its depths. This same truth was realized by the hymn writer when penning these words:

"Thy Word is like a deep, deep mine;  
And jewels rich and rare  
Are hidden in its mighty depths  
For every searcher there."

And so the Christian musician searches, looking for some directives to govern his ministry. Man has many answers, but these do not satisfy, because they are so often prejudiced by tradition. The practice of past generations frequently determines the answers for

today's problems. Fortunately, the Bible has something to say concerning the Christian musician which transcends all human limitations and reveals to us God's answer for the seeking musician.

"In 1. Sam. 16:18 we find a description of the qualities which made David the greatest sacred musician of all time. These same qualities stand as the requirements for a church musician today, and they form an outline of virtues toward which we should strive."

(The quotations in this article are taken from Federal Lee Whittlesey's book, **A Comprehensive Program of Church Music**).

"One of the young men answered, 'Behold, I have seen a son of Jesse the Bethlehemite, who is skilful in playing,

a man of valor, a man of war, prudent in speech, and a man of good presence, and the Lord is with him'."

"skilful in playing..."

"This phrase suggests that David was technically proficient on his instrument of expression." He was, as the King James version has it, "cunning in playing." This should be the goal of every Christian musician. He must master the area in which he is endeavouring to serve. As a conductor he must master the skill of conducting, and as an instrumentalist the techniques of his instrument. Complacent mediocrity has little or no place in the Kingdom of God. One must always remember, the more perfect the medium of expression, the clearer will be the listeners' vision of God. This becoming "skilful" or "proficient" is not accomplished by attending the odd lecture or series of lectures, but much more, it is a lifetime pursuit of one's education through practice, reading, listening, research and study. "The field of church music is so vast, encompassing, as it does, much of the secular fields as well as all the music intended for worship, that a lifetime of concentration is too short if one is to reach the high goal that is suggested by the phrase 'skilful in playing.'"

"a man of valor..."

"David was brave and courageous; he had leadership qualities. A leader is one who has attainment in a certain field over and beyond those possessed by others; thus he commands their respect and their following." He is obsessed by his work and this obsession manifests itself in an overflow of enthusiasm which draws others into his orbit.

"a man of war..."

This need not suggest that David was always involved in war, but it does point out that he had the qualities of a soldier. These qualities according to Whittlesey are: "physical fitness, self-discipline, coolness under tension, and a firm belief in the worth of his cause." Are not these exactly the qualities needed by a Christian musician working in the church.

"prudent in speech..."

David was careful with his words. He was not interested in self-exaltation, glorying in his own accomplishments, but circumspect in all he said. The challenge to us is that our speech must be fitting for the high calling which is ours in Christ Jesus.

"a man of good presence..."

"Starting with what nature has given him, anyone can develop good presence, wholesomeness, pleasing or agreeable qualities of behaviour or conduct. Anyone can develop grace and a dignified carriage: anyone can be careful about his clothing and his personal habits."

"the Lord is with him."

Herein lies the secret of David's success. The fact that the Lord was with David distinguished him as a musician. It is true that a person cannot be a successful musician without the necessary tools. On the other hand, it is equally true that regardless of the individual's training and excellence, unless the Lord is with him he will always fall short of what God considers true success.

Shall we examine ourselves in the light of the Old Testament description of a musician. The Kingdom of God needs musicians who are willing to work, exercise discipline and live a God-pleasing life.

"The music in a church mirrors its director. A musically enlightened and spiritually sensitive worshiper can tell much about the musical, religious and educational training of the music director by attending services in which the choir sings. Indeed, the director's philosophy of life and religion is reflected in the singing and conduct of his choirs. The selection of music and the way it is rendered will speak of his musical training. A sincere religious tone shows his own devout nature. An educated director will not tolerate slovenly diction by his choristers. A series of choirs that sing artistically, spiritually, and intelligently; that evidence a conduct becoming a group leading in worship; and that genuinely minister to the communicants, does not just happen. Such choirs are the 'lengthened shadow' of the director."

Victor Martens.

## MISSIONS

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Latourette, Kenneth Scott: **A History of the Expansion of Christianity**. Harper, 1937-45; Latourette, Kenneth Scott: **A History of Christianity**. Harper, 1953; Latourette, Kenneth Scott: **Anno Domini; Jesus, History and God**. Harper, 1940; Latourette, Kenneth Scott: **The Unquenchable Light**. Harper 1940; Mathews, Basil J.: **Forward Through the Ages**. Friendship Press, 1951; Schlunk, M.: **Die Weltmission der Kirche Christi: Ein Gang durch 19 Jahrhunderte**. Evangelischer Missionsverlag, 1951; Warren, Max A. C.: **The Calling of God: Four Essays in Missionary History**. S. C. M. Press, 1951; Schmidlin, Josef: **Catholic Mission History**. Mission Press, S.V.D., 1933.

#### B. Early and Medieval Periods:

Addison, James Thayer: **The Medieval Missionary: A Study of the Conversion of Northern Europe**. International Mis-

sionary Council, 1936; Robinson, C. H.: **How the Gospel Spread Through Europe**. S.P.C.K., 1919; Talbot, C. H., ed. and tr.: **The Anglo-Saxon Missionaries in Germany**. Sheed and Ward, 1954.

