

The Voice

of the Mennonite Brethren Bible College

Vol. **VI**

May - June, 1957

No. 3

TABLE OF CONTENTS

PRACTICAL

- Abschiedsworte an Theologie-Studenten
— 2. Tim. 2, 3-5. 1

EXPOSITIONAL

- The Race of Faith. — Hebr. 12:1-2 4

DENOMINATIONAL

- Konferenz und Gemeinde 7

MISSIONS

- Revival and Missions 10

THEOLOGICAL

- Christ in the Psalms 14

MUSIC

- What is a Hymn? 18

CHRISTIAN WORKER'S LIBRARY

- Books on the Resurrection of our Lord 19

- CAMPUS NEWS 22

- ALUMNI SECTION 24

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

of the Mennonite Brethren Bible College

Vol. IV.

May - June, 1957

No. 3

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

THE VOICE, 77 Kelvin Street, Winnipeg 5, Man.

Editor: DAVID EWERT

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

College "Rundschau"

"Lobe den Herrn, meine Seele, und vergiß nicht, was er dir Gutes getan hat" (Ps. 103:2). Wieder hat der Herr uns mit mächtiger Hand durch ein Schuljahr geführt — Ihm die Ehre dafür. Wie im Nu scheint es vergangen zu sein. Der Segen des Herrn blieb nicht aus. Alles was Er tat war gut. Im Blick auf die vielen Unvollkommenheiten des Lehrens, des Lernens, und des Wandeln, ist das Wort des Psalmisten wieder betätigt worden, dass er nicht mit uns nach unseren Sünden handelt (Ps. 103:10). Unser Trost liegt darin, dass er daran gedenkt dass wir Staub sind (Pr. 103:14). In freudiger Zuversicht dass der Herr das, was an den Schülern getan wurde, befruchten und segnen wird, zum Wohl vieler Menschen, wollen wir das Jahr abschließen.

Zwanzig Graduat erhalten am 9. Juni ihre Zeugnisse (7 das B.Th., 7 das B.R.E.; 3 das Musik Diplom; 3 das Diplom für den allgemeinen Bibelkursus). Etliche dieser Graduierenden gehen direkt in Missionsarbeit, andere suchen weitere Ausbildung, andere werden in der Gemeinde, im Krankenhaus oder sonstwo, dem Herrn versuchen zu dienen. Möchte der Herr sie zum grossen Segen setzen!

In der Fakultät sind fürs nächste Jahr etliche Veränderungen vorgesehen. Br. J. Quiring, der in den letzten zwei Jahren Teilzeit-Lehrer war, möchte sich

im nächsten Jahr ganz der Gemeindearbeit widmen. Er hat wohl am längsten von allen Lehrern an unserer Schule gearbeitet. Zwölf Jahre ist er mit der Arbeit am College verbunden gewesen. Wenn uns dieser Verlust auch schmerzt, so können wir nicht anders als ihm Gottes Segen für den weiteren Weg wünschen. Br. H. Regehr, der mehrere Jahre lang mit dem College verbunden war, widmet seine Kraft, von nun an, der Mennonitischen Hochschule. Auch ihm wünschen wir Gottes gnädigen Beistand.

Im kommenden Sommer erwarten wir Geschwister F. C. Peters in Winnipeg. Br. Peters will nach Beendigung seines Studiums seine ganze Kraft dem College widmen. Möchte seine Mitarbeit an der Schule sich zum grossen Segen auswirken. Br. Victor Martens, der zwei Jahre in Deutschland Musik studiert hat, wird die Arbeit der Stimmbildung übernehmen. Möchte dadurch das Lob Gottes erhöht werden.

Der Schulkatalog fürs Jahr 1957-58 wird in nächster Zukunft fertig sein. Es sind schon viel Anfragen danach gewesen. Im Lehrprogramm sind sonst nicht wesentliche Veränderungen gemacht worden. Der Abteilung der religiösen Bildung (Religious Education) sind etliche Stunden hinzugefügt worden. Weltgeschichte wird ersetzt durch

(Fortsetzung auf Umschlagseite 3)

PRACTICAL

Abschiedsworte an Theologie-Studenten — 2. Tim. 2, 3-5.

"Leide mit als ein guter Streiter Jesu Christi. Kein Kriegsmann flicht sich in Händel der Nahrung, auf daß er gefalle dem, der ihn angenommen hat. Und so jemand auch kämpft, wird er doch nicht gekrönt, er kämpfe denn recht."

Im 2. Timotheus-Brief haben wir den Abschiedswunsch und das Abschiedswort des großen Bibellehrers Paulus für seinen treuen Nachfolger und Studenten, Timotheus. Der alte Streiter erinnert den jungen Kämpfer noch einmal an den hohen Zweck seiner Berufung und christlichen Ausbildung. Pauli Ideal für die jungen Männer, die bei ihm und von ihm gelernt hatten, findet seinen besten Ausdruck in der Bezeichnung: ein guter Streiter Jesu Christi.

Die Frühlingsmonate, Mai und Juni, stehen in unserm Lande unter dem Zeichen der Graduations-Feiern. Von verschiedenen Bildungsanstalten bekommen Jünglinge und Jungfrauen ihre Zeugnisse. Lehrer an einer weltlichen Schule oder Universität zeigen gewöhnlich nicht viel Interesse für die weitere Laufbahn der Absolventen ihrer Anstalt. Die Wünsche, die sie beim Abschluß des Studiums ihren Studenten gegenüber zum Ausdruck bringen, tragen meistens ein stark materialistisches Gepräge. Zukünftiger Erfolg wird abgewertet mit Dollar und Zent.

Als Lehrer an einer theologischen Schule ist uns jedoch der zukünftige Weg und Dienst unserer teuren austretenden Studenten ein Gegenstand erster Sorge und herzlicher Fürbitte. Es geht uns nicht darum, daß unsere werten Studenten gewaltige Kanzelredner werden möchten, oder hervorragende Führer und Leiter. Unser Wunsch geht auch nicht dahin, daß der Herr doch für glänzende Stellungen unserer Absolventen sorgen möchte, wie die Mutter der Kinder des Zebedäus es sich für ihre Söhne wünschte (Vergl. Matth. 20,

20-28). Unser Abschiedswunsch findet seinen Ausdruck in dem obigen Worte des Paulus an Timotheus: Wir wünschen daß unsere Studenten tüchtige Streiter Jesu Christi sein möchten!

Das Dienstfeld des christlichen Arbeiters ist ein Kampfesfeld. Je näher wir dem Ende des Zeitalters kommen, desto heißer wird der Kampf. Der zunehmende Abfall der letzten Tage erfordert einen völligen Einsatz des Streiter in dem Kampf für den Glauben, "der einmal den Heiligen übergeben ist" (Judas v. 3). Eine Prüfung der Streiter will uns die Ueberzeugung aufdrängen, daß der Ton der "guten Ritterschaft" dem heutigen Christentum vielfach verloren gegangen ist. Was wir in unsern Gemeinden und in unserer Missionsarbeit vornehmlich brauchen sind nicht in erster Linie mehr Streiter, sondern gute Streiter. Unser Wort ist ein Aufruf zu guter Ritterschaft.

Welches sind die Kennzeichen eines guten Streiters?

1. Eine rückhaltslose Identifizierung mit der Sache Christi.

Ein guter Streiter Jesu Christi ist willig sich mit der Sache und dem Reiche Jesu Christi voll und ganz zu identifizieren, auch wenn es gilt zu leiden. Dieses war immer das charakteristische Merkmal der großen Gotteshelden der Vergangenheit. Wir finden diese völlige Identifizierung mit der Sache des Herrn bei einem Moses, bei einem David, und auch bei einem Daniel. Die Geschichte des Dreißig-jährigen Krieges liefert Beispiele von Generälen, die mit ihren Truppen bald auf protestantischer, bald auf katholischer Seite kämpften. Es ging diesen Streitern nicht um eine große Sache, sondern um persönliche Vorteile. Die Identifizierung mit der Sache Christi zeigt sich auf etlichen Linien.

(1) **Identifizierung mit dem Evangelium Christi.** Es ist bedeutungsvoll, daß der austretende Student sich mit dem Evangelium Christi und auch dem Evangelium seines Lehrers identifiziert. In Kap. 1,8 ruft Paulus dem schüchternen Streiter diese Worte zu: "Darum so schäme dich nicht des Zeugnisses unsers Herrn noch meiner, der ich sein Gebundener bin, sondern leide mit für das Evangelium wie ich. . ." Das seligmachende Evangelium der Erlösung durch das Blut ist und bleibt für den natürlichen Menschen ein Aergernis und eine Torheit. Ein "anderes Evangelium" der Selbsterlösung und der Werkgerechtigkeit bringt weniger Schmach und Verfolgung (Vergl. Gal. 6,12). Manche evangelischen Richtungen der Gegenwart entgehen der "Schmach Christi" indem sie den "Weg des Kreuzes" vom "Werk des Kreuzes" trennen. Sie betonen den Glauben und nicht die Nachfolge des Evangeliums. Der gute Streiter setzt sich ein für das ganze Evangelium.

(2) **Identifizierung mit der Gemeinde Christi.** Paulus indentifiziert sich nicht nur mit dem Evangelium, sondern auch mit den andern Streitern Jesu Christi — mit der Gemeinde. In der Apostolischen Gemeinde bedeutete das Kommen zu Christus auch immer ein Kommen zur Gemeinde. Diese Identifizierung mit dem Volke Gottes ist oft der beste Prüfstein des Charakters. Von Moses lesen wir in Hebr. 11,25: "und erwählte viel lieber, mit dem Volk Gottes Ungemach zu leiden. . ." Eine Esther war willig mit ihrem Volk zu sterben als sie sich entschloß zum König wider das Gebot hineinzugehen. Ihre heldenmutige Worte schallen durch die Jahrhunderte bis in die Gegenwart: "Komme ich um, so komme ich um" (Esther 4,16). Ein Menno Simons war willig als ein guter Streiter Jesu Christi mit einer kleinen verachteten Schar sich zu verbinden, die da versuchte, eine neutestamentliche Gemeinde zu bauen. Diese gute Ritterschaft erwarten wir auch von den Studenten des Bibel College. Wir hoffen daß sie sich alle für des Herrn Sache einsetzen werden, und daß sie sich auch der Gemeinschaft nicht schämen werden, die ihnen ein großes geistliches Erbgut vermittelt hat. Doch

beachten wir ein weiteres Kennzeichen des guten Streiters Jesu Christi.

2. Eine bewußte Absonderung von bindenden Beschäftigungen.

Der gute Streiter sieht sich vor, daß er nicht in "Händeln der Nahrung" verwickelt wird. Die Brotfrage darf nie vor die Frage des Willens Gottes gestellt werden (Vergl. Matth. 6,10.11). In I. Kor. 6,12 unterstreicht der Apostel Paulus dasselbe Prinzip: "Ich habe es alles Macht; es soll mich aber nichts gefangennehmen." Der Grundsatz der Absonderung ist bestimmend im Leben des guten Streiters Christi. Einige der größten Streiter im Reiche Gottes sind gefallen weil sie sich in "Zivil-Beschäftigungen" (R.S.V.) verwickelten. Was erfordert dieses Prinzip vom guten Streiter?

