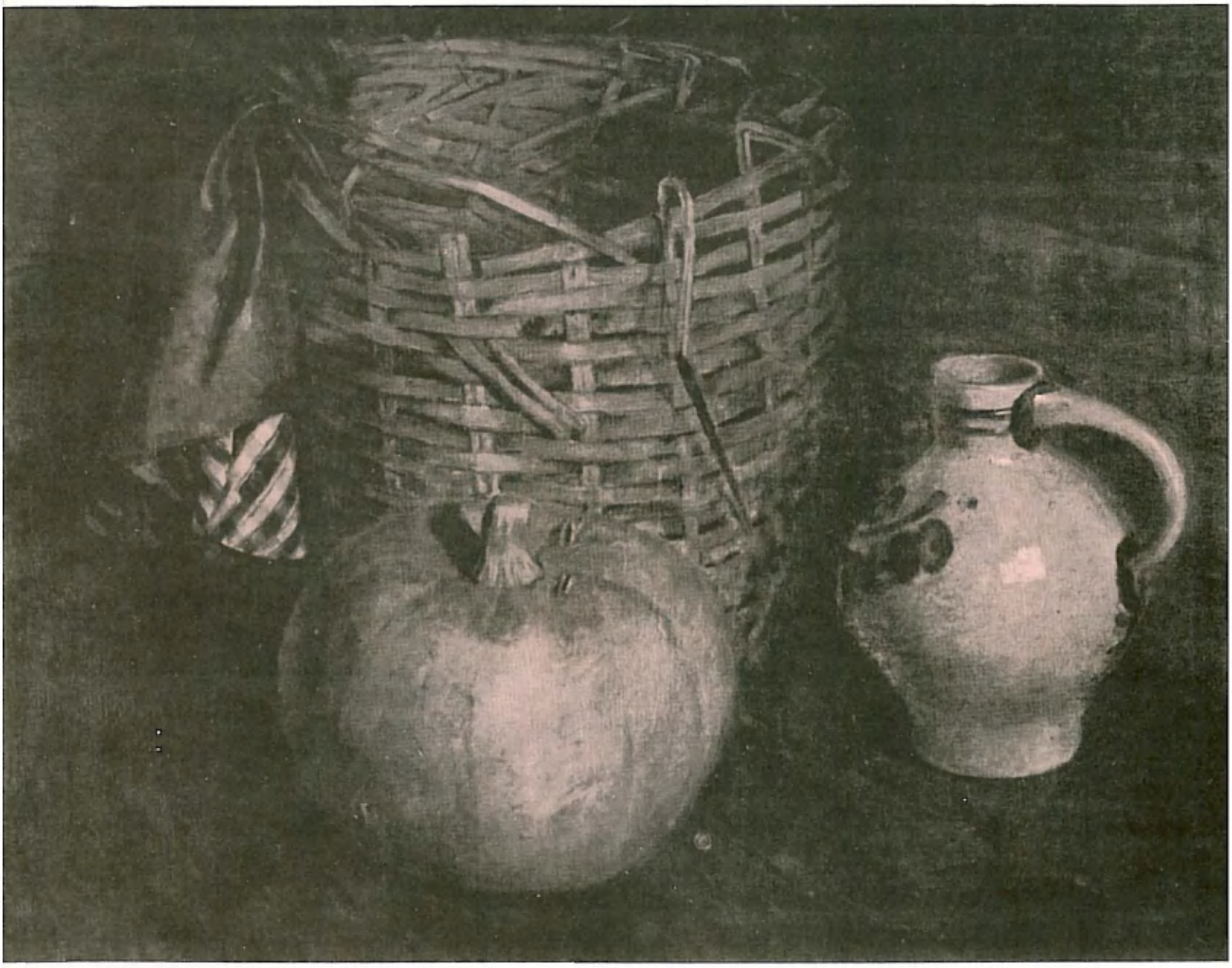
MENNONITE LIFE

January, 1958



Published in the interest
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Menno Simons Lectures

Available

1. Roland H. Bainton, "Sixteenth Century Anabaptism" in *Mennonite Life*: July 1953, October 1953, January 1954, April 1954 for $2.00
2. Franklin H. Littell, "The Free Church"
   The Free Church; (Starr King Press: Beacon Hill, Boston, 1957) $6.00
   (German) *Von der Freiheit der Kirche*; (Christian-Verlag, Bad Nauheim, 1957) $4.00
3. Martin Niemoeller, "The Unfinished Reformation" see this issue of *Mennonite Life.*

Mennonite Missions in Japan

The October 1957 issue of *Mennonite Life* was devoted to Mennonite missions in Japan. The story is told in numerous articles which are illustrated with one hundred pictures. This issue is not only the best available source of information on Mennonite missions in Japan for every home but also for study groups, mission societies, etc. Individuals and congregations interested in obtaining additional copies should write to *Mennonite Life.* If more than ten copies are ordered a 50 per cent discount will be given. Single copies are available for 50 cents each.

All items mentioned here are available through *Mennonite Life,* North Newton, Kansas.

COVER

Mand met Kruik

Painting by Tine Honig (See additional paintings and article in this issue.)

MENNONITE LIFE

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Mennonite Life is an Illustrated Quarterly magazine published in January, April, July, and October by Bethel College, North Newton, Kan. Entered as second-class matter Dec. 20, 1946, at the post office at North Newton, Kan., under Act of March 3, 1879.

Contributors in This Issue

(From left to right)





CORNELIUS KRAHN studied under K. Barth and other theologians referred to in the article (p. 31, 44).

ELAINE SOMMERS RICH, homemaker, North, Newton, Kan., has published numerous literary contributions in Mennonite periodicals (p. 23).

JOHN R. SCHMIDT served a number of years as physician among Mennonites of Paraguay, now directs the M.C.C. Leper Program (p. 20).

ERNEST E. MILLER, former President of Goshen College, was principal of Woodstock School in India last year (p. 6).

LELAND HARDER, formerly pastor of First Mennonite Church, Chicago, is now doing graduate work at Garrett Biblical Institute (p. 33).




MAYNARD KAUFMAN, graduate of Bethel College, is a Woodrow Wilson scholar at the University of Chicago (p. 35).

JACOB J. ENZ, Mennonite Biblical Seminary, Chicago, gave this message at General Conference sessions, Winnipeg, under auspices of Board of Christian Service (p. 3).

LEO DRIEDGER, A.B., Bethel College and M.A., University of Chicago, is Assistant Secretary of G. C. Board of Christian Service (p. 13).

WARREN KLIEWER, writer of poetry and fiction, has an assistantship in the English Department at the University of Kansas (p. 29).

NOT SHOWN

ERNST WYES, originally from Switzerland, now serves the Mennonite Church of Vienna and the Mennonite Central Committee (p. 9).

PAUL BENDER, on the faculty of Goshen College, served for two years as Mennonite Central Committee Director of The Netherlands (p. 11).

MARGARET HEINRICHS, homemaker, is a native of the Hague, Saskatchewan community (p. 18).

MARTIN NIEMOELLER, well-known Protestant leader of Europe, gave this address as one of the 1956 Menno Simons Lectures (for pictures see p. 27).

VICTOR SAWATZKY, graduate of Bethel College, is pastor of the Bergthal Mennonite Church, Pawnee Rock, Kansas (p. 42).

COR DIK, of Mennonite background, writes on art themes and related subjects in The Netherlands (p. 24).

ACKNOWLEDGMENTS

The article by Jacob J. Enz comes to our readers through the courtesy of the Board of Christian Service of the General Conference Mennonite Church. Photography, pp. 9-12, Mennonite Central Committee. Most of the pictures to illustrate the articles on Hague, Saskatchewan, were provided by Jacob E. Friesen, Hague, Saskatchewan.

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The Biblical Imperative for Discipleship

By JACOB J. ENZ

WHAT child of God can help rejoicing at the mighty impact of so fully dedicated a servant of God as Billy Graham who is stepping across one boundary after another that divides Christians as he proclaims the gospel of Christ? His forthright setting forth of salvation through Christ has won for him a hearing in such top-ranking institutions as Union Theological Seminary in New York, an invitation to serve the students of Yale University in a series of meetings, and the confidence of the interdenominational Protestant Council of New York City for whom he called that massive seat of American paganism to the living and true God.

Or consider one of his co-laborers at an earlier time in his ministry, Charles "Chuck" Templeton, Nazarene-born converted journalist who has served in the Commission of Evangelism of the National Council of Churches, has served in the work of evangelism of the Presbyterian Church, and last year spoke to a packed house at the Chicago Sunday Evening Club. How we ought to give thanks for this mighty moving of the Spirit of God that is uniting Christians behind the banner of the cross of Jesus Christ!

But the discerning child of God cannot help being deeply troubled at the failure of this movement thus far to produce a radical brand of discipleship that dares to bring the regenerating gospel into vigorous hand-to-hand combat with all the satanic sins, the soul-wrenching heartaches, and the soul-diseases of our age. We have largely forgotten, for example, that the mighty wind of the Holy Spirit that swept a host of people into the church of the first century was the same wind that swept racial segregation out of the apostolic church.

The colossal error of modern Christianity is to welcome with open arms all the precious benefits of the blood of Christ so freely poured out for us and then, sometimes ignorantly, often studiously, and sometimes even defiantly, to reject the method by which redemption was wrought out—living, self-sacrificing love to the bitter end and beyond. Of this we as a Mennonite church stand guilty under the judgment of the blessed gospel we proclaim along with the rest of Christendom. We embrace the cross Christ bore for us and fling from us as a red-hot iron the cross he gives us to bear!

We stand in an unholy tradition. We stand in the place of a Peter who in one moment is truly the rock as he confesses Christ as Son of the living God. In the next moment he crumbles into the sands of demonic instability when he would keep Christ from following on in the path where the Son of God must walk—to Jerusalem, to the heart of the ecclesiastically intrenched evil that was sending that city to its doom. For this, Peter drew from his Lord the sharpest of his rebukes, "Get thee behind me, Satan!" We still want the glory but not the scandal of Christ!

But the flames of Pentecost fused that sand back into the rock that was one of the undergirding pillars of the saving fellowship—the body of Christ. Once again the suffering and the glory were seen as one. The fires of Pentecost can only fall among us when we keep things together that belong together in Christ—the scandal and the glory—"Christ crucified." Then, and then alone will come the true courageous Pentecostal discipleship that thrusts men forth absolutely fearless.

While one might examine various expressions of the Great Commission in the New Testament to determine the sources of this fearless jet-propelled thrust of the first century disciples, it is also very instructive to consider the underlying Biblical assumptions (as incarnated in Christ) that give impetus to discipleship.

Word and Work

The first of these Biblical assumptions was that *word and work are one.* We often feel more obligated to the word of the gospel than to the work of the gospel. We feel that we must specialize in the spoken word. The Bible refuses to distinguish between them. Along with the word or preaching and teaching ministry of Jesus we see the actions of the Son of God that have etched His words unforgettably into the memory of the race.

A very deliberate act was Jesus' bypassing Jerusalem and making his way to the Jordan to identify himself with John the Baptist and not the leaders at Jerusalem. He lifts his voice fearlessly to throw down the same challenge as John had done before his arrest. He taught men to forgive while he himself was forgiving the fallen. He challenged the false teachings of his day and then went straight to the heart of the evil at Jerusalem to witness, suffer, and die. It has been said that Christ is the most perfect example in life of everything he taught by word. The word is clearest when it is given flesh and blood in a life.

For the evangelist John, word and work belong together. When he sums up all that he has to say (John 20:30f.) it is: "Many other things did Jesus in the presence of his disciples which are not written in this book, but these are written that ye may believe that Jesus is the Christ, the son of God and that believing ye

may have life through his name." Yet when we turn back to the beginning of the Gospel, John can find no better way of expressing the total impact of Jesus than by calling him "the Word."

The Epistle to the Hebrews also confirms this. Here we find a celebration of the mighty acts of God in Christ who is the mediator of a better covenant, the true high priest, the true tabernacle, and the true sacrifice who gave himself for our sins. And how does the writer introduce the whole account? "God who in sundry times and divers manners spake in time past unto the fathers by the prophets hath in these last days spoken unto us by his son." The act is word, and the word is act.