#### C. The Great Era of Roman Catholic Missionary Expansion:

Brodrick, James: **Saint Francis Xavier**. Wicklow Press, 1952; Hanke, Lewis: **The Spanish Struggle for Justice in the Conquest of America**. University of Pennsylvania Press, 1949; Plattner, Felix A.: **Jesuits Go East**. Clonmore and Reynolds, 1950.

#### D. Recent Roman Catholic Missions:

Considine, John J.: **Across a World**. Longmans, Green, 1942; Considine, John J.: **Call for Forty Thousand**. Longmans, Green, 1946.

#### E. General Histories of Protestant Missions:

Aberly, John.: **An Outline of Missions**. Muhlenberg Press, 1945; Glover, Robert H.: **The Progress of Worldwide Missions**. Doran, 1939; Robinson, C. H.: **History of Christian Missions**. Scribner, 1915; Schermerhorn, W. D.: **The Christian Mission in the Modern World**. Abingdon, 1913; Warneck, Gustav: **Outline of a History of Protestant Missions from the Reformation to the Present Time**. Oliphant, Anderson, and Ferrier, 1906.

#### F. Collective Biography:

Harrison, E. M.: **Blazing the Missionary Trail**. Van Kampen Press, 1944; Eddy, Sherwood: **Pathfinders of the World Missionary Crusade**. Abingdon-Cokesbury, 1945; Erdman, M. N.: **Answering Distant Calls**. Association Press, 1942; Latourette, Kenneth Scott: **These Sought a Country**. Harper, 1950; Speer, Robert E.: **Some Great Leaders in the World Movement**. Revell, 1911; Hume, E. H.: **Doctors Courageous**. Harper Bros., 1950; Jenks, D.: **Six Great Missionaries of the Sixteenth and Seventeenth Centuries**. Morehouse, 1930; Morgan, M. C.: **Doctors to the World**. Viking Press, 1958; Welch, Herbert: **Men of the Outpost**. Abingdon, 1937; Hauss, F.: **Väter der Christenheit**. Drei Bnde. Verlag Sonne und Schild G.M.B.

H., 1957; Harrison, E. M.: **Giants of the Missionary Trail**. Scripture Press, 1954.

### IX. CURRENT SURVEY.

Each year, in the January issue, the **International Review of Missions** publishes a "Review of the Year", which describes missionary developments throughout every area of the world. The **World Christian Handbook**, beginning with its first appearance in 1949, is expected to appear at intervals of three or four years and provides increasingly comprehensive and accurate statistics with respect to individual countries of the world.

Hermelink, J.: **Die Deutschen Evangelischen Missionen und ihre jetzigen**

**Arbeitsfelder**. Evangelischer Missionsverlag, 1955; Anderson, William K., ed.: **Christian World Mission**. Commission on Ministerial Training, Methodist Church, 1946; Latourette, Kenneth Scott and Hogg, W. Richey: **Tomorrow is Here**. Friendship Press for International Council, 1948; Leber, Charles T., ed.: **World Faith in Action**. Bobbs-Merrill, 1915; Schrupp, E.: **Blicke in die Weltmission**. R. Brockhaus Verlag, 1953; Lamott, Willis C.: **Revolution in Missions**. Macmillan, 1954; Shacklock, Floyd: **This Revolutionary Faith**. Friendship Press, 1955; Thomas, M. M. and Converse, Paul E.: **Revolution and Redemption**. Friendship Press, 1955.

H. Giesbrecht.

(To be continued.)

### Campus News

Although College activities have been near a standstill during the three and one half months of summer recess, the College campus certainly has not been vacated. Besides the M.B.B.C. summer school students who were on campus for three weeks, there are a number of families who have come to the Ebenezer dormitory in order to go to the University summer school, thus benefitting from Manitoba's two-course arrangement. Then, of course, there are people who have stayed on campus for the summer in order to work in the city in order to finance another winter's education.

But campus activities have not all been centered in Ebenezer. The office staff in the Administration Building has been busy answering and filing applications, giving out information and, well, just doing the one hundred and one things with which any office girl is

familiar. The teachers too, have been extremely busy this summer with all of them either teaching (or preaching) or going to school in order to equip themselves further for their teaching ministry.

Another item of special interest is the arrival on campus of Mr. G. Sukkau, the Canadian Conference treasurer. His office will be located in the Library Building of the College.

Although it is hard to part with old friends yet we are very happy that the John N. Klassens (Mr. Klassen is a '60 graduate), have followed the call of God to do mission work in Europe (Germany). We wish them the Lord's richest blessings.

And now there is only one news item left — College is starting soon — why not plan to attend?

John Heinrichs.

# College Calendar

1960-61

Sept. 19, 20, Mon., Tues. ....	Orientation and Registration
Sept. 21, Wednesday .....	Classes Begin
Sept. 23, Friday .....	Student Reception
October 1, Saturday .....	Supplemental Examinations
October 2, Sunday .....	School Opening Programme
October 7, Friday .....	Last Day for Change in Enrollment
December 17, Saturday .....	Christmas Recess Begins
January 2, Monday .....	Classes Resume
January 23, 24 .....	Semester Examinations
January 25 - 27 .....	Registration and Enrollment
February 16 - 19 .....	Annual Bible, Missionary Conference
March 31, Friday .....	Ester Recess Begins
April 10, Monday .....	Classes Resume
May 23 - 26 .....	Semester Examinations
May 25, Thursday .....	Baccalaureate Service
May 26, Friday .....	Graduation Banquet
May 27, Saturday .....	Senior Class Programme
May 28, Sunday .....	Commencement