(1) **Eine völlige oder teilweise Lösung vom Berufsleben.** Für manche Streiter bedeutet es eine völlige Lösung vom früheren Berufsleben. Ein Matthäus gab seinen Beruf als "Steuer-Sammler" auf und folgte Jesus nach. Petrus und Johannes verließen ihre Netze und wurden Menschenfischer (Lukas 5,11). Paulus und Timotheus gaben gesicherte Stellungen auf um des Evangeliums willen. Auf dieser Linie liegen oft die schwersten Kämpfe eines Absolventen einer theologischen Anstalt. Die Welt lockt mit glänzenden Stellungen und materiellem Gewinn. Das Streben nach "ökonomischer Sicherstellung" blendet und bindet manchen versprechenden Arbeiter. Des Meisters Ruf jedoch lautet: "Also auch ein jeglicher unter euch, der nicht absagt allem, was er hat, kann nicht mein Jünger sein" (Lukas 14,33).

Nicht in jedem Falle bedeutet Nachfolge eine äußere Lösung vom Berufsleben. In vielen Fällen ist es eine innere oder teilweise Trennung die der Herr erwartet. Aquila und Priscilla blieben bei ihrem Handwerk auch nachdem sie Christen geworden und in des Herrn Dienst getreten waren. (Vergl. Apostelg. 18,1-3). Im Leben des guten Streiters Jesu Christi muß der irdische Beruf jedoch stets eine untergeordnete Stellung einnehmen. Der Beruf darf niemals den Christen beherrschen, sondern er soll ihm dienen als Mittel zum

Zweck, nämlich zur Ausbreitung des Evangeliums.

(2) **Eine völlige oder teilweise Lösung vom Gesellschaftsleben.** Der Soldat in der Armee des Landes muß abgesondert sein von allen gesellschaftlichen Bindungen. Der gute Streiter Jesu Christi ist oft verpflichtet dem Beispiel Abrahams zu folgen, der sein Vaterland, seine Freundschaft, und seines Vaters Haus verlassen mußte (Vergleiche 1. Mose 12,1). Viele unserer Studenten, die in die Mission gegangen sind, haben diese Lösung der Verwandtschaftsbande und der Gesellschaftsbeziehungen buchstäblich erfahren. Das Prinzip findet jedoch seine Anwendung auf alle Streiter, die ihrem Herrn gefallen wollen. Es gilt auf manche gesellschaftliche Vorrechte und Veranstaltungen zu verzichten, wenn man ein guter Streiter sein und bleiben will.

In diesem Abschiedswort des Apostels wird uns noch ein drittes Merkmal eines guten Streiters Jesu Christi gegeben.

3. Eine genaue Beachtung der biblischen Kampfesregeln.

"Und wenn jemand auch am Wettkampf teilnimmt, empfängt er doch den Siegeskranz nicht, wenn er nicht ordnungsgemäß gekämpft hat" (v. 5, nach Menge). Der gute Streiter richtet sich nach den vorgeschriebenen Regeln für den Glaubenskampf. Er folgt nicht menschlichen Traditionen oder der öffentlichen Meinung, sondern befolgt im kindlichen Glaubensgehorsam die Worte seines Herrn. Ein Kampf nach dem Worte Gottes ist

(1) **Ein Kampf um die rechten Ziele.** Der Apostel Paulus kämpfte mit einem klaren Zielbewußtsein. In I. Kor. 9,26 spricht er von seinem Kampf in folgender Weise: "So laufe ich denn nicht ziellos, und treibe den Faustkampf so, daß ich keine Lufthiebe führe" (Nach Menge). Manche Kämpfer vergeuden viel Kraft und Zeit ein einem Kampf um falsche oder minderwertige Ziele. Es ist so leicht, sich in Kleingeld auszugeben. Man kämpft um Sachen und Fragen die eine sehr beschränkte und auch oft nur eine sehr temporäre Bedeutung haben. Der gute Streiter Jesu Christi kämpft um die höchsten Ziele: um die Erhaltung der reinen Lehre, um die Vertiefung des

geistlichen Lebens, um die Ausbreitung des Evangeliums in der ganzen Welt. Nur für solche winkt der Siegeskranz!

(2) **Ein Kampf mit den rechten Waffen.** Der Zweck heiligt keine falschen Mittel, er heiligt auch keine fleischlichen Waffen. Paulus verteidigt seine Arbeit den Korinthern gegenüber mit diesen Worten: "Denn die Waffen unserer Ritterschaft sind nicht fleischlich, sondern mächtig vor Gott, zu zerstören Befestigungen" (II. Kor. 10,4). Die Geschichte der Kirche ist ein trauriges Kommentar für den Gebrauch fleischlicher Waffen im Bau des Reiches Gottes. Es gibt nur einen Weg zur Ueberwindung des Bösen, und das ist mit geistlichen Waffen. Der Kampf des guten Streiters ist ein Kampf um geistliche Ziele, mit geistlichen Waffen, und aus geistlichen Beweggründen.

Wir wünschen und beten, daß die zwanzig Absolventen des College doch alle zu diesen guten Streitern zählen möchten, die dem Herrn gefallen, und die nach siegreicher Vollendung des Kampfes von Ihm gekrönt werden könnten. Das ist unser Wunsch auch für die Graduierten aller andern christlichen Schulen. J. A. Toews.

"The occupation of all the unoccupied fields is the distinctive and crowning challenge of this missionary age. Upon the church's acceptance of that challenge great issues seem to depend; issues affecting the vitality of the Christian Church, issues determining the welfare and happiness of millions of our fellow creatures, issues conditioning the lives of nations, issues upon which God Himself has been pleased to hand the unfolding of His eternal purposes in Christ. The unoccupied fields must be occupied, and what is the price of their occupation? The pathway which leads to their occupation lies across unoccupied fields (great areas these) in our own lives and hearts, not yet surrendered to the will of Christ, not yet fully occupied by His Spirit, not yet touched by the flame of a perfect love and consecration. Only as He is able to gain entrance into these nearer areas in our own lives will He be able to gain entrance into those more distant fields of the unoccupied world." (Dr. Watson. —Univ. of Cairo)

EXPOSITIONAL

Exposition of Hebrews 12:1-2 — The Race of Faith

Paraphrasing the Text: Wherefore, in view of the fact that we have a numberless multitude surrounding us like a cloud, who have themselves been in the same contest, our earnestness ought to be increased to the end that we through self-discipline lay aside all weights that would impede and retard us. Also, having put away the sin that stands around us ever present and ready to entice us to give way gradually to apostasy and unbelief; we should, with persevering endurance and patience, run the full course of the race that has been ordained for us, and not drop out midway to the goal. Always looking away from distractions and fixing our eyes on Jesus, the one who ran the race and has won the prize and now has become the prince-leader or captain. He has ordained a course for us also and will perfect us in the faith-run. For he, for the prize of sitting on the throne with the God and bringing us to the same place through remission of sins, endured the cross and went the way of denial, having despised and disregarded the shame of it, which to you is such a great stumbling block. As the result of which he won the prize of being honored by God and receiving a place on his throne.

The exhortation contained in these verses is a continuation of that already set forth in chapter 10 verses 19-39. The apostle has just paused long enough to call forth witnesses of the life of faith to the stand. The array of examples has strengthened the force of the exhortation to continue in the faith. Throughout the entire book there seems to be evidence that these Christians were in great danger in their life of faith to remain stationary and not to advance beyond the beginnings of

Christ. Now the writer seeks to point out to them that it is essential to lead a life of faith and not only to come to a point of faith. This life of faith he likens to a race which is not given up until the goal is reached or until the prize is won.

I. The Heroes of the Race

The initiatory word "wherefore" builds on chapter 11; it is a doubly strengthened particle which increases the force of the admonition. The further construction is likewise designed for emphasis, the "we too, on our part" tends to range us alongside of all the victorious believers mentioned in the previous chapter; our faith, our strength, our conflict is the same as theirs. The Hebrew Christians are to be encouraged by the fact that they are not alone in the race but are surrounded by a cloud of witness. This great company of spectators are such who have already taken part in the games and now stimulate the present contestants to stay in to the finish. Such sturdy men of faith, by their successful record, are ever an incentive to us to follow in their faith.

The thought is further conveyed that the victories of previous believers are to encourage the people of God on earth and give these men the effect of being contemporary with us. The wording is such as to present the picture of these men being "all about us" or, according to Lenski, "lying all around us". Andrew Murray, on the other hand, puts it this way: "They all with one mouth and heart, witness to us, 'Be of good courage, fear not, be strong in faith and persevere. The victories and rewards are sure and glorious.'" Now we are in the contest and we must run to the finish.

II. The Preparation for the Race

In view of the fact that the Christian is called to a race and not to a stroll or a saunter is ample evidence that a rigid period of training has preceded the race. There is no room for sloth and indifference. The divine life can be maintained only by constant diligence and strenuous effort; and it can be perfected only through conflict and suffering. Our progress in the Christian course is opposed by strong and subtle adversaries and frequent and formidable difficulties. For a successful run preparatory measures must be taken.

First, he begins by assuming that "having put away from ourselves every weight or encumbrance", they will be in readiness to resume the course. This "laying aside" could refer not only to the laying aside of weights such as clothing just prior to the run, but may also refer to disciplinary diet in matters such as food, pleasure, clothing, or any and every encumbrance. The reference here may be to things not sinful in themselves, but they may wrap themselves tightly around the heart and impede our progress. Andrew Murray says: "Today people want to make the best of both worlds, enjoy wealth and pleasure, and pay no attention to the Word." There are many things in life that are to be set aside if we would realize to the full the will of God for our lives.

A competitor seeks by training to reduce all superfluity of flesh, and in the contest he lays aside every encumbrance of dress, thus all bulk and mass, every burden or weight, is laid aside in order to win the race. Newell states: "Many a weight carrier who may eventually get to heaven, will be passed on the way by those who have laid aside weights." Ridout appropriately says in this connection, "We often hear, alas, the question: What is the harm or the sin in my doing this or that thing; engaging in a business, or indulging in that pleasure? The question is answered here. Is the thing a weight, or a wing? Is it that which speeds you on your way or does it hold you back?"

However, not only encumbrances are to be put aside but also that which is

the source of all failure, sin. The original meaning is "in particular the easily besetting or hampering sin". The R.S.V. has translated this phrase as "sin which clings so closely". Sin always hampers unless it is put away. This particular sin may be our weakness, still it must not be spared. Here sin is used with the article, the sin; probably referring to the sin of unbelief which easily besets, or well surrounds us. The Hebrew Christians were gradually falling into apostasy as the result of this ever-present sin.

With everyone of us there is some sin to which we are especially prone; let us take heed that we are not hindered in the race by reason of it. There is some weak point in the moral defences of our nature where the tempter most easily obtains access; to this point, wherever it may be, special attention must be directed. We cannot expect to win when we allow sin to blind us and to cause us to stumble. If we do not renounce sin, we give up the race. Sin must go, or our experience will be similar to that of the Galatians of whom Paul says: "Ye did run well, who did hinder you?"