But we keep trying to divide the two into a word-ministry and a work-ministry and often even put a premium on one or the other. When we split the two we crush the power of the gospel and the word of God becomes bound. David Noel Freedman, a Hebrew-Christian now teaching Old Testament at Western Theological Seminary in Pittsburgh, wrote in *Presbyterian Life* several years ago that the surest way to evangelize the Jews is to show them the life of their Messiah and ours in our everyday life. He called attention to the answer that Jesus gave to messengers of John the Baptist when they inquired whether Jesus were the Messiah or whether they were to look for another. Jesus' answer was neither negative nor affirmative. "Go and tell John what you hear and see: the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he who finds no offense in me" (Mark 11:3-6). Freedman insists it is still true particularly with Jews that if they are to be won for Christ it will involve more than words; there must be words plus works.

The incarnation is a living message. It is word made flesh in work. Paul applies this further to Christians when he says to those to whom he is writing, "Ye are our epistles known and read of all men." When we manifest by our works the newness of the life in Christ we give living authentication to his words, "Ye must be born anew." When we triumph over bereavement in Christ we validate his words, "I am the resurrection and the life."

We must then keep the mouth connected with the hand and the foot and every other member of the body. A talking testimony must always be accompanied by a walking testimony; a walking testimony must always be accompanied by a talking testimony. We cannot put either in second place. The damage that is done when we do this is the breaking of fellowship. Harold L. Lundquist, formerly dean of the Moody Bible Institute wrote of the misunderstanding he encountered among some of his friends when he went into social work. This appeared in the magazine of the Inter-varsity Christian Fellowship (an organization deeply concerned about witnessing among college and university students) entitled *His* in an article under the title "Social Work Is Christian Work."

Our testimony or witness is the sum total of our word and our work. This impells us to find ever clearer ways of explaining in our conversation, our teaching, and our preaching, why we serve Christ; it keeps us alert to every possible human need to which our hands as the hands of Christ may minister in behalf of the One Who is the subject of our song and witness.

Body and Soul

Another basic Biblical presupposition that gives thrust to discipleship is that *body and soul are one*. According to our modern ways of thinking about the individual we have neatly analyzed man into various parts—emotions, mind, soul and body. Then we have proceeded to distinguish sharply among them.

Somehow we have come to specialize in the ministry to the mind and the soul with our Christian education and Sunday school program on the one hand and the program of preaching and evangelism on the other. Up to a point this is surely right. But ignoring the body and emotions can be disastrous! While it is true that Jesus was urgent about the proclamation of the gospel, he could never be indifferent in the presence of sickness of the body or the tormented or disturbed emotions. This is surely what we should expect if it is true, as the New Testament insists, that Christ is the agent of creation. The body and soul in the Biblical way of thinking cannot be separated. In the Old Testament either the soul (*nephesh*) or the heart (*leb*) or the spirit (*ruach*) may be spoken of in a way that will refer to the whole person.

This living spirit of ours is a creation of God, and when Christ is present there is an infinitely tender concern for the whole of it. This concern we are not continuing at so many points. We are acquainted with individuals and have gone through experiences in our own lives when a conscious ministry to the emotions would have been of infinite blessing. Some time ago I read in our church papers about the death of a prominent Mennonite leader; privately I heard that it was a suicide. Do we have any word of peace for such who have probably long since given their lives to Christ but have never found quietness for their storm-tossed emotions? Paul had one in that classic passage on the peace of God in Philippians (4:8) when he gave as one of the conditions of peace the following: "Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things."

And while we are setting up much-needed facilities for those who are emotionally disturbed (as we surely ought, for Christ was concerned about those of unclean spirits) we must go further than such curative measures. We must also nourish adequately the emotions, the soil

of decisions, with the inspired works of music and art, the hymns and religious masterpieces. Let our boards and committees of Christian education take note! While the church is teaching the minds and challenging the will of young people, the disc jockeys are stealing their emotions; and usually, he who gets the emotions gets the decisions.

This broader understanding of the ministries of the gospel creates a new challenge to discipleship to many who represent talents and aptitudes outside the usual speaking and physical healing areas.

Individual and Group

The third basic Biblical assumption that gives power to discipleship is that *the individual and the group are one.* A radical individualism that sees each person isolated from all others is unknown in the Bible. In the Bible each person is necessary to every other person. This is true in the church where each one is a member of a body which is the body of Christ. It is true in the larger world of need where in the "inasmuches" of Jesus we understand that we really meet our Lord in the person of the needy one. God has bound us together into families, communities, and nations that we may minister to one another. God himself Who created us is so much a part of all this that he let himself be nailed to sinful humanity to redeem those who choose to love and serve him. If God has done this in Christ then we who are in Christ can do nothing less than descend with him into the depths of human need and sin and help lift the fallen. This human need and sin must be understood to include the compounded wrongs of the group. Esko Loewen, who recently served with MCC in Europe, has come back with a deep concern that, if government is ordained of God, we deliberately carry our cross right into the middle of it as we fulfill our obligations in this valid area of our Christian responsibility (*Mennonite Life,* July, 1956, p. 141).

While there is thrust upon us a tremendous sense of responsibility by this thought of the intimate interrelationship of individual and group, there is also provided a vital sense of assurance so needful for us if we choose to walk the lonely paths of service at the depths of human need. That assurance comes in the fact that we are never alone! One life with a conviction about Jesus Christ is never a powerless factor. This is the answer to the young Japanese Christian attending an American Mennonite college who raised a question after reports came of injuries to natives in the Pacific and even to Americans on duty as the result of the A-bomb tests. The question as reported in *Peace News,* a news sheet published by an organization of students from Mennonite colleges of all conferences, was: "But what can we do anyway? If you ask me I have to say, 'I don't know.' The problem is so involved. Each individual or minority group of individuals is powerless over against society. Perhaps we cannot activate any social issue. . . ."

When we find ourselves at this point of despair we must once more stand up to our full stature as Christians and confess that we are as powerful as the mighty living Lord whose body the church is. He is here living and powerful! His "Lo I am with you" is as real for us today as it was for the disciples to whom it was first spoken. The Christian faith insists that we are in Christ and reign with him. Our citizenship is in heaven. Our military service belongs to that kingdom. We are now living in that brilliant new age that dawned with the resurrection. We do not shoulder the gun; we shoulder the weapon of the new age—the cross.

Some will object, however, that the resurrection happened so long ago; how can events of ages past have any relation to our lives now? This points to another dimension of the interrelatedness of persons which was already hinted at above: we are related to one another not only in the present; in Christ we are related to those in the past as well as to those in the future. "As in Adam all die, so in Christ shall all be made alive." In Christ we are as close to the Resurrection and Pentecost as was the first-century church itself. We are still in the apostolic age. In Christ we have that same concern to witness and work diligently as we anticipate the ever-imminent second-coming of Christ. Once more front-rank Biblical scholarship is recalling us, as does Oscar Cullmann in a recent article entitled "Eschatology and Missions in the New Testament," to the impetus which the expectation of the end gives to our mission. About this article which appeared in a *Festschrift* in honor of C. H. Dodd, Wilbur M. Smith of Fuller Theological Seminary said that it might have been read at any American prophetic conference.

Our time is limited! Our mission is urgent! Sometimes I feel the term "discipleship" is not of sufficient thrust to help see ourselves as intimate and immediate heirs of the mission of the apostles. "Disciple" comes from a Greek word meaning "following" or "instructing." While this has an integral place in the thought of the Bible, the teaching and learning situation is hardly expressive of the urgency implied in such terms as "gospel" (*euaggelion*), "proclamation" (*kerygma*), and "apostle" (*apostolos*), "one sent with commands, a messenger"; these are the terms that determine the mood and nature of our mission. E. G. Kaufman has suggested that "apostleship" much more than "discipleship" expresses the resurrection perspective of our mission.

Much more than being teachers in the classroom ours is the blessed opportunity to announce to the sin-battered world, as a lad with an "extra" on the street corner with a full-page headline, "War Ends!" that Christ has initially and decisively defeated his foes and ours—sin as it manifests itself in all our relationships both personal and social; he now sends us forth to bring to completion his triumph. "And he shall reign forever and ever."

Woodstock School, India, near the snow-capped Himalayas, located at an elevation of 6,500 feet, covers approximately 50 acres.

A Workshop in Ecumenicity

International Christian School in India

By ERNEST E. MILLER

WOODSTOCK School was founded in 1852 under a company of Englishmen as an Anglo-Indian school for girls. In 1894 it was purchased by the American Presbyterian Mission for the education of children of missionaries. In 1923 the school became a co-operative mission enterprise, and by 1928 eight different mission organizations participated. The Woodstock estate was leased by the Presbyterian Mission to the Woodstock School Board of Directors on a thirty-three year basis. Through the succeeding years different groups continued to join, until now there are twelve groups in the corporation, representing seventeen different missions.

Woodstock School

Woodstock is located at an elevation of 6,500 feet, and the estate covers approximately fifty acres. The buildings are literally built on the side of the hill. A story goes round that when the long time principal, Parker, wished to locate another building, he would go to the top of the hill, and throw a stone, and wherever the stone found a landing he would dig out a plot for a new building. One of the pictures shown with this article shows the various Woodstock buildings from an adjoining hill about a half mile distant. The school children have to climb the hill in getting to and from their hostels to the school. Even the principal has to climb 143 steps to get from his cottage to his office. But in doing this he is compensated on the one hand by a view of the distant plains, and on the other by tier upon tier of hills, which stretch off into the snow-capped Himalayas. The mountain trail leading to the school has kept out cars and buses for one hundred years, but now the trail is being widened to permit cars. This is indicative of the present progress of new India.

Woodstock School has twelve grades running from kindergarten through high school. In the elementary and primary department the course of study is based directly on that of the American school curriculum. We use American textbooks, and our American teachers bring with them American educational methods and teaching procedures. In high school we have a dual course. One is college preparatory, while the other concludes with the senior Cambridge certificate. Our high school graduating class this year numbered thirty-three with eight in the senior Cambridge course, and twenty-five in the college preparatory. Our students going to college in America experience little difficulty in college entrance, and their records in college are generally good.

The Woodstock Spirit

Woodstock is a Christian school and considers it essential that along with growth in general knowledge there be opportunity also for experience and growth in religious life. The school is committed to a program of Christian education. There are classes in Scripture, a weekly chapel for all students, regular Sunday morning service, and arrangements for Sunday school classes and

Christian Endeavor meetings on the different age levels.

One of the inspiring and challenging things at Woodstock is the nature of the unusual undertaking in Christian co-operation. Eighteen different denominations are represented in the thirteen co-operating groups. And among the children coming to Woodstock from missions not in co-operation, seventeen more denominations are represented. However, a number of these bodies are of close kin and the evangelical emphasis of all the groups makes us more alike than the figure would indicate. Even so, there is ample opportunity for the exercise of the Christian graces. The following are the co-operating missions: Presbyterian Church in U.S.A.; United Presbyterian Church; Methodist Church in Southern Asia; Church of the Brethren; United Church of Canada; Disciples of Christ; Assemblies of God; Mennonite Missions; American Baptist Mission; Evangelical Alliance Mission; Baptist General Conference; Ceylon India General Mission; Oriental Missionary Society; American Friends; and Canadian Presbyterian Mission.

The present student enrollment of the school is 448. These students represent fifteen different nationalities. They are children whose parents are statesmen, students, tourists, missionaries or businessmen. Although 304 of these students are children of missionaries, yet there is a continuous demand from non-missionary foreigners for the admission of their children. There are 35 Indian students enrolled in the school. There is a oneness among these young people that creates a bond which lasts a lifetime. One is often impressed by the poise with which one is greeted on both the ways leading to and from the school, by the sportsmanship seen at the sports, and by the spirit of deep reverence at the Sunday services. All of this makes the Woodstock spirit. Woodstock has a total teaching and administrative staff of 65 persons. Of these 27 are American, 12 British and Canadian, 15 Indian and the remaining are various other nationalities.