III. The Rules of the Race

In the race the participant does not set his own terms or conditions. To give all contestants an equal opportunity, the rules are prescribed. One must either comply or forfeit the chance to win. Many examples which illustrate this point can be taken from present-day sports. In volley-ball, for example, a serve is invalid, though it be perfect in every respect, if the one who serves steps into the court before the ball crosses the net. In the heavenly race the rules are also supplied.

The first rule is that the prize is at the end of the race. The prizes are not distributed to the contestants upon their entry into the contest; neither is it awarded the moment one once excels. True religion is not merely entering upon the new and living way, but it is a continual abiding in the life and walk. As the heroes of faith from previous generations had to exercise patience, so the triumph of these will be determined by steady endurance.

Heb. 11:39,40: "And these all having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." In chapter 10 verse 36 the writer admonishes them that they have need of patience. The Lord sets before each of us a course, a race. It is up to us to run the race until we can say with Paul, "I have finished my course."

Furthermore, we must run "the lying before us race!" We cannot run whenever, however, and wherever we please. The stretch is mapped out for us. This is also set forth in the words of the apostle Paul in I Cor. 9:26,27: "I therefore so run, not as uncertainly, . . . but I keep under my body and bring it into subjection, lest what by any means, when I have preached to others I myself should be a castaway." Likewise, Ezekiel states that if a righteous man do wickedly, his righteousness shall not be remembered. If we drop out at any point, we lose the reward or the prize.

IV. The Leader or Coach in the Race

Although there are multitudes of heroes about us, and despite the innumerable sins and handicaps which surround us and seek to impede us, our gaze is not to be on these distractions. We have only one coach or leader, our look is to be fixed on him for he is also our goal. By fastening our eyes on him, we can run surely, steadily, and certainly. The root meaning of the term used supports strongly the thought that we are to "look off" or to look away from distractions. Our eyes are to be on our fore-runner Jesus Christ.

The gaze is to be fixed on him because he is the pioneer of personal faith. Christ is more than an example, he is also the author and perfecter of the faith-run. As such he is not mentioned in Hebrews 11, for he is the perfect example and we cannot hope to approximate his life nor are we to attempt to copy it. He was numbered among mortal, sinful man to become the author of the faith, thus he has become the leader of a long procession. Yes, he was the author of the faith of even the great cloud of witnesses mentioned earlier.

The example of Christ is also one of self-sacrifice and humiliation. It pleased God "to make the captain of our salvation perfect through suffering", Heb. 2:10. Christians are called to patience, but he was the first to blaze the trail for he patiently endured the cross. Thomas Griffith states that, "his suffering was the proof of his faith". Jesus set his face like a flint to go to Jerusalem; he went to Gethsemane and Golgatha and did not draw back unto perdition as the Hebrew Christians were in danger of doing. For their encouragement the apostle wrote of the triumph of Christ in the face of all difficulties, contradictions, and hardships. Furthermore, if an innumerable host has overcome and conquered the mighty enemies, why should these Christians dread to encounter foes? They dare not despond and shrink back.

The great Leader also despised the shame of the cross. Not that the shame of the cross was a small, trivial thing, but in comparison with the joy, Christ scorned to consider it. Shame, according to human reckoning, was added to the keen pain. Jesus might easily have been put to death cruelly but not shamefully. However, even the shame which is such a potent motivating force, was not able to move him from his objective nor was it able to reach the height of our Lord's magnanimity. He had too clear a view of his Father and of his purpose and of the joy of his reward to be affected by mere reputation. There was no joy in all eternity like that of meeting his Father and of entering into his Father's glory following Calvary. For the sorrow of a moment he had the everlasting joy of an accomplished task. It is now his joy to give his love freely, and to anticipate the bringing of many sons to glory.

Finally, he received the prize. He ran well and received the joy of being victor. "I also overcame, and sat down with my Father in his throne." God has set him at his own right hand in the heavenly places. "It pleased the Father to bruise him, . . . therefore will I divide him a portion with the great. . . He shall see of the travail of his soul and shall be satisfied," Isa. 53: 10. The

fact of his suffering is now wholly past, but the issue or result of it abides forever. Jesus did not endure the shame and despise the cross; no, he despised the shame and endured the Cross, so God has given him the pleasure of his own right hand.

The Hebrew Christians are asked to

consider these things and allow their faith to operate in a similar manner. The stumblingblocks are to be removed and the cross to be endured. In due season their reward will come. "If ye be reproached for the name of Christ, happy are ye."

H. R. Baerg.

DENOMINATIONAL

Konferenz und Gemeinde

Die Konferenz ist ein freiwilliger Zusammenschluss von mehr gleichgesinnten Gemeinden zwecks Pflege der Glaubens- und Arbeitsgemeinschaft. Insofern als die Konferenz Mittel zum Zweck geblieben ist, hat sie befruchtend auf das Leben und Wirken der Gemeinde gewirkt. Allein das Treffen der Brüder aus den verschiedenen Kreisen und Gemeinden wirkt erhebend. Manch ein Bruder, der vielleicht in seiner Verzagttheit mit Elia gesprochen hat, "Ich bin allein übrig geblieben und sie stehen darnach, dass sie mir mein Leben nehmen," sieht, dass Gott noch seine 7000 hat, die ihre Kniee nicht vor Baal gebeugt haben. Die gegenseitigen Mitteilungen von Kämpfen und Siegen in den Gemeinden, spornen an zur Fürbitte. Zu gleicher Zeit hilft es im eigenen Kampfe wenn man weiss, dass eben dieselben Leiden über eure Brüder in der Welt gehen" (1. Petri 5,9). Auch hilft die Konferenz zu einer Gesichts- und Herzenerweiterung. Unsere Welt ist oft sehr klein und unsere Anschauungen sehr begrenzt. Wenn diese Schranken einmal durchbrochen werden können so dass man erkennt, dass noch viele Menschen an der anderen Seite der selbstgemachten Mauer leben, und daß man ein grösseres Verständnis gewinnt für ihre Ansichten, Bedürfnisse und Probleme, so ist das auch ein Gewinn.

Wenn wir dann noch an das grosse Werk der Weltmission denken, wie sie

uns vom Herrn Jesus selber in dem grossen Missionsbefehl aufgetragen ist, dann wird es uns klar, dass man zusammen arbeiten muss. Es gibt Aufgaben zu erfüllen, die nur im größeren Rahmen erfolgreich getan werden können. Da gilt es das Wort anzuwenden, "Und sie winkten ihren Gesellen, die in dem anderen Schiff waren, dass sie kämen und hülften ihnen ziehen" (Luk, 5,7).

Nun besteht aber immer die Gefahr, dass man im Blick auf das Grosse, das Kleine vergisst; dass man im Blick auf die Vielen, den Einzelnen vernachlässigt; dass man im Blick auf die Konferenz, die Gemeinden und das einzelne Glied versäumt. Das Mittel kann zum Zweck werden. Deutet nicht schon der Name: 'Die Konferenz der Mennoniten-Brüder-Gemeinde (antatt Gemeinden) von Nord Amerika' diese Tendenz an?

Vor mir auf dem Tische liegen drei Konstitutionen: die der Bundeskonferenz, der Kanadischen Konferenz, und die der Manitoba Konferenz. Die vorgesehene Organisation der Konferenz erfordert drei Konferenzleiter, die die Interessen der Konferenz vertreten; drei Fürsorge Komitees, die über das geistliche Wohl der Gemeinden wachen; drei Direktoriums, welche die Konferenz in geschäftlichen und gesetzlichen Angelegenheiten vertreten; drei Schulkomitees (Sonntagsschulkomitees nicht eingeschlossen), die sich mit den Er-

ziehungsfragen beschäftigen. Im ganzen bestehen heute am wenigsten 38 Komitees in diesen erwähnten drei Konferenzen, die alle ihr Feld der Betätigung, zis zu einem gewissen Grad, im Rahmen der Lokalgemeinden sehen. Denken wir uns die Lokalgemeinde hinweg und die 38 und mehr Komitees haben entweder kein Arbeitsfeld oder keine finanzielle Unterstützung zur Arbeit. Nebenbei sei es bemerkt, daß eine oder die andere Konstitution beständig in Revision steht. Ehe die Konstitution, wie angenommen, in Druck erscheint, ist sie in diesem raschen Tempo der Zeit, in einzelnen Teilen, schon veraltet.

Vor mir auf dem Tische liegen ebenfalls die drei respektiven Konferenzprotokolle mit ihren Empfehlungen und Beschlüssen. Ich kann nicht anfangen auf die einzelnen Empfehlungen einzugehen. Sie sind vielseitig und umfassen ein weites Gebiet von der Deckung von Reiseschuld bis zur Kollekte an einem bestimmten Sonntag. Ich rate diese Empfehlungen einmal alle sorgfältig zu lesen von dem Standpunkte eines Gemeindeleiters, den man in erster Linie verantwortlich hält für die Durchführung derselben in den Gemeinden. Entweder sie werden beachtet oder sie nützen nichts. Wenn sie alle beachtet werden sollen, dann legen sie doch eine Last auf, die zu Zeiten fast unerträglich wird.

Vor mir hängt der Kalender. Drei Konferenzen sind vorgesehen für den Rest dieses Jahres. Die Prediger- und Diakonen-Konferenz der Manitoa-Konferenz (auch Beschlußfähig) ist nicht miteingeschlossen. Nun geht es an die Vorbereitung. Prinzipielle Empfehlungen von den Komitees sollen der Gemeinde zur Vorprüfung vorgelegt werden. Die Delegaten für drei Konferenzen müssen bestimmt werden. Die Fragebogen für statistische Berichte müssen gewissenhaft ausgefüllt und rechtzeitig eingesandt werden. Dann kommt noch die Frage der Konferenzauflage. Ist genügend Geld vorhanden in der Kasse um nicht vor der Konferenz als Schuldner bloßgestellt zu werden? Wer von den Gliedern hat gezahlt? Wie sammeln wir das Fehlende? Wen soll man drücken? Gefähr-

liche Tendenz! Wie sind wir nun auf diesen Weg der Auflagen hinauf geraten? Vergeblich suche ich in der Schrift nach einer maßgeblichen Begründung dieser Praxis. Wie kommen wir nun wieder von diesem mechanischen, gesetzlichen Weg herunter? Verständlich, es ist leichter für Komitees und Anstalten nur dem Kassierer zu melden wieviel Geld man gegenwärtig bedarf. Daß aber die Herzen der Geber auf diesem Wege dem Werke selbst gegenüber kalt bleiben ist auch verständlich. Der Weg vom Herzen zur Tasche ist doch besser als der von der Tasche zum Herzen.

Im Geiste sind wir schon auf der Konferenz. Die gegenseitige Begrüßung der lieben Brüder von nah und fern hat stattgefunden. Man schreitet zum Werke. Vor mir liegt das Konferenzprogramm. Einleitend singen wir, "Wie lieblich ist's hinieden, wenn Brüder treugesinnt in Eintracht und in Frieden vertraut beisammen sind." Es ist wirklich schön. Die erbaulichen Versammlungen mit den geistgesalbten Botschaften erfrischen die Seele. Die Missionsberichte von der Errettung armer verlorener Seelen erfreuen das Herz und spornen an zu größeren Opfern für die Mission. Ja, wir bleiben Schuldner! Nun kommen die gedrängten Geschäftssitzungen. Ich frage einen meiner geschätzten Brüder warum er so wenig zu sagen hat. Er antwortet: "Wenn es sich um prinzipielle Fragen handeln würde, würde ich schon sprechen." Auffallend ist, daß die Geldangelegenheiten die regsten Besprechungen wach rufen. Interessiert schaut man auch auf die übersichtlichen Berichte mit den vielen Zahlen, so wie Gliederzahl, gesamte Geldbeiträge, die Beiträge von einzelnen Gemeinden, usw. Man vergleicht die Zahlen und der eine freut sich erheblich, und der andere läßt den Blick sinken. Daß diese Gliederzahlen für teure Seelen stehen; daß die Geldsummen einerseits von großen Opfern, andererseits von einem reinen Ueberfluß sprechen, vergißt man im Moment. Die Zahlen selbst sind wichtig.

Die Konferenz schließt. Das Wetter war wie gewünscht. Die Aufnahme und Betreuung der Gäste läßt nichts zu wünschen übrig. Das gegenseitige Ver-

hältnis der Brüder war durchaus brüderlich. Die Konferenz verlief im Segen. Wir nehmen den Bericht vom Beschlußkomitee dankend an und begeben uns auf den Heimweg, nachsinnend über unsere Eindrücke von der Konferenz.

Nun sind wir zu Hause. Die Konferenzen mit dem Reisen zusammen haben drei Wochen Zeit in Anspruch genommen. Vor mir liegt die aufgeschlagene Bibel. Das Wort spricht: "So habt nun acht auf euch selbst und auf die ganze Herde, unter welche euch der Heilige Geist gestzt hat zu Bischöfen, zu weiden die Gemeinde Gottes, welche er durch sein eigen Blut erworben hat" (Apost. 20,28). Die vorigen Zahlen nehmen Menschengestalt an. Vor meinem Geiste stehen die Seelen, für welche Christus geblutet hat, im Kampf mit der Wirklichkeit des Lebens. Da kommen nun zunächst die unschuldigen Kinder, dann die ungeretteten Sünder, die Neubekehrten, die trägen Brüder, die ausgeschlossenen Brüder, die Kranken auf ihrem Lager, die durch den Tod Betrüben, die Einsamen, die Witwen, die Alten, die treuen Beter und Kämpfer (Gott lohne sie!). Und wieder kommt das Wort, "Weide die Gemeinde Gottes." Welch ein Vorrecht! Welch eine Verantwortung!

Wie soll dieser Auftrag erfüllt werden? Der Herr spricht durch Sacharja, "Es soll nicht durch Heer oder Kraft, sondern durch meinen Geist geschehen" (Sach. 4,6). Wir sprechen mit Samuel Limbach, "Eins wollen wir lernen, — wir die wir glauben — nicht durch Massen, noch durch menschliche Waffen, noch auch durch unser Rennen und Jagen, durch Organisationen, Konferenzbeschlüssen und Paragraphen, nicht durch menschlich ausgeklügelte "neue Wege" wird das Reich Gottes gebaut und vollendet, sondern durch meinen Geist, spricht der Herr der Heerscharen."

Langsam, und vielleicht unbemerkt, haben sich Tendenzen entwickelt in unserem Konferenzwesen welche negative Folgen zeigen. Stehen wir nicht in Gefahr, daß die Bruderschaft in eine Bürokratie verwandelt wird? daß die Lokalgemeinden ihr ursprüngliches Gepräge verlieren und nur Diener einer Konferenz werden? daß die Kraft des

Heiligen Geistes durch einen Mechanismus verdrängt wird? daß wir die Einheit der Bruderschaft in einer Organisation suchen anstatt in einer Person? daß unsere Konferenzen anstatt vornehmlich Glaubens- und Missionskonferenzen zu sein, in bloße Geschäftsitzungen entarten, auf denen der Rangstreit der Komitees endlich geklärt werden soll?

Es scheint mir so, liebe Brüder, wir könnten mit weniger Konferenzen, weniger Statuten, weniger Komitees, weniger Beschlüsse, gut auskommen. Sollen die Gemeinden innerlich erstarken, dann müssen wir uns dem Gebet des Liederdichters anschließen:

Mehr Frömmigkeit gib mir,
Mehr Eifer dazu;
Mehr Leid über Sünde,
Mehr Frieden und Ruh',
Mehr Glauben an Jesum,
Mehr Acht auf sein Teil,
Mehr Lust Dir zu dienen,
Mehr Leben und Heil.

Mehr Dankbarkeit gib mir,
Mehr Treue, o Gott;
Mehr Brunst, Dich zu lieben,
Mehr Hoffnung in Not;
Mehr Mut für die Wahrheit,
Mehr Frucht, die Dich preist,
Mehr göttliche Klarheit,
Mehr, Herr, Deinen Geist.

Mehr Kraft gib von oben,
Dein Zeuge zu sein;
Mach', Herr, mich mehr kindlich,
Demütig und rein;
Mehr keusch noch im Wandel,
Mehr tätig im Reich,
Mehr lieblich und herzlich,
Mehr, Jesu, Dir gleich.

J. H. Quiring.

THREE RULES

1. Get all you can without hurting hurting your soul, your body, or your neighbor.

2. Save all you can, cutting of all needless expense.

3. Give all you can. Be glad to give, and ready to distribute; laying up in store for yourselves a good foundation against the time to come, that ye may attain eternal life.

—John Wesley.

MISSIONS

Revival and Missions

Just recently there appeared a good article under the above heading in the *Prairie Overcomer*. With that article we are in full sympathy. However, it had been our intention for some time to treat this topic from the historical point of view. The history of the expansion of Christianity provides abundant proof for the close and vital correlation between the revival of the church and missionary fervor. Putting our review into an historical framework may help us to see more clearly that the progress of missions has always been accelerated by the flood-tides of spiritual revival, whereas periods of spiritual dearth and drought have always been accompanied by a criminal neglect of the lost of this world. The great Alexander Duff—great missionary leader of the Scottish Church—once said: "There was a time when I cared little for the souls of others; that was the time when I cared little for my own soul." So it always has been. As God's people became concerned about their own spiritual condition, their eyes were opened to see those in darkness about them.

The need of the hour is revival—a revival with an "overflow" which would reach the ends of the earth. By revival we do not mean a church-building spree, or that kind of shallow "churchianity" that knows only the "shibboleth" of Christianity but nothing of its basic principles. By revival we mean a deep heart-searching conviction of sin that will lead to such a quickening of the spiritual senses that the pulse of missions will begin to beat rapidly, because there has been a renewal of love and of obedience to God. This is the crying need of the hour.

That there is a close relationship between the missionary movement and the movement of God's Spirit in the ranks of the saints, goes without say-

ing. Dr. Edman in his book "Light in the Dark Ages", points out that "there is a close relationship between the spiritual condition of the Church and its missionary consciousness; the one reacts upon the other. . . ." Julius Richter concurs with that in his *Geschichte der Deutschen Weltmission*: "Alles was über Mission gesagt und geschrieben wird, kann nur der Niederschlag einer Tatsache sein, . . . die als unleugbare Wirklichkeit vor uns steht. Es ist die Tatsache, dass in allen lebendigen Zeiten der Kirche nicht bloss einzelne sondern ganze Scharen junger Menschen den Drang in sich spürten, wie Kriegsfreiwillige, die zu den Fahnen eilen, ihr Leben dafür einzusetzen, dass das Feuer des Gottesglaubens in nichtchristliche Länder getragen wird. . . ."

Let us look down the corridors of time for a little and see these **lebendige Zeitalter** of which Richter says that they quicken the pulse of missions.

I. Spiritual Ferver of the Apostolic Church, and Missions

Pentecost and the missionary program of the Church can never be separated. When the Holy Spirit came in His fulness to the earth, and laid hold of the Church at Pentecost, it wasn't long before He called the attention of the Church to the mission field. The Book of Acts, which is the most inspired and inspiring missionary tale ever written, is a story of the moving of God's Spirit in the lives of the early saints. A church full of the Holy Spirit will of necessity be a missionary church. Of one of the great missionary leaders of the Antiochian Church, Barnabas, it is said, that he was a man full of the Holy Spirit and faith. This man found God's chosen instrument, Paul, and brought him to Antioch. This Spirit-taught Church was sensitive

enough to hear the Holy Spirit speak to her about foreign missions and so the first foreign missionary programme in the history of redemption was inaugurated. W. O. Carver in "The Course of Christian Missions" says of this period: "We begin with the union of the Holy Spirit and men who have committed themselves to Jesus Christ and His enterprise, as they take up together the witness to Jesus as the Saviour of the world."

The manifest presence of the Holy Spirit in the Apostolic Church is the explanation for the unique spectacle of the expansion of the Christian faith to the remote parts of the Roman Empire in so short time by such a minority group. Men and women, slaves and free, rich and poor, were captured by the Spirit's power and in true Pauline tradition had but one passion—to preach Christ where He had not yet been named. Many have been the reasons given for the rapid advance of the Gospel in the first century of the Christian Church, but it is as F. E. Hamilton in "The Basis of Christian Faith" has put it: "We may enumerate all the good features of Christianity which rendered it intrinsically excellent, and may point to all the external conditions such as universal language, good roads, a stable government, the absence of any other virile religion in the Roman Empire, and various other external conditions which aided in the spread of Christianity, but when all is said that can be said for these things, to say that they alone account for the spread of Christianity is like saying that the crowing of the cock makes the sun rise, or the barking of the dog causes the rising of the moon, or that the waving of the grass causes the blowing of the wind! A mighty effect must have a mighty cause. . . ." This cause was none other than the power of God demonstrated in the lives of God's children who were quickened by God's Spirit. Warneck, the great historian says: "Am intensivsten . . . betätigte sich der christlichen Kirche innewohnende Missionstrieb im apostolischen Zeitalter. In dieser **Jugendzeit der ersten Liebe** war die gesamte Kirche tatsächlich eine Missionskirche." Warneck no doubt touches upon the

secret of the great missionary movement of the Apostolic Age—"first love". He adds: "Die Mission ist ein natürlicher Ausfluss des Glaubenslebens der Kirche."