Woodstock is still mostly a school for the children of foreign missionaries. Seven nationalities are represented in the group of missionary children. Missionaries generally come to India to remain for a lifetime of service and so it is correct that provision be made for a suitable education for their children so that they will fit into the culture from which they have come, and to which most of them will return. However, an increasing number of Woodstock foreign students are from parents engaged in commerce, industry and government service. This is a service of increasing importance which the school is making in that it is providing a strong thoroughly Christian boarding school maintained on Western residential lines. These parents express their great gratitude for what the school is doing for their children.

The Mennonites and Woodstock

The Mennonites have been a co-operating group in Woodstock since 1946. This co-operation has brought about the organization of the Mennonite fellowship which has an annual meeting during the summer holidays at which time most of the parents are in the hills. At this meeting the Mennonite representatives on the Woodstock School Board of Directors give their reports. The Mennonites now have three representatives on this board, each serving for a period of three years. The two groups having the largest numbers of children in the

Woodstock School faculty and staff charged with the educational program of the children of the Protestant missionaries in India.

Mennonite missionaries and their children at Woodstock School. (Left) Graduation at Woodstock School, May 31, 1957. Ernest E. Miller (front) participates in graduation exercises.

school have a continuous representative, while the two smaller groups have one in turn.

The Mennonite group at present has 32 children in the school. This is the next to largest group among the co-operating missions. The Mennonites give to the school board an annual establishment grant of Rs 2500/- and are expected to supply four members to the staff. At present they are supplying six. Our mission boards are doing this because they consider doing so a good type of missionary service. Indeed, there is here an ample op-

(Continued on page 26)

THE WOODSTOCK SCHOOL SONG

Shadows

I. Shadows fall across the valley
At the close of day,
And as we sing together
This is what we say:

Chorus

Woodstock known over all the land
Woodstock, sung of on every hand
Woodstock —
Here many chances of learning we find
Building the body and training the mind.
Forward, aim at the better goals,
Onward find what the future holds,
Upward —
Rugged and steep though the pathways may be,
Palms come from striving you know.

II. Though the shades of night have fallen
And the day is gone
O'er the hill and dale is ringing
This our joyful song,

Chorus

III. When we've left these halls of learning
For the roads of life.
Oft may we hear this carol
Echo in the strife.

Chorus

A Mennonite Church in Austria

By ERNST WYES

IN many parts of the world Mennonites of the post-war dispersion have founded new churches or added their numbers to churches already established. A new congregation of more than usual significance is that established November 18, 1956 in Austria.

In the days of the Protestant Reformation in Europe groups of Anabaptists found their way into Austria and established congregations. Some of these groups were followers of Jacob Huter and were later known as Hutterites. The government, however, severely persecuted these Täufer, as they were called, and succeeded in stifling the movement. Much later new Mennonite settlements appeared within the border of Austria.

These new settlements were located in Galicia (see *Mennonite Life*, Jan. 1953), which was for some 150 years under Austrian rule and since World War I under Polish administration. After World War II these settlements were destroyed and the people fled to other areas. Many left Poland and Russia to cross into the Austrian Federal Republic where they found refuge.

MCC Center

Through the help offered by the Mennonite Central Committee many of these refugees were able to emigrate. For those who remained, the MCC in Vienna has become a haven for the homeless—a place for material and spiritual help not limited to Mennonites. When the MCC moved its base of operation from Vienna to Salzburg in 1950 the Y.M.C.A. offered its facilities to the people accustomed to meet here who as a "Mennonite group" wished to continue worship services. Leadership for the services was provided from the Baptists, Evangelical

Ernst Wyes in front of Vienna Mennonite Church and MCC Headquarters. Rear of building, Cottagegasse 16.

Hungarian refugees are provided with shelter and food.

Lutherans and the Old Catholics.

The group then turned for help to the German and Swiss Mennonites. In September, 1955, my wife Milly and I were guests for several weeks of the Alden Ewerts of the MCC home in Vienna to seek housing and establish initial fellowship with the congregation.

It was found that the MCC Center was not centrally located to enable the people from various parts of the city to attend. Thus, services were continued at the Y.M.C.A. every two weeks. Mrs. Wyes provided for children's services during the worship hour. Weekly children's hours were later introduced in Mauer and the Y.M.C.A. area.

"Bible hours" are conducted in the homes of several members and a continuous program of home visitation is being carried on. Some families visited needed material aid, while the opportunity of ministering to spiritual needs is also a challenge. A real need exists for Bibles and religious literature.

Children's camps have been conducted for some thirty children each summer. Through gifts of friends and the cooperation of the MCC the cost of camping could be kept low so that more children from poor families could participate. Three age groups were included in 1956.

Beside the work with the church group, my schedule also included assisting with devotions for Hungarian refugees in MCC homes and taking part in Bible discussions with Mennonite and Brethren 1-W men engaged in rebuilding the evangelical school in Vienna. The MCC workers participated in our services and helped with children's activities. Walter Thiessen of Saskatoon, Saskatchewan, who was studying music in Vienna, gave faithful service for more than a year as church organist.

Also included in our fellowship are Mennonites beyond Vienna in such provinces as Niederösterreich, Steiermark and Salzburg. Spiritual care for these people is hardly possible through another evangelical church. They are thankful for occasional visits and for Mennonite publications from America, Germany and Switzerland. Irene Bishop, director of the MCC office in Vienna, has given valuable service with her visits in connection with business trips.

Irene Bishop explains MCC symbol "In the Name of Christ."

New Location

The newly-acquired house of the MCC on Cottagegasse 16, has been suitably arranged for church services and as living quarters for us. The purchase of a motor vehicle through the help of the MCC will aid our visitation in Vienna and outlying provinces.

Some time ago Otto and Mrs. Buxbaum began an active mission in Salzburg and neighboring villages almost 200 miles from Vienna. They also offer MCC material aid services. In the area of Melk, especially, there appear to be open doors for mission activity. Altogether, there are many possibilities for service in Christian evangelism for which the MCC relief work and its workers have led the way.

Heerewegen Peace Center (front and rear), near Utrecht, Netherlands is a meeting place of Mennonites from many countries.

International Mennonite Brotherhood and Heerewegen

By PAUL BENDER

DURING the past generation Mennonites around the world have been discovering each other. We number about 400,000 persons, with half this number in America and Canada. The other half is scattered widely in countries of our origin in western Europe and in such widely-separated places as Siberia, Paraguay, Indonesia, India and the Congo.

We have been content to live our own lives without much apparent concern for brethren in the next community, of a different conference or of another nation. But since the Russian Revolution and World War II the physical needs and the displacement of persons created by these upheavals brought us to the aid of each other. Now we are learning to know and understand each other as brethren.

Needs Spur Unity

The needs to help Russian Mennonites prompted North American Mennonites to create the Mennonite Central Committee which gave rise to subsequent co-operation among American Mennonites. Civilian Public Service camps of World War II brought American Mennonite young people to their first real acquaintance with each other.

With the Russian Revolution American and European Mennonites joined in helping feed and clothe our brethren and to bring some of them to Canada and Paraguay.

A. van Gilse, former director of Center in library and staff devotions with the group singing from the MENNONITE HYMNARY.

Kitchen staff serving meal at Heerewegen. Cor Inja discussing questions pertaining to non-resistance.

At the close of World War II Mennonites in western Europe were helped, and there was help again for those displaced from eastern Europe — both in North and South America and in West Germany. The recent MCC visit to Russia renewed fellowship the first time in thirty years with scattered Mennonites in the Soviet Union. With these various associations American and European Mennonites have discovered each other and have learned to know and understand each other's viewpoints and problems and feel a warmth of brotherhood.

Other thousands of our Mennonite brethren live in nations where American and European missions have operated — Indonesia, India, China, Taiwan, Japan, Congo, Puerto Rico, Brazil, Argentina, Paraguay, Uruguay and other places.

Menno Simons lived in Friesland, the northern province of the Netherlands. From this center spread much of what we now cherish as our Mennonite faith. The Netherlands still are a stronghold of Mennonitism. The forty thousand Mennonites in the Netherlands brotherhood outnumber Mennonites in all the rest of western Europe. In this country of Mennonite history and life is Heerewegen, the international Mennonite conference center which represents and promotes international Mennonite fellowship.

Co-operative Operation

Born to help homeless children after the war, the Heerewegen center was continued in order to provide a place for discussions of our mutual faith and for the promotion of the gospel of Christ — with special emphasis on peace as an essential part of the spirit of Christ.

Heerewegen is operated co-operatively by MCC, the Dutch Mennonite Peace Group and the general Dutch Mennonite brotherhood (Doopsgezinde). At Heerewegen have come together Mennonites of America and Europe, and with them have come also Christians of other churches, to discuss issues of peace. The Heerewegen peace library, owned by the Dutch Peace Group, is well-stocked with Mennonite and other peace books and magazines. It is managed by a Mennonite seminary student.

Conscription Orientation

More directly Heerewegen serves the Dutch Mennonite brotherhood. The youth section of the Mennonite Peace Group in co-operation with other Dutch peace organizations conducts monthly orientation meetings for young men facing military conscription as conscientious objectors.

Alternative monthly meetings are held at Heerewegen and Fredeshiem to give men from different parts of the country opportunity to attend. In addition many groups use Heerewegen facilities for weekend conferences.

To Heerewegen come many guests — some for vacation, others to rest, some for pastoral help or many traveling as workers of MCC and Mennonite organizations. In January Hungarian refugees were at Heerewegen for their orientation to the Netherlands before entering Dutch universities. All receive something of the impact of a Christian spirit and of an international Mennonite outlook.

Other Centers

Heerewegen is also a symbol of international Mennonite interaction and growing acquaintance. MCC Netherlands headquarters at Heerewegen plans for vocational trainees and students to have a year's experience among American Mennonites; helps Dutch Mennonite emigrees to America; distributes Mennonite literature; counsels Dutch young people who seek service with MCC; and carries out various other international Mennonite associations which MCC represents.

Heerewegen, however, is only one of such points of international Mennonite fellowship. Also in Europe are Agape Verlag at Basel, Switzerland, which publishes Christian educational literature and other Mennonite publications; the European Mennonite Bible School near Basel; the two MCC centers; plus similar meeting places in other parts of the world.

We are all Mennonites who inherited the faith of the "free church" in the third phase of the sixteenth century Christian church Reformation with its emphasis on a fellowship of believers and following Christ in spirit in everyday living.

Re-evaluation

But we have followed different paths and we have accumulated different viewpoints on what constitutes our true life of faith. Seeing these differences we look at our own faith and life with a wholesomely critical attitude and with a new insight as to the real meaning of our faith. We fellowship together in friendly discussion, we are helped to a re-evaluation of our own views and we come to a new and deeper commitment to Christian discipleship. We are mutually strengthened. With this fellowship we can witness to the truth in Christ. Last year for the first time since the Reformation, Mennonites and other "free church" people in Europe had a theological discussion with Lutheran and Reformed church leaders on problems of peace in the Christian faith. These discussions are continuing.

Also a group of "peace church" persons have presented to the World Council of Churches the challenge of the peace principle in Christian faith and practice, also with continuing discussions.

Interchange in Service

Around the world we are learning to work together as Mennonites to give Christian service and to leave a witness to the spirit of Christ. Dutch, German, Swiss, and French Mennonites are working with Americans in MCC relief assignments in Europe, Jordan, Indonesia, India, Taiwan, and Vietnam. In America, Europeans serve with MCC in various service projects. Mennonite Voluntary Service in Europe is operated by Mennonites of all European countries providing service and fellowship for young people of many nationalities and backgrounds.

But we must not let "Mennonitism" be our primary goal, giving a subordinate place to the broader Christian brotherhood. The Christian message knows no national, racial or denominational boundaries.

Unity Important

There is strength in a united Mennonite witness to the truths of the gospel of Christ and to those interpretations unique in our heritage. Mennonites can make this message effective if united. We need a close Christian fellowship, primarily in the small congregational group where we live and worship together, but also in the larger fellowship of a common Christian background and emphasis. Both our local and world-wide ties are valuable. How shall we sponsor and promote the further development of our world-wide brotherhood ties? Mennonites have discovered each other and have come to build the fellowship we now have largely through the relief work of MCC in various parts of the world.