Not the great establishments, the organization, the institutionalism of the early Church is the evidence for her spiritual fervor, but the historical records that tell of her restlessness in the light of Christ's great commission to preach the Gospel to every creature. The missionary zeal of that day arose in the mystic deeps of souls that were purified by God's Spirit and filled with a love for the Redeemer. McGiffert (in *A History of Christianity in the Apostolic Age*, p. 544) says: "Our study of the Christian life of the apostolic age has revealed the moving and controlling power of that life in the disciple's vivid sense of the presence and activity of the Holy Spirit. . . ." Latourette (in *History of the Expansion of Christianity*, I, 167-8) examines the reasons for the rapid spread of the Christian Faith and says that there must have been a release of spiritual energy unparalleled in history, and concludes, "Whatever the cause, that the stream flowed on is clear." The cause was none other than the continual renewal of the hearts and lives of men by the Spirit, and the result was: "the stream flowed on." When the spiritual life of the Church became parched and dry the stream ceased to flow. The nerve of missions was cut when the Church lost her first love.

As we move through the centuries we notice bursts of divine fire here and there, kindling the torch of missions, or fanning it into flame once more. We shall see!

II. Divine Fire in the Irish Church, and Missions

Although there always were those in the Church of Christ who kept their hearts warm at the fire of divine love and so also retained that passion for souls which characterized the early Church, on the whole the Church by the fourth century had lost her fervor. The candelstick was removed. But the Wind of God blew on the Irish people and made the Celtic Church a great missionary organism. The beginnings of

this movement are found in the labors of Patrick, about whose person much superstition has developed; however, there is good factual evidence that he was a man of evangelical fervor (See F. F. Bruce, *The Spreading Flame*). The great missionary activity which was the ultimate result of his pioneering, has been likened to a swarm of bees going out from the mother hive. What was the secret of this great missionary movement? Revival!

When spiritual darkness held western Europe in its iron grip, the light was burning in Ireland, the Island of "saints and scholars". Sheltered geographically from the avalanche of Barbarians, the 6th and 7th century came to be known as the golden age of Irish age of evangelism, an age in which missionary effort was "the one all-absorbing national thought and passion."

Although we have to speak with some reservation about the doctrinal correctness of the Irish Church, we cannot help admire its spiritual fervor and enthusiasm which made it such a great "sending agency". The Irish were inherently lovers of travel, and during this time they spoke of three different kinds of pilgrimages: (a) Travel in body, for which there was no reward; (b) travel in desire of heart, i.e., to have the desire to go as missionary but not to be able; (c) travel in body and soul, i.e., complete surrender to the missionary task. So while the vigor of Christianity in Italy, Gaul, and Spain was well-nigh exhausted, Ireland drew from its conversion an energy as it had never known. The historian Green says: "The new Christian life beat too strongly to brook confinement with the bounds of Ireland itself. Patrick . . . had not been dead half a century, when Irish Christianity flung itself with fiery zeal into the battle with the mass of heathendom which was rolling upon the Christian world. . ." The secret of the power of the Irish Church was the emphasis on the Word and the Spirit of God. They excelled in copying Scripture manuscripts. It has been said: "It is doubtful whether any missionaries of modern times have regarded an intimate acquaintance with the Scriptures as of more vital consequence for

the prosecution of their work than did these early monkish students."

The missionary activity of the Irish Church has been divided into 3 distinct periods: 460-543 (likened to the sun, because all were missionaries), 543-599 (likened to the moon), 599-665 (likened to the stars). As the spiritual life of the Church declined and Ireland came within the pale of Roman influence, eventually to be absorbed by it completely, the missionary zeal flagged and went out.

Outstanding missionary of this period of Irish evangelism and missionary effort was Columba, who founded the Iona community. "For two centuries or more, Iona was the place in all the world whence the greatest amount of evangelistic influence went forth (in that day) . . ." Of the great missionary-pioneer, Aidan, who labored in Northumbria, it is said: "For spirituality, character, humility, kindness, energy, unselfishness, concern for poor and rich alike, and Irish sense of humor, Aidan is conspicuous in the roll of pioneers of the Cross."

The emperor Charles the Bald said of Irish missionary fervor: "What shall I say of Ireland, which is migrating with almost her whole train of philosophers (Irish missionaries were well-trained) to our coasts." Of the outstanding missionaries that went to the continent of Europe to spread the fire that burned in the Irish Church we could mention Columbanus (not to be confused with the Columba of Iona). After Roman influence became strong and the Irish Church lost its independence the lamp that had burned so brightly began to flicker and finally went out. This was about 664 A.D.

The story of Irish evangelism points up the close relationship between revival and missions. This was so in the Apostolic Church; this will be seen again in later years.

III. Evangelical Warmth in Pietism, and Missions.

Although the Reformation gave the missionary movement of later years its true Biblical basis—something so conspicuously absent during the Middle Ages when the Roman Church sought

to branch out "by hook or by crook"—Lutheran theologians were too engrossed in theological controversy to think of launching a missionary programme; nor did they understand the great commission to be lastingly binding on the Church here on earth. But voices began to cry in the wilderness, calling the church back to her great task of world-evangelization. George Smith (*History of Missions*) says of this period: "Here and there one man reached and roused, his eyes opening to the fact that millions were dying without the gospel; his ears opening to the cry of want and woe which, like the moan and sob of waves on the seashore, tells of storm and wreck. Now and then a man went forth, while as yet the whole church as a whole seemed locked in icy indifference and insensibility." Adrian Saravia, Count Erhardt Truchsess, Justus von Heurn, and particularly Baron Justinian von Welz, could be mentioned as spearheading the new missionary movement by rousing the sleeping conscience of the Church. But icy orthodoxy dies hard. Until God's Spirit blows upon the dead bones, they cannot live.

But God sent revival, and with revival came world missions. This revival came through German Pietism. Spener led in the movement, and Francke moulded it further. This new emphasis was to bring warmth to the Lutheran Church—an emphasis on the relation of the soul to God, the inner experience of God in one's daily life. With this new spiritual warmth the seed-bed for a fruitful missionary programme was prepared. It was out of the Pietistic centres that the first foreign missionaries came. Under Francke the "Stiftungen" at Halle gave new impetus to the spiritual life and so quickened the pulse of missions. One historian says: "To Pietism (at Halle and through the Moravians) must be ascribed the tremendous honor of inaugurating the modern missionary movement." From Halle's classrooms came the great pioneers of India, Zigenbalg and Plütschau, and the illustrious Friedrich Schwartz.

Of course there is a reciprocal relationship between revival and missions,

for just as missions is the fruit of revival, so spiritual fervor is maintained only as long as there is an outlet for it. Warneck sees this vital relationship when he discerningly remarks: "Der Pietismus verband sich mit der Mission und nur diese Verbindung hat ihr zum Leben verholfen." With the new emphasis on "heart" piety, and the new interest in the souls of others—and in particular the souls of the heathen—there came also a new emphasis on missionary giving. Although this principle is deeply imbedded in Scriptural Christianity, it awaited the time of spiritual flood-tide to be restored to its proper place. Francke, for example, appealed to the saints to examine their households to see whether there were not valuables which they might spare. It is said that women responded by sending in their jewelry. Even the precious metal from expensive harness was taken off and given to missions. You see when God's saints are revived these things lose their value.

Pietism did not remain in Germany. It took early root in Scandinavia. In Norway it produced Hans Egede, the great missionary-pioneer to Greenland. In this land too, Hans Nielson Hauge, captured the spirit of revival and roused the sleeping church of Norway. In Sweden the revival movement known as Schartaivism (Schartau led the way) got under way. So the fire spread and as the spiritual sense was quickened, the hearts of men and women again heard the word of the Lord saying, "Whom shall I send and who will go for us?"

IV. "First Love" in Moravianism, and Missions.

The connecting link between Pietism and Moravianism was Nicholas Ludwig Count von Zinzendorf. Zinzendorf grew up in a pietistic atmosphere, and early resolved to live for God. As a student at Halle his spiritual life was further moulded, and rather early in life he felt the burden for the lost world. At Wittenberg the so-called "Senfkorn Orden" was instituted, in which like-minded fellows resolved to live for God and the lost world. Zinzendorf resolved to disengage himself from everything that is

great in life and labor for Christ's kingdom.

The coming of the exiles from Moravia to the estate of Zinzendorf and the founding of Herrnhut marked a significant step in the history of missions. Although at first torn by many dissensions, God's Spirit visited the Moravians. Warneck writes of them: "In zwei Jahrzehnten hatte die kleine Brüdergemeinde mehr Missionen ins Leben gerufen als der gesamte Protestantismus in zwei Jahrhunderten." The fire that was kindled in the hearts of the inhabitants of Berthelsdorf could not be contained, but consecrated laymen took the flaming torch to the West Indies, to Greenland, to America, to South Africa and other dark places of the world. The Moravian missionary movement has been a mighty force in the evangelization of the heathen, but we must remember that it all began with revival.

The Moravians have set and maintained a standard of missionary devotion never yet approached by any other Church body. It was from the Morav-

ians that John Wesley received new light and inspiration, which went very far in preparing him to lead in the great revival that was named after him. On the crest of that wave of revival the modern era of missions was ushered in. But we reserve that for another article.

To recapitulate at this juncture, we would say without hesitation, that the missionary movement has been wholly determined by the spiritual fervor of the Church. The fulness of the Holy Spirit in the Early Church led to the most dramatic expansion of Christianity at any time. The burst of evangelical fire in the Irish Church made that body an outstanding "sending agency" in a time when Christianity was at a very low ebb. The rising tide of revival in Pietism, and its finest fruit—Moravianism, led to the inauguration of the great foreign missionary programme of Protestantism. Our interest in the salvation of the lost is a good indicator of our spiritual condition. "O Lord, revive thy work in the midst of the years" (Hab. 3:2).

David Ewert.

THEOLOGICAL

Christ in the Psalms

"These are the words which I spake unto you while I was yet with you, that all things might be fulfilled, which were written in the Law of Moses, and in the Prophets and in the Psalms concerning me." Luke 24:44.

With these words the Lord Jesus Christ drew the attention of His disciples to the prophecies of the Old Testament concerning Himself. At other occasions he spoke very similar words (cf. John 5:39; Luke 24:27). These utterances give us sufficient grounds to look for Messianic prophecies in the Old Testament. The Psalms abound in passages which deal with the person and work of the Lord Jesus Christ. Dr.

Scotfield lists the following Psalms as Messianic in character: 2, 8, 16, 22, 23, 24, 40, 41, 45, 68, 69, 72, 89, 102, 110, and 118; making a total of sixteen. In this article we will deal with a number of these. We will not deal with the individual Psalms but will attempt to construct a chronological life of Christ from them.

I. THE PRE-EXISTENCE OF CHRIST

Psalm 8 speaks of this topic. Here we see Christ in His pre-existent glory. At first glance this may not seem to be the case, but a careful reading with a comparison of New Testament references shows that the writer is here

describing the Messianic king whose glory is above the heavens. This is in keeping with such verses as Phil. 2: 6: "Who being in the form of God", Hebrews 1:3: "Who being the brightness of his glory, and express image of his person", and John 1:2: "The same was in the beginning with God."

The pre-existent Christ is the creator of the universe. In Psalm 8:3 the writer speaks of the creation as "the works of thy fingers". We understand this to be a poetical and anthropomorphic expression denoting a personal participation in the creation of the universe. Here again we refer to New Testament passages which teach the same truth (cf. John 1:3; Heb. 1:2). Jesus is the sole creator of the universe, a truth which shatters the materialistic, or for that matter, any form of evolution at its very foundations. Verse 4, "What is man that thou art mindful of him?" suggests that Jesus not only created the universe and mankind, but now is actively interested in their welfare. Jesus illustrated this in the Sermon on the Mount, where he shows that God cares for all the needs of His creation.

It is a wonderful thing that God cares for the physical needs of humanity. But man is not only a physical, he is also a spiritual being having an eternal soul. His soul has specific needs. If these needs had not been met then truly we could say, "No one careth for my soul." God does care and through the incarnation of Christ He provided a way whereby the need of our souls was met.

II. THE INCARNATION OF CHRIST

In approaching this topic we stop in awe and reverence in view of the great wisdom, love and self-sacrifice which were the motivating factors in this self-emptying of Christ. We will never completely understand, with our human minds, the mystery connected with this profound truth. Yet by faith we can experience its results. By faith it was also the privilege of the Old Testament writers to share in the reality of the incarnation of Christ.

In Psalm 40 we read of Christ's decisions to come into this world. "Then said I, Lo, I come; in the volume of the

book it is written of me. I delight to do thy will, o God" (v. 7). The desire to do the Father's will brought Jesus down to this sin-cursed earth (cf. Hebrews 10:5-10). The second verse in this Psalm describes this world as a horrible pit and miry clay. Into this cesspool of iniquity Jesus came to fulfill the work of God. He declared the righteousness, faithfulness and salvation of God unto His people. In this He was the obedient servant portrayed in the synoptic Gospels.

Psalm 69 gives us a few glimpses of His earthly ministry. He was despised and rejected by His own nation (v. 8). They would not accept Him as their Messiah. Even His own brethren were strangers unto Him (v. 8). Yet in the face of all these denials He was willing to do His Father's will, for "the zeal of thine house hath eaten me up". He did not falter or waver in fulfilling His great task. During the time when he was misunderstood and rejected He continued to regain new strength and joy through communion with His Father. "But as for me, my prayer is unto God" (v. 13). That was the fountain of strength for His great work.

III. THE DEATH OF CHRIST

Christ came "to give His life a ransom for many." Christ's death is of greatest importance to humanity and it is not surprising to find that the Psalms also speak of this event. They describe His enemies, His sufferings, as well as the results of His death.

Psalm 22 and 69 give us a description of the enemies of Christ. They do not belong to any specific group of society but each class is represented among them. Psalm 69:12 refers to the rulers "that sit in the gate". It also includes the drunkards on the street. The high and the low, the rich and poor, the honored and the despised, the educated and the ignorant, the cultured and the unmannered are all represented among the enemies of Christ. They all join hands to curse Him. The whole world unites for such occasions. Psalm 22 speaks of the lion (v. 21) representing Satan; the bulls of Bashan (v. 12) as a symbol of the Jews; the dogs who were the heathen (v. 16). Jew and Gentile joined

hands with Satan in a confederacy against the Holy One. These verses indicate the great hate which united them, "They that hate me without a cause are more than the hairs of mine head" (Psalm 69: 4).

These two Psalms also speak of His physical sufferings. Chapter 22:16 clearly points out that Christ was crucified. "They have pierced my hands and my feet." At the time when David wrote this Psalm this manner of execution was unknown. During the time of the Romans this was the most popular, and at the same time the most horrible form of executing a despised man. In verse 14 we read of the bodily pain which Christ endured upon the cross, "all my bones are out of joint." His great thirst increased the agony of that hour (v. 15). The only respite was the vinegar which they offered to Him (69:21).

Although the physical pain which he endured was great, yet the sufferings of His soul overshadowed it by far. He, the Son of the living God, was made a reproach to man (22:6; 69:9; 22:13). He was despised and rejected—an outcast from society. All those that stood around the cross mocked Him (22:7-8). They laughed Him to scorn and referred to Him as an imposter. "Others He has helped yet Himself He cannot." He endured all this for the very ones who were ridiculing and mocking Him (22: 26-27). He bore their sins. The agonies of His soul were further aggravated by the fact that He was forsaken. No one was there to comfort Him in His great agony (69:20). He was alone. The loneliness reached its zenith when the Father Himself forsook His beloved Son. It was then that Christ cried out, "My God, my God, why hast thou forsaken me?" (22:1-2) Many martyrs have gone into a similar painful death but they had with them the comforting Presence of the Father in heaven. This comfort was denied our Lord when He became our sin-offering.

We also read of the beneficial results of Christ's death. In 22:8 we read, "They part my garments among them and cast lots upon my vestures." We can apply these words symbolically. The death of Christ brought these soldiers

material blessings in the form of clothing which they received under the Roman custom. But the whole world, including these soldiers, has benefited spiritually. His death obtained for us the robe of righteousness in which we can stand before the judgement seat of Christ. The verses 23-31 speak of these blessings.

IV. THE RESURRECTION OF CHRIST

If Christ had remained in the grave, then Christianity would today stand on the same level with all other religions of the world. The resurrection of its founder gives Christianity its uniqueness and power. The Psalms also speak of the resurrection. Psalm 16: 8-10 speaks of the assurance which Christ had regarding His resurrection: "For thou wilt not leave my soul in hell. . ." Peter used this very reference as an argument for the resurrection of Christ when he spoke to the Jews on Pentecost (Acts 2:27). Psalm 2:7: "Thou art my Son; this day have I begotten thee", with its New Testament exposition in Acts 13:33, also is a clear reference to the resurrection.

V. THE ASCENSION AND EXALTATION OF CHRIST

We now leave the prophecies regarding the resurrection and turn to those dealing with ascension and exaltation. This topic is dealt with especially in Psalm 110. Verse one speaks of the ascension, "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." Here we have, as it were, an invitation by the Father in heaven to His Son to leave the world and His enemies and to come up to heaven to occupy an exalted position. In the meantime He, the Father, will deal with the rebels upon the earth.

While he is in heaven He has the two-fold office namely that of King and Priest. He is a priest after the order of Melchizedek, v. 4. This Melchizedek, as we know, was a priest of Jehovah although he had nothing to do with the Aronic priesthood. In that he has no lineage—no beginning and no end—he is a type of Christ, the eternal High Priest (cf. Heb.5:6-7). Christ is this New High Priest who represents us before God.

The hope of the Old Testament prophets was the coming of the Messiah to establish the Kingdom of God upon earth. In sharing that hope the writers of the Psalms form no exception. It was the anchor of the faith. They thought of the Messiah as the King of David's house and as such they were permitted to view Him. Under this heading we are also dealing with the promises for the coming of the King. Chronologically we should have dealt with them under a separate heading before dealing with the Incarnation. However, for their logical unity we have included them here. Psalm 89 speaks of the Davidic covenant. God has sworn that the seed of David should be established as kings eternally. The throne of David was to remain for all generations. The promise rests upon the mercy and faithfulness of God. He chose voluntarily without any necessity forcing Him in His choice. That this Psalm does not merely refer to an ordinary heir of David is seen in verse 27: "I will make him my firstborn, higher than the kings of earth." In this verse we see the promise of the only-begotten Son whom God gave to become the King of the House of David.

After hearing the announcement of the Davidic Kingdom it is only natural that we turn to the preparations which are being made to meet the coming King. We read in Psalm 24:7, "Lift up your heads, o ye gates; and be lift up, ye everlasting doors; and the King of glory shall come in." In the olden times some cities had the custom of removing the city gates from their hinges to show the wide entrance offered whenever their monarch came for a visit. That is the thought presented in this Psalm. The whole earth is admonished to make ready for the king and His Kingdom. It is so sad that there are so few who heed this call.

Then follows a description of the King in Psalm 45. Here we see the beauty of the King. He is fairer than the children of men. Though there be many fair people yet He is above all. Grace is poured from His lips. His words are as the "balm of Gilead" that healeth the sin-sick soul. Verses 4-7 show us His beauty in His righteous

actions. Truth, meekness and righteousness he loves, and He hates wickedness.

Seeing that He is fairer than all, it is quite natural that His Kingdom must of necessity also be greater than all the others. So we find it in the Psalms.

His first work will be to put down the godless rulers of this world. He will do it by the power of His mighty arm (110:5-7). He shall put down the kingdom of the Anti-Christ and then establish His righteous reign.

Then He will bring justice to the poor (72:2,4,12,13; cf. James 5:1-6). We are living in a world where justice is often meted out to those who can pay for it. In the poor man's case justice is very often actually "blind". His rights are often not considered because he does not amount to anything. In Christ's kingdom this will be different. There will be justice and equality for all.

His kingdom will give prosperity to all (v. 16). The hills, which usually bring very little, will then produce an abundant crop. There will be sufficient for all.

What is more important yet is the fact that this kingdom will be an eternal kingdom. It will never end. History has many examples of nations which rose to great heights and then crumbled to the dust. They did not have the power for self-preservation. His kingdom will endure because His name will endure forever (v. 17). He will not be moved. Such a kingdom is the only one which can bring benefits to the world.

V. D. Toews

God harden me against myself,
The coward with pathetic voice
Who craves for ease, and rest, and joys:
Myself, arch-traitor to myself;
My hollowest friend, my deadliest foe,
My clog whatever road I go.
Yet One there is can curb myself,
Can roll the strangling load from me,
Break off the yoke and set me free.

—Christina Rossetti

MUSIC

What is a Hymn?

From the very beginning of the early Christian Church there is a record that hymns were sung. To the Emperor Trajan, Pliny reported that the strange new sect "sang hymns to Christ as God."

In spite of Paul's epistolary reference to the use of hymns as distinct from psalms in "teaching and admonishing one another", the idea of the hymn gradually became so restricted, as the Church developed, that eventually the words of Saint Augustine became the accepted classical definition of a Christian hymn:

"It is singing to the praise of God. If you praise God and do not sing, you utter no hymn. If you sing and praise not God, you utter no hymn."

The Council of Toledo, A.D. 633, adopted the following as a definition of a hymn: "Whatever poems, then, are sung in the praise of God are called hymns."

The three elements in the Augustinian definition are: a song, a song of praise, a song addressed to God. The present hymn has quite outgrown the mold which Saint Augustine set for the hymn. His three elements, however, are still recognized as profoundly valid, and must be retained in any definition of a genuine hymn.

1. **A hymn is a song.** A true hymn must be lyrical. This means more than that it may be set to music. It must be sung. There must be an interaction between the words and the music which is harmonious and reciprocal.

2. **A hymn is addressed to God.** This is, in the main, true, but not wholly so. In common usage, most hymns are addressed to God, but there are many and notable exceptions. Some of our noblest hymns do not fulfill this condition. They

are addressed to the saints, and not to God. Take, for example, one of the finest hymns from the Greek, "The Day of Resurrection." It is addressed to the whole world and all that is therein. "O day of rest and gladness" may also be included among the many noble and worthy hymns, not directly addressed to God.

The thought, underlying Augustine's condition of an address to Deity, we regard as essential. The true hymn has a motion toward God. It brings God to mind. It seeks His glory in the lives of His children. All this is true, even if God is not directly addressed. The true hymn must be devotional in spirit, leading to God.