MCC has continued to serve as the agent for international Mennonite fellowship, even with the passing of relief needs through which this fellowship was first made. In the absence of any other agency for the continuation of our international Mennonite associations we should continue to support MCC in this aspect of our international Mennonite program.

Our Mennonite family, separated and scattered over the world by persecution and the needs created by revolution and war, has discovered its various members. Is this God's sanction for a strengthening of our brotherhood and His command for showing a stronger and brighter light in today's world?

Early Mennonite Settlement in Saskatchewan

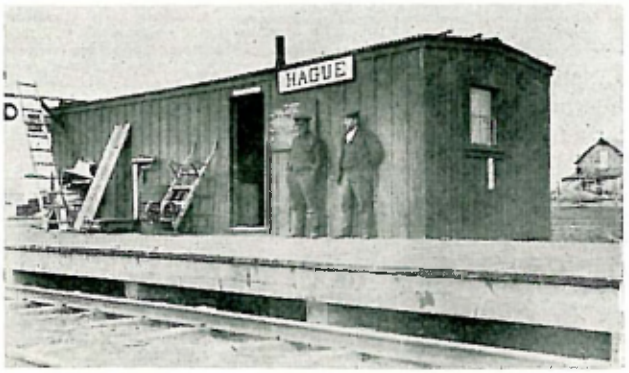
Hague-Osler Settlement

By LEO DRIEDGER

IN 1818 when the Canada-United States boundary was near completion, the Hudsons Bay Company had a lease from the Dominion government, of the Saskatchewan Valley area between the North and South Saskatchewan rivers. During this time the Plains Cree and Blackfoot Indians hunted buffalo among the coyotes and other wild life. The few white people present were fur traders for the then existing fur-trading companies. Indian trails wound through the prairie-wool grass and occasional water holes were used by the inhabitants to water their animals.

In 1873, because of unrest between the Indians and whites, the Dominion government set up a national police force called the Northwest Mounted Police. By 1885 the police had set up a fort at Carlton, from which they patrolled the area between the two rivers, around Prince Albert and Batoche. In that same year a man by the name of Louis Riel, together with Indian chiefs Poundmaker and Great Bear, rounded up a large group of Indians to fight the police. The decisive battle took place around Duck Lake and Fort Carlton with the police taking over full possession of the country. After this final encounter, there was relative safety for settlers to come in.

Earliest surveys of this area were made in 1882-83, only thirteen years before the first Mennonites were to settle this area. An old Dominion telegraph line was built from Clark's Crossing to Prince Albert in 1883. The first railroad was built through this country in 1889-90 from Saskatoon to Prince Albert by the Osler, Hammond, Nan-



Hague, Saskatchewan, Canada, started as a railroad station in a boxcar when the first Mennonites stopped here for settlement in 1895.

ton Co. and later taken over by the Canadian National Railway. In 1902-03 an east-west railroad was built through Dalmeny and Warman by the Canadian Pacific Railway. Saskatoon, which now has a population of some 70,000 was started in 1882. Soon after the railroads were built, stations which now have come to be small towns and hamlets, were established. Hague 1888-90, Osler 1890, Rosthern 1891, and Warman 1902, today are some of the flourishing Mennonite towns in this area. Hague today has a population of about 400 with several stores, five grain elevators, a lumberyard, a post office, several churches, a cafe, several garages and implement dealers and a medical doctor. Osler, another shopping center, has about 120 people, with several stores, a lumberyard, a post office, three grain elevators, one church and a garage.

Mennonites settled in two main districts in Saskatchewan: the district around the Swift Current area in the south, to which Mennonites began to come around 1893 and the following years, and the Hague-Osler-Rosthern district located several hundred miles north, where settlement began in 1895. We are here primarily concerned with the Mennonites in the Hague-Osler district located in the Saskatchewan Valley.

The Hague-Osler Settlement

The first Mennonites to settle here were the Old Colony Mennonites. They are called the Old Colony Mennonites because they came from the oldest colony of Mennonites in Russia called Chortitza, which was established there by Mennonites who came to Russia from Prussia. In 1874 a large portion of the Chortitza and Fürstenland Mennonites came to settle in the West Reserve of southern Manitoba. Some twenty years later many of the children of these Manitoba people came to settle in Saskatchewan.

The Mennonites established some 15-20 villages in the Rosthern and Warman municipalities giving them German names, a custom which was common in Prussia, Russia and Manitoba. The first village was established in 1895 about four miles south of Hague, by fourteen families who came from the West Reserve in Manitoba. This was ten years before Saskatchewan became a province of the Dominion in 1905. They called the village Neuanlage, which in German means "new settlement." Other villages were established as follows: Neuhorst, Rhineland, Blumenthal and Chortitz in 1898; Grünfeld, Grünthal and Osterwick in 1899; Blumenheim in 1900; Hochstadt and Kronsthal in 1902; and Rosenfeld in 1905. The first villages were laid out according to the traditional pattern dating back to Russia while some of the later ones were never fully developed. During World War I the following seventeen villages were still in existence: Osterwick, Kronsthal, Blumenheim, Reinland, Neuanlage, Rosenfeld, Blumenthal, Hochfeld, Chortitz, Grünthal, Schönwiese, Grünfeld, Neuhorst, Edenburg, Olgafeld, Hochstadt and Reinfeld.

Village organization took place much as it had in Manitoba where they usually acquired half a section (320 acres) or a section of land on which they established their village. Then each family took up a homestead in addition to the village land which they received. Many of these same villages can be seen today with wide streets and plots of about two acres per farmer in rows on each side for the farmer's buildings and garden. Most of the village also had a common pasture in which the cattle of all the villagers were herded by a herdsman who was hired. In the early days there was much grass and unsettled land so fences were not needed, but today these pastures have been fenced off.

As soon as the village was established, schools and churches were built. In villages where there was no church, they would have their church services in their German school building, or in private homes. At some places they often had worship services only every two weeks or once a month. Each village had an overseer or *Schulze* who was an administrator of the village. It was his duty to call meetings and give the over-all guidance of the village.

The homesteads which the villagers took consisted of 160 acres per family. It is little wonder that the settlers had quite a time trying to find their quarter section of land for there were no roads, only stakes in the tall grass which the surveyors had staked out some twelve years before. Many of the new settlers had never seen their land. Some who settled around Warman found that their land was light, which caused hardships. The Hague and Osler areas are in the dark brown soil zone with fine sandy

loam east of the railroad, and loam and light loam west of the tracks. Some of the land around Osler had much rock which made farming hazardous, but land around Hague was free of stones. Although the land varied in productiveness, it was land of average quality.

Settlers who came first had a little money so they built good barns and houses from lumber which they often had to haul many miles. These buildings were built in the house-barn combination style which was transplanted from Russia. Some of the settlers who came later were often poor so they built sod houses half submerged in the ground, which served the purpose of living for a while until they could build better buildings. One lady mentioned that during heavy rains there was hardly a place in the house where the roof did not leak. Most of these settlers were people in their twenties who had just been married and had a few young children. One old lady told me that the early days of settlement were hard; they often had only five or ten dollars during a whole winter, but these were some of the happiest times that they had. They were young and strong, and had the open unsettled spaces to admire and conquer. There are still old people living who represent the establishment of almost every village present.

The climate was variable too, with winter temperatures often from 30 to 40 degrees below zero, and since there often was little shelter, snow would drift over their low buildings. Often the men spent several days going to town on foot or by sleigh to get supplies for a month. They also had major problems with their crops freezing in the spring or in the fall before they could be harvested. Since there was so much prairie-grass, grasshoppers, gophers, and prairie fires were a constant danger.

Later other Mennonite groups from the United States settled in the Dalmeny, Mennon, and Hepburn districts some miles west of the Old Colony area at Hague and Osler. These people belonged to the Mennonite Brethren, Evangelical Mennonite Brethren and General Conference Mennonite groups. The settling of these groups next to the Old Colony people is of considerable significance in that different degrees of conformity to the world were exercised, which to this day is noticeable to the observer.

Population

The population of the community is very interesting, for of the 3,801 people living in the Warman municipality, the 1951 census showed that 2,782 or over two-thirds of the people were of "Dutch" background (meaning Dutch-German, coming originally from Russia-Prussia-Holland) and about 90 per cent were of "Dutch" and German background combined. As high as 88.65 per cent of the religious affiliation in the community is Mennonite, and only 3.71 per cent are classified as other, which means that it is a church-going community. This uniformity in origin and church affiliation does much to stabilize the community.

The population curve has fluctuated considerably; in 1900 the community had some 3,000 people, rising to an all time high in 1931 with a population of 5,100. This dropped during the thirties and has dropped even more in the latter forties with the population now standing at about 4,000 in the Warman Municipality. Many of the people had to move in the thirties because of complete crop failure and low farm prices for grain, etc. Many have moved to British Columbia, northern Alberta and Saskatchewan and other places. There are also statistical evidences, that while the population in the rural areas is decreasing, the small towns and cities are rapidly growing. There is a definite trend to urban living. Due to the moving away of families in the thirties, and since those who moved were usually the younger people, we find that today there are considerably fewer people in the 20-35 age bracket, than an average community would have. This means that the real strength of youth for farm and church life is lower than normal. Thus we have the Old Colony Mennonite communities which were drained of some of their more prosperous people in the middle twenties when they moved to Mexico; and in the thirties the community was again drained of some of its young manpower. This has left tragic consequences on the unity of the Old Colony community and church. The ratio of men in comparison to women is also greatly in favor of the women because single young men in greater numbers than girls, have tended to find jobs elsewhere, especially in the cities.

Typical Old Colony Mennonite homes of the Hague settlement prior to World War I when automobiles were still a novelty.

Farming

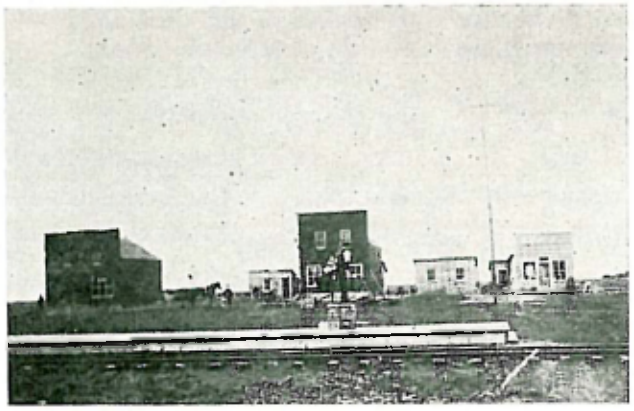
The people are predominantly farming folk. In 1951 62 per cent of the people were engaged in either mixed, grain or dairy farming. Some 20 per cent were engaged in trades, three per cent in gardening and 15 per cent retired. The Old Colony Mennonites until recently did not live in towns or cities because it was forbidden by the church, but now many of the young people have jobs in towns and cities.

The main crops raised in the area are wheat, oats, barley, and rye, with wheat being the most common. Since there is considerable mixed farming, a great deal of coarse grain is grown as feed for hogs, chickens and cows. The dairy farmers ship milk, cream, eggs and other products to Saskatoon some twenty miles away. Some years ago the restrictions prohibiting the Old Colony folk from driving cars and other motor-driven vehicles completely changed so that today the people all own tractors, cars, trucks, etc.

The average Mennonite families are large, so that they do not have to hire much outside help. This means that jobs outside the home family are hard to find in the rural areas, and wages are extremely low. As late as twenty years ago large threshing crews would go from farmer to farmer to do the threshing of the grains, but now combines have taken over. Many of the opportunities for working together socially and jobs have disappeared through modern mechanization. The need for fewer men to do the work, and the long winter months where there is no work, causes many young folk to leave for work outside the community. Until recently land was cheap, selling for about $1500-$2000 a quarter section, but now it has gone up to $6000-$7500.

Very few farmers have purebred cattle. By far the majority have grade and scrub cows, and no help is sought from the experimental farms of the government. The Old Colony Mennonite puts in long hours of work during the summer, while during the winter there is much time to rest, go to the store and do a few chores. As a rule no one ever works on Sundays, and on holiday seasons, it is customary to rest for three days.

First Street of Hague, Saskatchewan, around 1900.



Crop yields in good years are as high as 25-30 bushels of wheat per acre and about 50-70 bushels of oats per acre. Often the crop yields are much lower and on occasions as in 1937 there was a complete crop failure.

Many of the villagers still have the houses and barns which were built fifty or sixty years ago, but after World War II, many new buildings are being erected which is a sign of some prosperity. The house-barn combination of building brought from Prussia and Russia, was a system where the house was built onto the barn, often with a small hallway between the two. Tho houses have shutters painted in blue or some other bright color, but the buildings themselves never were painted, although some are beginning to do so now. Many of the barns built now are no longer connected to the house, and since some farmers are beginning to ship milk, they have to meet certain provincial sanitary regulations such as having cement floors and mangers, water facilities and sanitary milk houses. These new buildings are different from those years ago, where often the farmer shipped only cream, the barns were old and shaggy and no sanitary regulations were in effect. Every year the milk houses and barns are inspected by government inspectors to promote sanitation. By far the majority of the Old Colony Mennonites are not so prosperous.

When the Mennonites first came to Saskatchewan, they built their own buildings, hauled their own grain, made their own clothes and did their own canning. This has changed somewhat, although the women still make large gardens, sew many clothes, can, bake, make homemade butter, etc. They also make quilts, embroider, do needlework and are comparatively self-sufficient. Very little time is spent in the beauty parlor, few books and papers are bought so that they live rather economically.

Until the 30's the church took care of most of the distressed in their circles. To a certain degree the widows, orphans and the poor were cared for by the deacons and elders of the church. This, however, has changed greatly. The depression of the 30's hit the Warman Municipality very hard. In 1936 there were 20 non-land owning families. Approximately 30 per cent of the children of school age were of these non-land owning and non-taxpaying families which laid a considerable burden upon those who were taxpayers. In addition, the Warman Municipality bore the burden of hospitalization and medical care and 20 per cent of the district relief that was given. During the drought of 1937 no one could get work. Eggs sold for five cents a dozen; wheat for as little as 15-20 cents a bushel. In 1937 $23,000 worth of seed grain was sent into the district. Relief given by the government during 1937 amounted to $150,000. Most of the established farmers were forced to sell their cattle and declare bankruptcy. Government aid was quite necessary for the church could no longer take care of its members. At present most of the social welfare is administered by the government. This again has been another step in further acculturation of the Old Colony Mennonites.

Mennonite homestead (Blumenthal) and lumber market at Hague (1912). (Below) Wheat fields near Hague, Saskatchewan, during harvest time (1912). Shocks of wheat and threshing machine. Girls helped with the shocking and threshing.

Old Colony Mennonites leave for Mexico (1923). Old Colony Mennonite Church, Neuanlage, built around 1900.

Hague in Saskatchewan

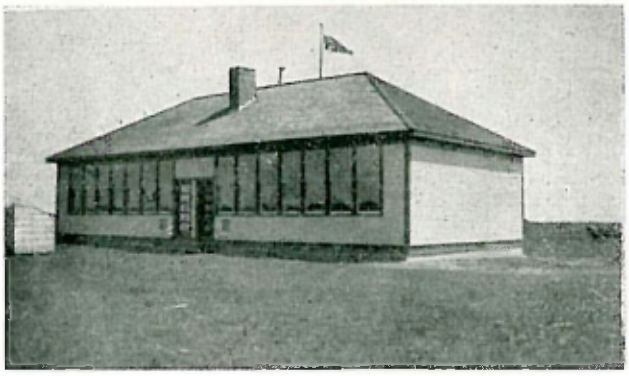
By MRS. MARGARET HEINRICHS

THE VILLAGE of Hague is a beautiful little settlement with a population of about four hundred people, located in what is known as the Saskatchewan Valley. To the south, some 37 miles, lies the city of Saskatoon with Rosthern located about twelve miles to the north. Only a small percentage of families in Hague are not Mennonites. Since its early beginning some sixty years ago, this settlement has been the center of Old Colony and Bergthal Mennonites.

When the Regina-Prince Albert Canadian Pacific Railway opened up the West for settlers in 1889-90, Hague was but a railway siding without a name. After some discussion, the name "Hague" was attached to the siding telegraph post, and thus the foundation of a brave little western town was laid.

In May, 1895, the first trainload of "land seeking" Mennonites stopped at the Hague siding. The fourteen families with their belongings now lived in railway cars for about two weeks until their first "livable" homes were erected. The newcomers formed the village or *Dorf* of Neuanlage some five miles to the southwest of Hague.

Government school, Neuanlage, cause of migration to Mexico.



Another group of settlers came in the spring of 1897 to form the village of Reinfeld, (mostly Bergthal Mennonites) east of Hague. Then Hochfeld and Chortitz came into being, as more settlers trickled into the district. Other villages followed. Thus Hague became the shopping and trading center of these Low German speaking people. The G. Bergens, J. Kehlers, F. A. Peters, J. D. Friesens, J. H. Hildebrandts are but a few of the early names familiar to prospective customers in Hague. The first established interests were grocery stores, implement dealers, the much needed lumberyard, and the post office.

In 1898 Mr. and Mrs. John Heinrichs with a family of twelve children came from Gretna, Manitoba, to make their home in Hague. A house and "shanty" lumberyard were soon erected which was actually the first business place of Hague. He added a line of groceries and hardware for accommodation. The close of the nineteenth century and the following few years, were booming stages of building and selling. The Kehlers started their dry goods store, I. P. Friesen opened a Hague branch hardware store, J. D. Friesen saw implement and threshing machine possibilities with "salesmanship." Abram Klassen Sr. realized the need for a gristmill. In 1890 his mill served the surrounding district with patent flour, continuing this service for many years.

In 1903, Hague was incorporated as a village with a population of some 175 people. The village now boasted some thirty homes which could be subject to taxation for school, sidewalks and street work. The one-room school was completed and served as "No. 759" from there on. Church services, formerly held in homes, as well as Sunday school now moved into the school on weekends.

In 1911, the present school building was erected as a wooden two-story structure, retiring the first schoolhouse

K. D. Dyck, Hague, 1903, and the John A. Friesens, also of Hague.

as our first Mennonite church in the village, named the *Rosenorter Gemeinde*. Hague seldom had a resident minister, except for a few in the past years, namely N. Bahnmann, M. J. Galle and later C. Boldt. G. Dyck and D. H. Rempel also served in this capacity for several years. Yet Hague has seldom been without Sunday worship—thanks to the ministers who came despite winter blizzards or muddy roads in summer.

In 1929 the present church building was erected and dedicated on August 18. John Regier from Tiefengrund officiated. The elders, D. Toews and I. G. Rempel, have ever kept a vigil eye on Hague which will be long remembered by its church members. It was also in 1929 when the older church building was sold to the Lutherans and remained a place of worship until 1946, when they built a large new church. The old building was then moved to the Neuanlage village where it now serves another branch of the *Rosenorter Gemeinde*, in the able care of J. Janzen.

This brings us to present-day Hague. D. A. Hamm has served this community as a medical doctor since 1925. He, along with many others, has lived through the dry "thirties" and are able to relate many stories of hardships in Hague and district. Yet, we learned to love our home town and have seen many residents come and go. Today the business section is typical of many country places in the West. Garages, implement dealers, elevators, lumberyard, cafe, general store, hardware and grocery stores still fill the needs of a community as they live on, and as a younger generation "takes over."

One of the oldest business establishments in Hague is the Friesen's store. It was founded by John A. Friesen in the year 1890 in the Gretna, Manitoba, district. The Friesens came west in 1911 and have served this district for many years. A spacious new store was built by the

J. A. Friesen and Sons, showing general store in 1914.

Friesens in 1937 and a grocery addition in 1954. Two sons, J. E. and A. C. Friesen, and a sister, Mrs. Eva Wieler, are the present joint owners.

The younger generation is not being neglected. Hague now has a five-room school, from grades one to twelve inclusive with an enrollment of about 130 pupils. A town hall, skating rink, curling rink and sports ground keeps the younger folks busy.

Among the additional men who have made contributions to the community we could mention the following: J. M. Uhrich who was the local doctor for nine years then became interested in politics and became Lieutenant Governor of Saskatchewan. The present national leader of the Progressive-Conservative party and Prime Minister of Canada, John Diefenbaker, attended the Hague school with his father as teacher in the year 1905. We would like to mention another student of Hague, Lawrence Peters, the son of F. A. Peters, who is now head of the department of Pharmacology in the University of Kansas Medical Center, Kansas City, Kansas. Alvin Hildebrand is practicing medicine and John, his brother, is a missionary in Africa. Although small and not outstanding we like our village.

Store of early days in Hague, Saskatchewan, with characteristic pot-bellied stove.

The Mennonites on their way to see Leprosy patients.

Mennonite nurses serving in leper clinic in background.

What Is Leprosy?

Helping Lepers in Paraguay

By JOHN R. SCHMIDT

SIX years ago the Mennonite Central Committee sent us into Paraguay to establish a leprosy work as a Christian witness to the Paraguayan people and as a "thank-you" to Paraguay for taking those of our Mennonite refugees from Europe who had nowhere else to go. A site of land was purchased fifty miles out of Asuncion, capital city of Paraguay, and the work was begun.

The beginnings were not without difficulties. It was hard to get an agreement with the Paraguayan government. They have a leprosy service in the capital city with modern medicine given free of charge to all who come, but the great percentage of those sick with leprosy live far away from the capital city, are too poor to pay for the travel to the city, are too isolated to hear of the help offered, while many are too sick to travel, especially on public conveyances.

The Nature of the Work

Our work is ambulatory in nature. We go out to find the sick in their homes and care for them there. Slowly we learned of the whereabouts of one and another of our patients, for the disease is shunned and even patients do not admit they have leprosy, nor can the doctor tell them unless they ask. They are told that they have a chronic skin disease for which there is a cure, but that it will take years of treatment. If the patient is able and not too far from our treatment center, he is asked to come to us once a month for check-up and medicine. If he is far, we go to him monthly. This visit is not necessarily by a doctor. We also have lay workers who go out. Travel is difficult and to a large extent on horseback, sometimes on foot. Patients are very poor and often need more help than medicine. They needed to be helped to a cow and a garden to enable a better diet or to clothes and improved dwelling places. As far as we know, this going out to find and treat leprosy patients in their homes is the first service of this kind in all of South America.

Because patients are so poor and so mistreated, they do not care to leave after they improve and could be dismissed from the guest house. This creates the greatest problem in the new improved treatment of leprosy by the colonization method, and makes it unpractical. If we treat them in their homes we avoid this problem.

The Disease

Leprosy (better named Hansen's disease) is a mildly contagious disease, not as incapacitating as tuberculosis and as easily treated. It is caused by a bacillus which has been known longer than the Koch bacillus for T.B. The big problem in the scientific study of leprosy remains the culture of the bacillus and how it communicates from patient to the well person. The disease varies in its severity and response to treatment from country to country, but in 95 to 99 per cent of patients the disease can be kept under control with early proper treatment. Why all this fear of leprosy? I think most of it comes because Bible translators have borrowed the name "leprosy" for a group of people which gives an erroneous meaning to the disease.