3. **It is chiefly in Augustine's condition, praise, that the present usage has expanded the hymn to a larger office.** To praise God is only one of the purposes of singing hymns. The psalms contain other elements than praise. There is room for teaching and admonishing one another in hymns.

Music is one of the most important helps toward worship. The attitude of praise is by no means the only attitude toward God which his children express in musical terms in the worship of God. The attitudes: reverence, penitence, trust, loyalty, aspiration, goodwill toward our fellowmen—all these and more make up the total of religious experience which we voice, and in voicing deepen, through the worship of God in song. The essential element in any definition of a hymn is that it is a prayer, a prayer whose thought is as broad as human needs, as deep as human love, as high as man's loftiest aspirations. So much may be said for the strict definition of a hymn.

4. There are a few other conceptions which must be considered, regarding

both content and form, when expressing what constitutes a good hymn.

(a) A hymn must be reverent and devotional. It must be marked by a loftiness of tone and style, by liturgical propriety and the absence of triviality.

(b) A hymn must be truly poetic in form and substance. A hymn is a lyric poem. A true poem is usually marked by a touch of feeling. **Dr. Reeves says:** "The hymn is a quite definite and distinct type of poetry. Its boundaries as regards both form and content are plainly laid down. The hymn must be a lyrical poem, simple of form, easy and smooth of movement; its ideas must be direct, unified; its manner must have the gravity befitting public worship."

Dr. Benson had this to say: "The one feature common to the various types of hymns seems to be the intent of use in worship. A Christian hymn is a form of words appropriate to be sung in public devotions. An immense preponderance of metrical compositions, divided into stanzas that a congregation can sing by repeating the tune to each one, shows that such, in the main, is the present-day Protestant conception of the word 'hymn'."

Horder, with his keen sense of literary values, insists that the true hymn must be a poem:

"A hymn should be a lyric poem. Rhymed prose dealing with theological doctrines is not a hymn. There must be that indescribable element we call poetry, proceeding from 'the vision and the faculty divine', to render verses, though metrically faultless, a hymn."

After a consideration of these and other definitions, and also of the modern usage of the hymn among Christian churches, the following is proposed as the Hymn Society definition: its first sentence treats only of the elements which must be found in every hymn; its second sentence, of those which are to be desired in a good hymn:

A Christian hymn is a lyric poem reverently and devotionally conceived, which is designed to be sung and which expresses the worshiper's attitude toward God, or God's purposes in human life. It should be simple and metrical in form, genuinely emotional, poetic and literary in quality, and in its ideas so direct and so immediately apparent as to unify a congregation while singing it.

The above is a summary of the paper, "What is a Hymn?", written by Carl F. Price, and published by The Hymn Society of America.

H. Voth.

CHRISTIAN WORKER'S LIBRARY

Books on the Resurrection of Our Lord

In one of his apologetic works, "Therefore Stand", Wilbur Smith expresses a rather serious thought, as he feels, entirely justified criticism of the evangelical Church when he maintains that "in the vast literature of our generation on the subject of preaching and missionary activity, almost nothing is ever said about the **preeminent** importance of frequently and powerfully setting forth the great historic fact of the resurrection of Jesus Christ our Lord." Smith then cites, with evident favor and

approval, what he terms a "notable exception" to this generally prevailing lack of significant testimony to the importance of the resurrection amongst evangelicals; the arresting words which he quotes are those of a certain Dr. H. Kramer of Java (uttered at the 1928 meeting of the International Missionary Council): "One of the faults of the Church in the past has been that it had placed too exclusive emphasis upon the Cross and reconciliation. Christianity had to find its central fact in the Res-

urrection. St. Paul said that without the Resurrection all our preaching was vain. Even preaching about the Cross and reconciliation was vain unless they were also glorious confessors of the Resurrection. The Resurrection was a deed of God in purely divine dimensions. The Cross was divine and human because it was impossible without the background of human wretchedness. The essence of Christianity was in the Resurrection. On the other hand, our emphasis upon the Cross would thereby not become lessened, but rather would shine out more clearly." (p. 585) Now, we may not agree that this charge is nearly as well-founded or as broadly true, with respect to evangelicals at large, as Smith would here make it out to be; but there is surely sufficient truth in this contention to warrant some earnest self-examination and bracing self-criticism on our part with regard to its application to us.

A most important aspect of such self-examination and self-criticism, obviously, would involve an **intensive and prayerful study of the New Testament itself** with a view, particularly, to the place and role which the resurrection of Christ actually bears with respect to the entire plan of redemption ("Heilsplan"). A very suggestive outline of various facets of this subject that could prove very helpful here is that given by W. Smith in the May, 1954, issue of the "Moody Monthly".

Another—albeit secondary—aspect of such examination and criticism, surely, would involve a **discerning study of some of the leading evangelical works on this subject**. And that brings us directly to the central purpose and intent of this article: to suggest and briefly comment upon a few of these works.

We begin with an older work, translated from the German during the late nineteenth century, and since published under the English title of "Modern Doubt and Christian Belief" (New York: Charles Scribner's Sons). This is the work of Theodore Christlieb, a great university (Bonn) theologian and preacher, who did so much to repel the assaults of unbelief at a time when rationalism was so very influential in

Germany. Though only one chapter in his book (lecture seven) is directly concerned with the resurrection of our Lord, the author has in these fifty odd pages said so much that is instructive and truly enlightening about this subject—and has said it so well—that **certain** later writers might just as well have dispensed with the "making of their books", for they add nothing, really, to that which Christlieb has already given us, and, moreover, they say what they have to say with much less perspicuity and felicity of expression than does Christlieb!

This writer devotes a considerable portion of the chapter to an incisive and pithy critique of both: (a) the older rationalistic hypothesis which seeks to invalidate the historical testimony concerning the resurrection of Christ by denying the real death of Christ on the Cross (commonly known as the "swoon theory") and (b) the somewhat later "vision hypothesis" of critics like Renan, Strauss and Baur. He also traces out for his readers, in singularly lucid fashion, the main lines of historical evidence for the resurrection. His one-page summary (at the end) of the principal classes of difficulties (exegetical, psychological, dogmatical, chronological, topographical, historical, and moral) which are involved in an acceptance of the "vision hypothesis" may, without exaggeration, be described as a masterpiece in miniature of sound critical evaluation.

We turn next to the work of a distinguished New Testament scholar, James Denney. Denney was professor of N. T. language, literature and theology at the United Free Church College of Glasgow, and one of the ablest Bible expositors in the English-speaking world during the earliest decades of this century. His work, "Jesus and the Gospel" (New York: A. C. Armstrong and Son), is only one of several (e.g., "The Death of Christ" and "The Atonement and the Modern Mind") which brought deserved theological fame to the author. Here, again, only one chapter (Book II, Section I) is devoted to a consideration of our subject, but it is a chapter that is very rich, indeed, in well-considered and thought-provoking

comment. Denney offers here some especially shrewd remarks, for example, on the **moral** considerations involved in a true appreciation and acceptance of the historical evidence for the resurrection. His discussion of Paul's testimony concerning the resurrection (as given in 1 Corinthians 15) also contains much discerning comment, and reveals a very fine balance between, and proper integration of the historical and spiritual evidence for the resurrection of Christ. Denney also considers briefly several classes of difficulties connected with the appearances of the risen Christ as, for example, (a) their actual historical number and order and (b) their apparently progressive "materialization" (increasing objective reality); but here, we feel, Denney tends to give more weight to the textual objections of liberal critics than he need give.

Wilbur Smith, whom we quoted at the outset of this article, has also given this subject some thoughtful consideration in two of his books: (a) "The Supernaturalness of Christ" (Boston: W. A. Wilde Company) and (b) "Therefore Stand" (Chicago: The Moody Press). Since the latter of these (in chapter eight) includes most of what is to be found in the former book (in chapter six)—with much else besides—we shall not say anything more here about "The Supernaturalness of Christ". Smith's study of the resurrection in "Therefore Stand", we may assert forthwith, is not nearly as original or astute a treatment as that of either Christlieb or Denney, though it does cover much the same ground—and more besides! But this is not to say that it is without real value for the earnest Bible student; the fact is that students who have but little philosophical and/or theological background and are, nevertheless, eager to do some serious reading on this subject, may derive more immediate help from this study than from the studies mentioned earlier, and that for the reason that Smith's language is simpler, and his manner of argument more naive and forthright. His practice of referring frequently to the plain statements of Scripture will commend itself particularly to such students, as well as to others, of course.

It is, however, evident from the many quotations introduced into his discussions that Smith **did more than study** the Scriptural record—that he, in fact, pored over much apologetic literature in preparation for the penning of this chapter. There are no less than 107 footnotes appended to this one chapter, most of which relate to some book or sermon that is concerned (wholly or in part) with the resurrection of our Lord. While it is true that this frequent quoting of various authors does prove obtrusive and tiresome at times, in general, it may be said, it does serve to better substantiate certain positions taken, or to further illuminate certain thoughts developed by the author. This is certainly true, for example, with respect to the remarkable confessions of famous men which Smith cites in regard to their faith in the resurrection of Christ.

The English work which, by common consent amongst Biblical scholars, comes nearest to being the classic and definitive study of the resurrection of our Lord is Canon Sparrow Simpson's "The Resurrection and Modern Thought" (London: Longman's Green and Co.). This is a truly monumental and yet too little known volume that deserves the most careful study. Sparrow Simpson, it is evident from the bibliography at the end of the book, delved into many apologetic and theological works bearing on this subject, by **German, French and English** writers. His treatment covers more ground than any of the previously-mentioned studies: it develops much more fully, for example, the **theology** of the resurrection as expounded by Paul; it includes also a very fine survey of the historical development of the doctrine of the resurrection of the body from the Apostolic age to modern times; then, too, it offers a concluding section on the bearing on the objective reality of the resurrection of Christ of modern thought (historical) and scientific research (psychical). This study, with its larger emphasis on the theological significance of the resurrection, serves particularly well to counter-balance those works that place major stress on the evidences for the historical reality of the resurrection.

In conclusion, we would only reiterate that, though other books (besides those mentioned earlier) of distinct merit and special interest, such as F. Morison's "Who Moved the Stone?", W. Milligan's "The Resurrection of Our Lord" and J. Orr's "The Resurrection of Jesus", are available and should also

be given due attention by serious Bible students, Sparrow Simpson's "The Resurrection and Modern Thought" remains unsurpassed (thus far) and should, therefore, receive a special and preeminent place in their earnest study of this central doctrine of the resurrection of Christ. H. Giesbrecht.

CAMPUS NEWS

"The life given us by nature is short, but the memory of a well-spent life is eternal." We as the MBBC family can certainly say this of our past year spent within the walls of this institute. As history is about to close the door on the days of another year with the many activities here, we realize that it was a good year; a year in which we so often experienced God's goodness and grace; a year which will have an eternal effect upon our lives, and we trust the many with whom we will come in contact, in the various phases of our lives. We hope and pray that the past experiences will have equipped us better for the task that lies ahead.