The word "leprosy" as used in Leviticus was designated by the word "zarath" in the Hebrew. This does not apply to a disease but to a loathsome, filthy, defiled, immoral, unfaithful people and dirty houses. The formation of this defiled, separated situation (Lev. 15:31 and other

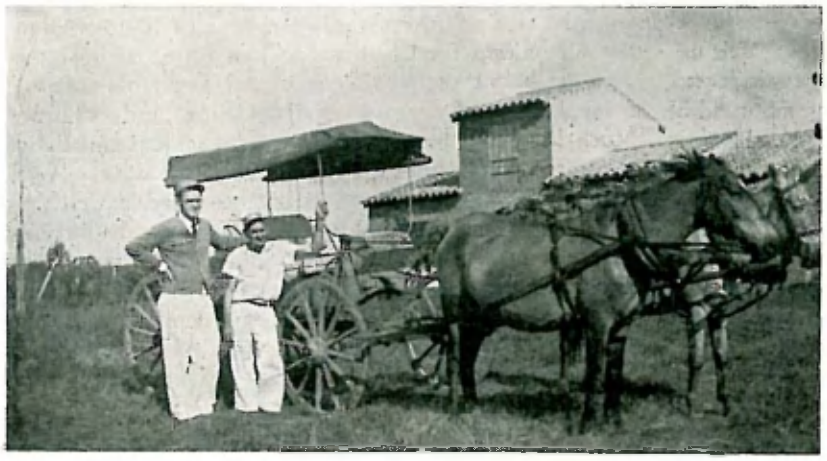
Leprosy patient in his home. Mennonite man standing by bed of leprosy patient. Other family members have left because of fear of the disease.

references) in God's sight came because the command to be a "holy people" as requested in Exodus 19:6 had not been heeded. The tragedy in this matter came when the Bible was translated from the Hebrew to the Greek about 250 B. C. At this time the word "leprosy," a name perfectly respectable in medical nomenclature till then, was applied to the word "zarath." The use of the word "leprosy" for this group has had its effect to the uttermost parts of the world in producing a stigma causing suffering of indescribable character. To be driven from their homes, to leave family and community are only minor examples of the suffering which these patients go through. Many were held over fire, or tortured in other ways. Worst is the feeling of not being wanted around, or even celebrating their funeral for an eternal existence in a cemetery, as practiced in England at one time.

The Treatment

The principles applied in medical treatment, especially until recently, and still at present in many areas, are motivated by the idea of defilement as expressed in Leviticus. There is more concern for separation than for the application of proper treatment. Fear motivates the carrying out of medical procedures without respect for psychological trauma to the patients. The disease is very chronic in nature. First there is a delayed period from the time when the disease is contracted until manifestations of the same present themselves (usually 3-6 years). Then there are the early stages of the disease (often 3-6 years)

Ready for a trip to check up on ambulatory work. Father with family who is leprosy patient. Condition of clothes indicates prevailing poverty of people.



Two-wheeled ox cart used by leprosy patient to come for medical help. Patient receives help in form of clothes, testament and medicine.

when it is easy to keep others from knowing that you have the disease but still be contagious. Contagiousness is mild, at least for adults and only a certain percentage of the parts are contagious, varying in various parts of the world from 20 to 60 per cent. The principle of isolation, both for children from leprous parents for protection and contagious patients to prevent spread, has some sound reasons. However, since isolation has always been on the basis of fear, and no thought was given for the separation of patient from loved ones or provision for separated families, isolation has driven patients to find hideouts with their families. This has done harm on two counts: it spreads the disease while in poor living quarters and postpones the medical treatment, missing the treatment during the early stages when it is so much more effective. In relationship to this subject R. Boenjamen gives a personal communication by Perry Burgess in his article in *International Journal of Leprosy* (Vol. 24, No. 2, p. 185): "I am no longer so enthusiastic about my idea of colonies, because, considering the over-all picture, it might only serve to increase the danger of deepening public ignorance, fear and prejudice."

Essentials in Medical Treatment

The essentials in medical treatment are a program where early diagnosis and adequate treatment can be secured by all patients without fear of being made felt unwanted or suffer separation, isolation or economic reverses. The ambulatory clinic treatment care is quite ideal where the understanding is such that the general public allows this. However, in Paraguay and many other countries people are not understanding enough to make this possible. Here one has to identify oneself with the sick to accomplish this. Here the Christian spirit can be the only guide and strength. Like the Mennonite principle of loving your enemies, though it may be against human nature, it can be accomplished with God's help. There are many people who cannot understand why we would want to go into the hide-out places to be helpful to people, and of all people, those sick with leprosy.

Our co-workers in this project and without whom this work could not have been done, are the Mennonites in Paraguay. They come from all of the six colonies to help us for shorter and longer terms, some with the building, some with farming and others with the patients. This is the first official Voluntary Service project among our South American Mennonites. Through it many an understanding between the colonies is gained and many a lasting friendship is formed, besides giving the Mennonite youth there an opportunity to give vital expression of their faith.

In connection with the physical help we offer to those sick of leprosy and to those afflicted with other illnesses, we have a unique opportunity to give out the glad tidings of the Gospel. Many missions are at work in the cities, but in the country areas where we work, the Gospel has not entered. All of our Paraguayan people are nominally Catholic. But the Catholic church does not reach the outlying poor. Uncounted Testaments, Bibles and tracts have been given out in connection with our medical work. A missionary from one of our Mennonite colonies works hand in hand with the doctor in spreading the Gospel. The spiritual darkness is very great and though progress is slow, the rewards are great!

For us as Mennonites and for all Christians there is a strong motivation for this service as demonstrated by Jesus when he died on the cross. In Hebrews 13:10-13 we find the admonition for Christians to join Christ without the camp, to help those who are separated, as leprosy cases of today, because of a wrong understanding and attitude. Much has been done already by the Christian church in this direction, but much still remains to be done. As a Mennonite brotherhood, let us not be weary in well doing. Let us remember, Biblical leprosy as described in Leviticus is not leprosy of today; to join with the misunderstood attitude towards leprosy, closes the road to recovery for these people. To really understand leprosy requires a Christlike spirit. Once the results of such a spirit shine forth, governments, health departments and their people will also come to a better understanding of the proper attitude towards leprosy.

Sonnet Sequence on the Beatitudes

By ELAINE SOMMERS RICH

I.

Matthew 5:3

Blest are the poor in spirit, those who long
With barrenness of heart, leanness of soul
To have parched fragments be a greening whole
And shriveled notes flow into bursting song.
Blest are the poor in spirit. They belong
With Francis of Assisi, David, Paul,
Whose inner nothingness becomes a filling all,
To God's earth-giving, heaven-possessing throng.

Theirs is the Kingdom. Theirs rivers of life,
Oceans of joy, galaxies of light.
Theirs is the Kingdom. Everyday delight,
Opulence of God, abundance rife.
For neither tongue can tell nor eye can see
This Kingdom gift that is eternity.

II.

Matthew 5:4

Blest are the ever-weeping ones who bear
All bleeding wounds of earth upon their backs;
Who know harsh illness, hunger, wretched shacks;
Their chosen cross, without defense to care.
Blest are the ever-weeping ones. They share
All sullen suffering, all lonely lacks.
Their salt tears flow. Wherever sin attacks,
Their painful love is gathered into prayer.

The Lord shall give them soundless depths of joy,
Shall comfort them, put laughter in their hearts.
This deathless happiness that heaven imparts
Man's bombs of hydrogen cannot destroy.
For God Himself is Alchemist of tears,
Giver of joy not to be held by years.

III.

Matthew 5:5

Blest are the mighty meek. Theirs is the earth.
Theirs quiet spirits precious in God's sight.
Bearing Christ's easy yoke, they know delight
And gracious gaiety and heaven's mirth.
Blest are the meek. They shall receive the earth—
Its unplowed fields, its cities bombed, its blight,
Its spring-glad beauty, its far mountains' height,
Its jumbled jungles and its desert dearth.

Theirs are earth's untaught children needing books.
Theirs are its unwashed ill ones needing care.
Theirs are earth's orchids, daisies debonair.
Theirs are cascades of music, tumbling brooks.
The finite mind of man can scarce believe
God's endless gifts to those who will receive.

IV.

Matthew 5:6

Blest are those hungry, thirsty ones who crave
The righteousness of God. Their throats unslaked
Call out for living water. Like dry fields baked
By sun they thirst for heaven's cooling wave.
Blest are those thirsty, hungry ones God gave
Appetites that keenly pang and ache
Until wheat bread of heaven they partake
And to such taste are willingly made slave.

Their thirst for right shall be completely quenched,
Their hunger for God's ethic satisfied,
Their need for His perfection all supplied.
With righteousness replete they shall be drenched.
Eternal springs of water, living Bread
Are diet on which God's beloved are fed.

V.

Matthew 5:7

Blest are the merciful, who lushly pour
Kindness into lives of rascal men;
Who, wronged a dozen times, forgive again.
Their mercy is a never-closing door.
Blest are the merciful, for they explore
God's prodigal abundant love and then
Mirror His grace into another's ken.
Eternity through them taps on time's shore.

Blest are these Kingdom-wise, Main Street-naive.
Their joy, exhaustless as the widow's oil,
Has never yet been known to spoil.
The measure given they also receive.
For only life that's thrown with love away
Endures beyond our little solar day.

VI.

Matthew 5:8

Blest are the pure in heart. They shall see God.
Blest they of single mind and focussed will.
Come morning's gracious light or evening ill,
Come squirming birth or casket into sod,
Blest are the pure in heart, for they see God.
Because from daily life they would distill
God's meaning, His rich blessings hourly spill
In praise songs, breakfast joy or goldenrod.

(Continued on page 30)

Tine Honig

A Dutch Mennonite Artist

By COR DIK

A well-known Dutch art critic, Just Havelaar, once said, "Only an ambitious person with talent will strive after originality," also: "Originality in a deeper sense means character." Tine Honig would have agreed with this opinion. She knew that still-life painting offered the greatest possibilities for her special, very personal talent and within these self-imposed bounds, she perfected her art.

After one of her exhibitions, Otto B. de Kat wrote, "One may be surprised to find that an exceptionally fine little painting like 'The Red Box' in which a simple little box, a blue feather and a white flower tell us a little story, is still in the possession of the artist." There is currently much talk about art, about van Gogh for instance, who was not understood during his lifetime, but whose drawings are now sold for $3,500 at auctions. But what are we ourselves doing? We read books about art and we hang fine reproductions on our walls, forgetting that at a price less than these reproductions cost we might have become the owner of such an exquisite little masterpiece. I do not in any way want to make a comparison between Tine Honig's work and that of Vincent van Gogh. I only want to point out that we can obtain works of high artistic value close at hand.

After visiting the Memorial Exhibition which was held in the Mennonite Church called "Bij het Lam" in Amsterdam, another art critic wrote in *Het Haarlems Dagblad* of May 4, 1957, "Tine Honig's art is one of absorbed observation, betraying a great sensitiveness for the quality of light, which is sometimes clear, then again dim or broken, conveying a certain atmosphere of serenity," and continuing: "A somewhat larger painting called 'Still-life with Sarong,' shows a very decorative, beautifully balanced composition."

Mrs. M. C. van Zeggelen gives a detailed description of Tine Honig's work (1931) saying among other things: "What attracts and moves this artist is the deep and serene —one would almost say 'sacred' quality of small objects."

(Continued on page 26)

Tine Honig, the artist, at her art exhibition. (Below) "Kruik met palet" (Pitcher and Pallet).

(Left) "Het groene kleed" (The Green Dress). (Top) "Before the Meal." (Below) "Echereria."

(Left) "Het oude hartje" (The Old Hearth). (Below) "Stilleven met carong." The original oil painting was donated to the Mennonite Art Gallery of Bethel College.

"Poincetia" (Poinsettia). "De pop" (The Doll), both by Tine Honig.

TINE HONIG

(Continued from page 24)

And wondering if decorative art is not going to supercede "ordinary" painting altogether, this author continues, "Another generation has again started in the Rabelaisian manner as of old. Impudent they may be—but thoroughly Dutch. The Flemish and Dutch nations throughout the centuries have had this urge to paint; their skies, their houses, their people, their landscapes. They can't help doing it, as little as they travel across the seas or through the air. To this generation belongs Tine Honig, the artist, who is happiest when seated with her palette in front of the painter's easel."

And whether or not she agrees, I must say that the similarity between her and our old painters is most striking when her love displays itself unrestrained in the painting of a white wall—a white wall on which the shadow of some simple object falls, or where the light touches it like a magic wand, working miracles of color. She has painted white walls which remind me of Fabrisius.

WOODSTOCK

(Continued from page 8)

portunity for the exercise of a good Christian witness both in the school and on the hillside. Parents also feel a sense of security in having a representative from their group on the staff who gives special care to the children of their mission. The Mennonites have attained something of a reputation in the school and on the hillside for their good abilities in music and cooking. The present Mennonite staff members are Lorraine Schroeder, Mary Stoner, Rhea Yoder, John and Lois Kurtz, Lon and Kathy Sherer and Leona Cressman. Mrs. Miller and I have just completed thirteen months of service given while the regular principal and his wife were in the United States on their furlough. We are very grateful for the opportunity that came to us to be in India during this year. We have always had a love for India. Landour has been a wonderful place to live, and in Woodstock School we entered into a very rich heritage. It is our sincere hope and prayer that Woodstock School may continue to be a valuable asset to the Christian movement in India and throughout the world.

Proclaiming Christ the Only Lord is

The Unfinished Reformation

By MARTIN NIEMOELLER

Romans 8, 31-32

Martin Niemoeller, Menno Simons Lecturer, 1956.

THE Sunday nearest October 31 is observed throughout Christendom as Reformation Sunday. The custom is due to the fact that this season is crowded with memories of the Reformation: on the thirty-first of October in 1517 Martin Luther nailed his 95 thesis on the church door at Wittenberg; on the fourth of November, 1520 he made his famous statement and stand before the Emperor and the Diet of Worms, "Here I Stand" and on the tenth of November, 1483 he was born. All these dates refer to very remote events; and we may ask ourselves whether it is really worthwhile to spend our time on such memories instead of dealing with our own and present affairs. For, certainly, we have no time to lose; urgent tasks will not suffer being postponed or delayed.

The Event of the Past

Important as the Reformation may have been, for us it is an event of the past or seems to be, even if this period of history has left its mark on the following centuries. Yet, periods are passing by and they lose their impact in the long run, because times are changing and our tasks are changing with them. In our days, we meet quite often with the assumption that the Protestant Reformation of the 16th century has completed its task, that it has exhausted its vigor and that now we may part with it gratefully, and turn to the new tasks, which are laid before us, and which rightly claim all our interest and strength.

Mrs. Martin Niemoeller, who also spoke at the Menno Simons Lectures.

The Reformation caused, as we know, a deep breach in the Roman Catholic Church, and this breach widened and multiplied in the following decades and centuries. The disunity of the Christians has weakened all Christian endeavors to evangelize the nations and to bring Christian ethics to bear on public life and politics. We are inclined to attribute every failure of Christianity to this, our self-caused lack of unity. And now the era of Christian optimism is giving way; we come to see and to acknowledge that Christian influence in our days is waning: for the moment we Christians amount to two-fifths of the world's population, in 1987 our share will have dropped to somewhat between one-third to one-fourth, due to the more rapid growth of the non-Christian populations. This sobering prospect is also the reason why our time is a time of ecumenicity longing for a reunion of all who call themselves Christians, and stressing the need for joining forces in order to withstand the massive attacks of non-Christian religions and anti-Christian ideologies. The Roman-Catholics want us to return, as they say; the so-called younger churches call for unity. For these two things are clear—Communism is a threat to all that Christianity stands for, and the non-Christian religions are experiencing a revival in their areas in connection with the nationalistic awakening of the non-white peoples, and the Christian mission has lost its prestige because of the imperialism of the white nations, whose leadership is

today jeopardized in all places. We have to turn to this situation and the tasks implied—a very threatening situation and very urgent tasks indeed.

Thus, it is by no means clear that we really are justified in celebrating the historical event of the Reformation, as it has become our custom. But if we do, can it mean more than just remembering something which has had its effect and importance a long time ago, and which has left only very dim marks in today's real life? Can it be more than just to "build the tombs of the prophets, and to garnish the sepulchres of the righteous"? "What shall we then say to these things?"

The Message of the Reformation

We ought to ask, first of all, what the real concern of the Reformation was, and to inquire whether this concern can be or must be our concern today? In this connection we know that Martin Luther, as well as the other Reformers, did not begin with a plan; they did not intend to build a better church according to their own ideas and guided by a prepared blueprint. They were driven by one fundamental interest only, i.e., to bring forth the gospel again as the one saving and healing and restoring power of the living God. We can apply to them the words of Peter's second Epistle: "Holy men of God spake as they were moved by the Holy Ghost." They did not know what the outcome might be, but they had to obey and to follow the call and so they were led on to restore the Christian church of their days to its original purity, by removing wrong additions and misleading abuses. So, in order to accomplish this end, they all turned to the Bible again as to the witness of God's prophets and apostles. What they found—and this is the one and lasting result of the whole Reformation—was Jesus Christ, and that as Paul puts it—"all the promises of God in him are yea, and in him Amen unto the glory of God by us." Nothing and nobody except Christ: "Christ alone!"

Here we face the original and final meaning of the Reformation; and now we have to ask ourselves whether or not this truth has preserved its importance through the centuries, or whether we may, in our days and in our present world, part with it, since this truth has lost its weight for our generation.

Can we do without Christ? Can we replace him by any different ideal or by any other idea? Or is there anything to be added to him and to his work, that we ought to look for? In those days Christ was regarded as not being sufficient alone and for himself without the saints and their intercession, without the church and its treasures of merits and its good services, without man's own efforts and contributions. You had to rely on and to resort to Christ and the saints, Christ and the church, Christ and yourself. So the uneasy question, the doubt remained: is there enough co-operation with and support for Christ, to make the promises of God effective? There was thus a deep rooted feeling of fear; how to become certain that God really is moved by compassion and love, and not even more by justice and wrath? How to find a merciful God? The Reformation answered: "Nobody can serve two masters," and the one master is sufficient for you to become certain of God's mercy and love, and, therefore, we again know only the one gospel, the one message of great joy: "For I determined not to know anything among you, save Jesus Christ, and him crucified."

I do think that this question, how to find the merciful God, how to become certain of his grace and charity, is not obsolete in our days. We know this same sort of doubt when we look into the world surrounding us, and when we look into our own heart with its pride and despair. Thus it happens that many people, including ourselves, turn to other authorities, either in addition to or instead of Jesus Christ. So, we were told in the times of Hitler, that we might keep our loyalty to Christ, but that we should have to share it with our loyalty to the *Führer* and his concept of the right way. But the two masters did not agree with each other, and the result was that we had to obey the one and disobey the other or vice versa. A decision became due. Today—and it will happen again and again—we are facing the same decision, either to trust in Christ and follow him or to look for another master and Lord.

What Think Ye of Christ?

So, we are faced with the question, "What think ye of Christ?" In Paul's word and testimony the answer is given: Jesus is God's own Son, the only one, in whom God is well pleased; and listening to the prophets and apostles, we know this to be true. For he is God's obedient child, as man should be; not seeking his own glory, as we all do, but doing the will and performing the work of his heavenly Father; not trying to dominate and to exploit his fellow men, as we all do, but eager to serve them and to lead them back to their original state. For we are called to be children of God, as he truly is. We know he is the real Son of Man also, the one human being to whom, when we come to know him, we must bow as to the one judge; who has the right to condemn us, because he is right and we are all wrong, for we ought to be as he is!

There is no way out; this situation actually is hopeless; and looking to him and listening to his beatitudes, we must confess that we are afar off. We do not know better than to retaliate against the evil that threatens us and to make our state even more hopeless in doing so. This is no theory, but it is the practice and experience of our lives as it has been the practice and experience of Martin Luther and his fellow reformers, of Paul and his fellow apostles and of all men who ever have met with the truth of God as revealed in Jesus, the one and only real Son of God. Then we are also told that God did not spare him, that God "delivered him up," that he might make himself a sacrifice for our sake, that he, Jesus, might die in our behalf, that by his forgiving love for his enemies

he might overcome our enmity and change it into love and gratitude. Here, and nowhere else, we come to understand that God is for us, that no enmity, no disobedience, no "sin" is strong enough to separate us from Christ and from his father, who for his sake wants to be and is our father. For God has not disapproved his sacrifice, because he sacrificed himself for us, who are not worthy of his love. But he, God, has given his blessing to his work of suffering and dying, raising him from the dead, that all who believe in him, in his forgiveness, in his self-sacrificial love, might be saved and made God's beloved children—for his sake. This is the gospel—Christ crucified—and we need no more; but this one word of God for us we need: "Jesus Christ is the one word of God, to which we are to listen, and which in life and in death we are to trust and to obey." So it was stated in the Barmen Declaration of the Confessing Church in 1934. This is the witness, the newly discovered truth of the Reformation.

This witness has not become obsolete; it is valid in our day and it has proved its truth and reliability in countless situations when in our day Christians have had to live their faith and to stand in the midst of enmity and persecution. "Here I stand" and my strength is Christ; for I know: in him "God is for us," God is for me! "Who then can be against us?"

My Preacher at Dachau

I have been asked many times: How could you stand the stress of eight years behind the iron bars, the solitary confinement, the cruelty of men you had to witness through all those years in the concentration camps? There was nobody to whom I could go as to the one, who has said: "My grace is sufficient for thee: for my strength is made perfect in weakness." I could go to him, for he had promised and he kept his promise: "Behold, I am with you alway, even unto the end of the world."

Here I ought to add one of my most cherished experiences: When I was a prisoner through the last four years in the bunker of Dachau Concentration Camp, I had a very faithful pastor and preacher. This pastor and preacher was no person of flesh and blood, it was a piece of wood, i.e. the gallows which was planted in the court of the prison, just outside my cell window. I saw this wooden structure, but my window was too high for me to see those who were hanged. But these gallows spoke to me, and its message was of great urgency. It said: one afternoon, maybe tomorrow, they will put you on this little footstool under my hook, and then they will tie the rope around your neck, and pull away the footstool from under your feet, and your earthly life will come to an end. What will you do when this happens? Will you cry out with your last breath: "O you criminals; you think you are my judges and can put me to death; but you are the criminals, and there is a God in Heaven and he will show you!" Certainly, this you could do, but remember: there was one whose gallows was a cross, and there was a day when after cruel suffering and torture they nailed him to the tree. Remember, what would have happened, if he had spoken this way? You know what would have happened? There would be no Christ, no Saviour, no salvation, no hope, no Christian faith, no comfort for you nor for anybody else! However, there is salvation, here is hope, here is comfort: He asked God's, his father's mercy and forgiveness for his enemies and for you: His grace is sufficient for you and for all; you need not look for any other but for Christ alone! You will understand, then, that I am and remain deeply indebted to them who brought back the one pure gospel of Jesus Christ which is sufficient for all our human sin and need, fear and perplexity, that we might be safe and full of undying hope even in the face of death, for he speaks: "Here I stand!"

But surely, we have not only to stand against the enmity that threatens us: we have not only to withstand the threats and the enticements of this inimical world. We are called upon to overcome this world and to bring it back to its creator and God. Here again the question arises: is this message of the crucified and risen Lord sufficient? Is this truth of "God being for us" strong enough to fulfill the task? It is here that our doubts will rise once more; we might need more intelligence and skill, more influence and power! But, friends, we are told that with Jesus Christ God will "freely give us all things." We are deeply concerned about what is happening in these our days, about the ways the human race is pursuing the ways of hatred and of violence. Like James and John we are tempted to bring down fire from heaven on the evildoers; and yet, there is no promise that evil will be overcome otherwise than by the spirit of Christ, than by the unselfish love through which God has overcome and continues to overcome every rebellion against his merciful plans. Here the danger arises, that we shall leave the one straight and narrow way, not fully trusting the promise that all things will be given to them who put their trust in him, to whom all the power is given in heaven and on earth.

The Cross Between Me and the SS Guard

I remember one other day of the past when under the influence of the sermon preached by my gallows, I came to see that the black-uniformed SS guard, who brought my meals to my cell door, had something to teach me. I had regarded him as belonging to a world of man with which I had nothing in common any longer. He belonged to the other side, definitely; toward him I had no responsibility. Suddenly I came to see that I was wrong, that the gallows was in the midst between us, not as something that separated me from him, but as the cross of Christ who had died for me. Had he really? If so, then he had died for the guard as well; and if he had not died and prayed for him, how could I believe that he had died and prayed for me? I understood that the wall of partition was gone, that Christ has overcome the world by the victory of his forgiving love, and that this love was

strong enough, is strong enough, to overcome the enmity in my heart against my enemies. They are no longer enemies, but brethren for whom Christ died, whether or not they know it, whether or not they accept it! Here only the victory is won: the victory over the world of enmity, the flesh and the devil, even in my own heart. Who has done it; who can do it? Jesus Christ and he alone!