Studies: April and May were two months which appeared to be even busier than the previous ones. The date of our term papers and many other assignments terminated during this time. Although under the pressure of hard work, God so often revealed Himself to us in His perfect love. In writing a biography of one of the missionaries, we became more aware of how much suffering such men would endure in order to carry out the command of Christ. Through this work we were, and still are, challenged to strive for a higher and more perfect goal. Likewise, in our many lectures we have become more conscious of our great responsibility to the lost world.

Extra Curricular Activities: Many and varied are these activities within this school. Prayer and testimony meetings, practical work, choir, com-

mittee work, sports, student nights, literary lapses and others.

On May 3 the elections were held for our next year's Student Council. The new executive consists of Henry Regehr, Winnipeg—President; Jake Dueck, Coaldale—Vice President; and Edith Neufeldt, Winnipeg—Secretary Treasurer. Promoters for the various activities were elected as follows: Harvey Gossen, Virgil—Home Missions; Jerry Hildebrand, Winkler—Foreign Missions; Harold Jantz, Virgil—Literary; Rudy Baerg, Coaldale—Music; Hulda Nickel, Abbotsford—Health; Walter Unger, St. Catharines—Sports; and Marvin Gutwin, Swift Current—Yearbook.

The return visit of the CMBC students was on May 10. Our students presented a drama, "The Triumph of Job". The time of fellowship and spiritual blessing which we shared together had a definite impact upon us, and knit us closer in the bond of Christian love and understanding.

As soon as the last trace of winter's bleakness disappeared, out came the sports equipment. How we appreciated those first balmy days of spring—for some the first ever spent in Manitoba. On May 13, after the morning lectures, all books were cast aside. The teachers and their families, the students, the office and kitchen staff, all joined together to enjoy the annual school picnic. The recreational committee had prepared a full program; and with Manitoba's excellent scenery, warm sunshine, a fresh spring breeze,

delicious food, and a wonderful Christian spirit of co-operation, the day was most successful and enjoyable.

At the Literary held on May 16, the German Literature and Grammar classes presented a program, "Die Muttersprache", in honour of our most worthy instructor, Mr. Regehr. The stage and mood were set as we congregated outside on the lawn. The leaves gently rustling in the trees, the clear notes of a bird blended with the rendition of the well-known folk and nature songs, and also poetry from the works of distinguished masters. Hearts and ears were bent to the harmonious sounds of that afternoon.

The early morning hours of May 17 the members of the A Cappella Choir made their way to the churches in Saskatchewan and Alberta. They returned again on May 22, to share with us their blessings.

Devotional: Chapel period as always is a vitalizing and inspiring part of each day. Visiting missionaries and other guest speakers, our instructors, and also the personal testimonies of the graduating students helped to elevate us to greater heights to perceive of God's glory.

We were fortunate to have part of the Winnipeg Deeper Life Campaign team serve us at Chapel. Rev. Weiss' message was on "What it takes to be a Christian"; Rev. Hunt's message was on "The Lord hath need of us"; and Mr. Wall, a member of the Back to the Bible Hour quartette, served us in song. Our Student Nights, held on Fridays, also have a particular place in the college program. April 13 was an especially blessed one; it served as an introduction and preparation to the Easter Season.

Administration: "Never idle a moment, but thrifty and thoughtful of others." This applies to our teachers, office and also kitchen staff. Honorable mention goes to the president, Rev. J. A. Toews, who received the award of his Masters Degree in History. During the coming summer months, Rev. D. Ewert will be ministering in the churches of the western provinces, Rev. H. Baerg will be serving as director at Camp Arnes, and the other members of

the faculty too, will have engagements to fulfill.

In conclusion let me say that these past two months were wonderful, and have left an indelible mark upon our lives. However, we do not want to stand still at these blessings, but much rather strive to fulfill the perfect will of God.

Susan Epp.

Choir Tours the West

The highlight of the year for the A Cappella Choir has again become history. It is not my intention at the present to make a thorough evaluation of the work that has been done, but judging from the immediate response in the churches and the homes which we visited, the members of the choir would unanimously agree that the 1957 A Cappella tour was definitely successful.

It was with a great deal of excitement—and possibly with just a touch of fear—that we boarded the split-level Thiessen Transportation bus at six o'clock Friday morning (May 17).

Many of the places about which we had only heard were about to become a reality for us. Some of us would be going home. It was all wonderful, and yet so many unexpected things could happen—and did.

Herbert was the first stop. We were cordially received and then sang to a really appreciative audience that actually over-filled the large M. B. auditorium. Next morning, after the last choir members had arrived fifteen minutes late (we kept that record throughout the whole tour) we continued westward.

Coaldale was next on the agenda, for Saturday evening. It was after the service that we were welcomed into the homes and we appreciated the fellowship around the "family altar".

Sunday morning, in beautiful summer weather, we headed north through rolling ranch country. The whole setting, including the wild-life, made the singing of "Home, home on the range, where the deer and the antelope play" a very appropriate diversion.

We arrived at Gem just in time for the morning worship service and it warmed our hearts to fellowship with the dear brethren and sisters here.

Immediately after dinner (and again the traditional fifteen minutes late) we left for Linden. There, in a little church nestled quietly between the hills and shrouded by mighty pines and poplars, we sang to a congregation that overflowed onto the church yard.

In Hepburn we were again welcomed warmly in word by the pastor and in deed by the ladies of the congregation. Here we sang in the large auditorium on Monday evening and next morning, for the first time in many days, we were permitted to sleep in.

Because there was time to spare before the Saskatoon service on Tuesday evening, we made a tour of this Saskatchewan University city and then

went to the church. We could not help but feel a real warmth in the reception we received here and we were happy for the opportunity of meeting the young people after the service. We then immediately boarded the bus, and headed for "77, Winnipeg".

For the choir members the whole trip was an uplifting spiritual experience. God protected us even though a break occurred in the front wheel. God answered prayers in restoring the health of several of the choir members. The "quiet times", the group singing on the bus, the testimonies and prayers which were made with the aid of the P.A. system proved to be a great blessing—particularly on the last lap of the journey immediately after we left Saskatoon. The spiritual unity and warmth we shall not easily forget.

Henry Regehr.

ALUMNI SECTION

"YET FOR LOVE'S SAKE"

Every prescribed working day, the employee rushes to his job. He arrives just on time, to begin on time. However, before he begins, he checks with the clock on the wall once more, just to make sure that he is starting at the appointed time, and not any sooner. As the day wears on, our worker is continuously aware that he is working for an employer. He takes his orders because he needs his regular pay check.

We, as college graduates, and ex-students, have a desire, I feel, to do something or everything for our Lord and Saviour. However, the question has come to me, whether we are doing something for God because we feel obligated to keep our account with God balanced, and therefore work for the Lord. Yet for love's sake, can we not make improvements?

As we travel our highways, we find it necessary at times, to stop for gas. In the process, we notice another type of labour, called service. The attendant renders more than was actually asked for. Even though we only needed gas, and probably oil (most Christian workers' cars need oil) the attendant gives extras. Is our kindled

love to God such, that we are beginning to give extras for love's sake?

Having then followed improvements to this point, we need not stop, but are encouraged to go all the way. Paul in writing the titled words to his beloved Philemon in behalf of the recently God-changed Onesimus, strikes upon a very tender, yet positively provoking chord—in that he challenges the master of the slave to receive his once out-cast bondservant for love's sake. Paul maintains that he could authoritatively command Philemon to receive Onesimus, "yet for love's sake" he beseeches him.

Paul desires voluntary action. God desires our voluntary "all". He gave all for love's sake. Christ gave His life for love's sake. What else is there for us to do, but to live a life for God for love's sake.

It is not for us to continuously check our account, while working, to see if we are even with God. For should we be satisfied with throwing in a few "extras" in serving the Lord. But, we should only then be satisfied when we are living our lives for Christ "for love's sake".

Wilbert Loewen.

(Chairman of Manitoba alumni)

(Fortsetzung von Umschlagseite 2)

Geschichte des Mittelalters. Englische und deutsche Literatur werden von zwei auf drei Stunden pro Woche geschoben. Allegemeine Briefe und Offenbarung sind zu einem drei-stündigen Gegenstand verbunden worden. Auch soll von nun an ein Kursus in Remedial English gegeben werden. In allen Veränderungen und gehofften Verbesserungen, glaubt die Administration zum Wohl der Schule geplant zu haben.

Der Schulanfang für das Jahr 1957-58 ist für den 23. September gestellt worden. Möchte der Herr uns solche Kandidaten zur Aufnahme ins College schenken, die Er gerufen hat. Um dieses, und viele hier ungenannte Bedürfnisse, möchten wir die Leser auffordern zu beten.

David Ewert.

INTRODUCING THE 1957 GRADUATES

Bachelor of Theology

Arthur H. Bartsch, B.A.,
David Isaac Bergen,
Ben Doerksen,
Henry J. Esau,
Gerhard Penner,
Frank P. Peters,
Peter Penner, B.A.,

Yarrow, B.C.
Medstead, Sask.
Coaldale, Alberta
Chilliwack, B.C.
Wembley, Alberta
Coaldale, Alta.
Linda, Manitoba

Bachelor of Religious Education

Susie Funk
Tena F. Isaak,
Elsie Kroeker,
Agnes Martens,
Mary Neufeld,
Z. Marie Ratzlaff,
Helen J. Schoenke,
John Wall,

Yarrow, B.C.
Clearbrook, B.C.
Niagara-on-the-Lake, Ont.
Sperling, Manitoba
Matsqui, B.C.
Linden, Alberta
Hespeler, Ontario
Vineland, Ontario

Sacred Music Course

Eldon D. Epp,
Erna Mueller,
Mrs. Leonora Pauls,

Vancouver, B.C.
Abbotsford, B.C.
Vancouver, B.C.

General Bible Course

John H. Quiring,
George Reimer,
George Schroeder,

St. Catharines, Ont.
Winkler, Manitoba
Steinbach, Manitoba

Stir Me

Stir me! O stir me, Lord, I care not how,
But stir my heart in passion for the world.
Stir me to give, to go, but most to pray.
Stir, till the blood-red banner be unfurled,
O'er lands that still in heathen darkness lie,
O'er deserts where no cross is lifted high.
Stir me, O stir me, Lord, till my heart
Is filled with strong compassion for these souls,
Till thy compelling must drives me to prayer;
Till thy constraining love reach to the poles.
Far North and South in burning deep desire;
Till East and West are caught in love's great fire
Stir me, O Lord! Thy heart was stirred
By love's incessant fire, till Thou did'st give
Thine only Son, Thy best-beloved One,
E'en to the dreadful Cross that I might live.
Stir me to give myself so back to Thee
That Thou canst give Thyself again thru me.
Stir me, O stir me, Lord; for I can see
Thy glorious triumph day begin to break;
The dawn already gilds the Eastern sky!
O Church of Christ, Awake! Awake!
O stir us, Lord, as heralds of that day!
The night is past, our King is on His way.

—Selected.