The crucial problem of our days is whether the truth that Christ has overcome the world and will triumph in the end—that he has done so and will do so, not by power and might, not by retaliation and vengeance, but by his suffering and forgiving love to his enemies—whether this truth is believed and obeyed by his Christians! As his people we cannot but act in this world according to his advice and example by serving others in love, knowing and trusting that God, who gave his only beloved son will not fail us but with Him will also "freely give us all things." Did we ever try it? Can we say from experience that his way is not true? To "overcome the world" has been the goal of a great variety of people in the concentration camps; communists, socialists, Witnesses of Jehovah and criminals of all kinds. I must say they all, or at least a great many of them, stood through with courage and perseverance, many of them supported by a strong conviction. But the difference between the Christian and the non-Christian became obvious in the end only, when we came back to freedom. As former captives we did not know better now than to take revenge on those who had oppressed us. To suffer now and to become oppressed became the lot of the National-Socialists and their collaborators. The world in the end was victorious. There were a few who did not share in this retaliation—paying back evil with evil—only a few who had come to know better. But the few want to see that things are changed, that Christ may command our attitude, he, nobody but he shall govern our relationship to others! For in this way only can the world be overcome and be brought home.

The Unfinished Reformation

Thus the Reformation proclaiming Christ as being the only Lord is not yet completed; it is not yet finished. The church as the communion of Christ's disciples needs to be reminded of this basic truth again and again, that we must not give ourselves to our own judgment, to our own doubts and to our own beliefs; they are wrong and dangerous. God's promises are not dependent on our self-confidence or our sorrows. They are assured to those who —leaving behind their own ideas of safety and security— firmly believe in Jesus, the one Saviour and Lord. Trusting in him, we can take a firm stand in our days and resist courageously every man-made religion and ideology; trusting in him we can confess the Lordship of him who rules through the power of love, and follow in his path; trusting in him we can tell the saving news to those who are dazzled by the deceitful splendor of power and might or blinded by the darkness of suffering and persecution. This is the task before us; Jesus Christ is the way, the truth and the life for a world of man caught in his own net of pride and despair. Do we know that this is the truth? Are we children of the Reformation, i.e. are we for Christ's sake children of God? Thus we ought to hear the call: "Hold that fast which thou hast, that no man take thy crown!" Thus we ought to speak with Martin Luther, Christ's witness and prophet, "Here I stand, I cannot do otherwise; God help me!"

SONNET

(Continued from page 23)

Theirs is the practice of unending prayer,
Theirs precious fellowship of seeking saints,
Theirs childhood's laughter free from bruising taints,
God's presence in each silent stir of air.
And one day, not through earth life's tangled lace
They shall see God, but clearly face to face.

VII.
Matthew 5:9

Blest are the peacemakers. They are God's sons,
Creating harmony where once was strife,
Showing how love is God's great law of life.
They are smooth oil with which machinery runs.
Blest are the peace makers, God's much-loved sons,
Restoring man to God, husband to wife,
Peace among brothers where discord was rife
And nation to nation. Blest God's proxy ones.

Their inner homes, vibrant with quietude,
Have chairs and tables all of righteousness.
The walls are built of divine friendliness,
And every picture is with heaven imbued.
In children's actions we their fathers see.
So is resemblance in God's family.

VIII.
Matthew 5:10-12

Blest are the persecuted, hated ones
Whom all the world despises for Christ's sake.
His Kingdom's increase follows in their wake.
Through their prophetic lives, truth forward runs.
Blest are God's lied-about libeled ones.
Though evil crush, the Lord does not forsake.
Though cold blows buffet, courage does not break,
For these, Christ's brothers, are God's well-loved sons.

The *Martyr's Mirror* tells their song of praise.
Church history blazons with the light they've given.
Triumphant Stephen turned his face toward heaven
As have the prophets of our latter days.
Joy and exceeding gladness are the claim
Of those chosen to suffer in his name.

Contemporary European Theological Thinking on

The Christian's Responsibility

By CORNELIUS KRAHN

PROTESTANT continental European theological thinking has undergone radical changes since World War I and II. The most dried up orthodox in the War I and II. The most dried up orthodox in the Lutheran and Reformed camps and the most self-assured liberals have changed if they have not made a full turn. Theological research in the realm of doctrines, practices, ethics, the relationship of church and state, etc., is prospering. Verities which were accepted for many generations as ultimate truth, and basic for an institution, a practice, if not for salvation itself, are being investigated in the light of the day and the results are often startling. Even the heroes of the faith, such as Luther and Calvin, are investigated and their teaching reappraised. A few of the results will be mentioned here.

Barth on Baptism

In 1943 the well-known Swiss theologian, Karl Barth, gave a lecture on *Die kirchliche Lehre von der Taufe* (The teaching of the church regarding baptism) which was published in *Theologische Studien*. Under five statements formulated by him he reviewed briefly the teaching regarding baptism, adding his critical remarks to this summary. He began by stating that "Christian baptism is in essence a symbol of renewing of man in his sharing through the Holy Ghost in the power of the death and resurrection of Jesus Christ . . . ." He continues by stating that the "power of baptism consists in the fact that it is, as a part of the proclamation of the church, a free word and work of Jesus Christ himself." Just a superficial acquaintance with the meaning of baptism since the days of Augustine through the Middle Ages and even for the reformers makes it clear that Barth is concerned that the Gospel of salvation be centered in God's grace through Jesus Christ and that even the "sacrament" of baptism must not obscure this source of man's salvation but confirm it.

Under his fifth statement Barth presents a unique criticism of greatest interest to Mennonites. He states that "the foundation of the order of baptism is found in the assignment of the church on the one hand and willingness and readiness of the baptismal candidate on the other side to accept the promise and the responsibility" (implied in baptism). Barth is sharp and most severe in his condemnation of the practice of infant baptism which was retained by the reformers. He ridicules the reasons given by them and states that the real reason at that time and in our day is our unwillingness to give up the "Volkskirche." The responsible representatives fear that as soon as the baptismal candidates are no longer brought to the baptismal font as infants but have to come voluntarily there would not be many left who would avail themselves of this opportunity. Strongly he advocates that in spite of these understandable objections the original meaning of baptism must be restored. Instead of being baptized as a passive object in infancy the candidate must voluntarily choose and confess to become a "partner of Jesus Christ." All of this looks like Barth has come close to an Anabaptist concern of the early days, and yet he makes no reference to the Anabaptists. On the contrary, some of his statements make it clear that he does not fully share their views along these lines. His concept of salvation and the church does not fully coincide with that of the Anabaptists. Any separation of "true" believers from "unconverted" members of the church in a pietistic sense not entirely foreign to early Anabaptism is foreign to Barth. Rebaptism for whatever reason is not approved by him.

Although only a modest revival of an early Anabaptist concern may be noticeable in this interest in the true meaning of the church of believers and of baptism, Mennonites can rejoice that their forefathers paved the way along these lines. Their scholars should join those investigating these doctrines and make their contributions. The number of books which have appeared on this subject since 1943 is surprising. Barth's own son Markus, now professor with the Federated Theological Faculty of the University of Chicago, has written a book on *Die Taufe—ein Sakrament?* (Baptism—a Sacrament?).

Numerous theologians have continued to investigate the questions raised by K. Barth. Some, of course, with the purpose of defending the tradition of the practice of infant baptism. One of the most detailed and learned investigations is that by Werner Jetter. In *Die Taufe beim Jungen Luther* he traces the concept and practices of baptism from Augustine to Luther.

Church and State

Those who had the opportunity to attend the excellent Menno Simons lectures at Bethel College in 1956 delivered by Martin Niemoeller on the "Relevance of Christian Nonresistance in Our Present World Situation" will remember that this was done with barely one reference to the Anabaptist-Mennonites. Starting with the Reformation lecture to the end of the cycle one was deeply im-

pressed by the basic conviction along these lines presented by a Lutheran pastor of an entirely different background. He himself, although a son of a Lutheran minister, had been captain of a submarine during World War I. His presentation was a wonderful illustration of a reappraisal of the Reformation heritage now underway in Europe.

A brief and semi-popular report about the need of investigating the basic ideas and beliefs of the reformers and the need to reevaluate and reappraise them in our day and age can be found in the booklet by Helmut Gollwitzer entitled *Die Christliche Gemeinde in der politischen Welt* (J. C. B. Mohr, Tübingen). Gollwitzer, like Niemoeller, does not speak from an ivory tower. He has spent years in a Soviet prisoner of war camp which he describes in another book (*. . . und führen, wohin du nicht willst*, which was translated into many languages).

However, the booklet by Gollwitzer is only one among many and only a symptom of what is going on among European theologians and laymen. Let us briefly summarize this lecture which was given in 1953. It is subdivided into "Church and World during the Middle Ages," "Luther's Teaching about the two Kingdoms," "Questions Directed to Luther," "Christ's Kingdom and Politics," "Freedom and Obedience in Political Action." Based on Augustine Luther believes that God rules this universe in two realms. As creator God gave mankind the law of Moses now enforced by the state. As redeemer he saved mankind through Jesus Christ which will be realized in the world to come and is now anticipated in hope. With a watchful eye Luther tries to guard these two spheres that *Schwärmer* (Anabaptists) and revolutionaries (Peasant revolt) do not get them mixed up. The Christian is a citizen of two worlds. As a Christian he looks forward to the coming of Christ when his Kingdom will be realized. As a citizen he takes care of his duties as subject, count, judge, executioner and soldier obediently in order that he may prevent worse things. These measures are of a preventive nature and not inspired by the desire to improve conditions in the world. All attempts along these lines based on the New Testament are quenched as being fanatic (*schwärmerisch*). Luther could not tolerate the Anabaptists who thought that their faith in Jesus Christ and salvation through him obligated them to do something about the undesirable conditions around them "in the Name of Christ." Luther feared that his newly discovered gospel of salvation by "faith alone" would be turned into a new legalism from which he had just emerged.

In "Questions Directed to Luther" Gollwitzer deals first with those who consider themselves the guardians on the walls of Zion and who believe that raising questions as to whether Luther could have had blind spots in his system would result in giving up the precious gospel itself rediscovered by Luther. He states that "Luther said that he did not want defenders of his teaching but better listeners of the Word of God." The author says that Luther succeeded in preventing the danger of making out of the gospel a system of world improvement but he did not prevent his followers from being resigned to the situation of the world around them as it was without being challenged by the gospel to do something about it. According to Gollwitzer Luther never came fully to grips with the question as to whether God is the Lord of the two Kingdoms and if so whether the heavenly citizenship does not obligate one to responsibilities which flow from the gospel. In contrast to Niemoeller Gollwitzer refers repeatedly to the Anabaptists and at times admits that Luther was blinded and unjust in not recognizing their concern. It is of interest that the old Lutheran guard blames men like Gollwitzer, Barth, Niemoeller and others for reviving Anabaptist "heresies" through which the gospel became a *novus lex* (new law) to govern the world. Gollwitzer criticizes the typical Lutheran views that a "Christian must adjust himself to the political and social *status quo* for the sake of love" and that he is not told that this love can compel him to be critical of conditions in order to improve them. Anabaptism had many blind spots, no doubt, but not this one. Gollwitzer sees a direct connection between Luther's views and the fact that the church named after him "always brought up the rear in social problems, was politically inactive; and out of fear of fanaticism and utopianism, out of contemplation about the impossibility of improving the world, spoke only about an outward adjustment of the Christian to the existing conditions . . . but not about a sharing of the responsibility for it. This was left to fanatics, humanists, and materialists, who since they had no critics became more fanatical."

Gollwitzer speaks at length about the political responsibility of a Christian and also about nonresistance. Both are encouraged under certain conditions. We can probably say that Niemoeller is filled with a greater zeal and sense of responsibility along these lines. However, in one respect both agree and in this question both pay homage to the prophet and pioneer along these lines. This is Karl Barth, the reviver and reformer of the gospel of the Reformation. The concern of Barth and his followers is that we must not let any secondary issue become primary in our relation to God. Our salvation and our Christian life are entirely dependent on Jesus Christ. Apart from him they are "unchristian" regardless of how good they may appear on the surface. God in Jesus Christ is and remains the sole author of our salvation and the fruits which result from it. Our Christian responsibility is awakened in a world which is God's and in need of his forgiving grace and a "friendly neighbor." However, we must constantly be on guard that we do not make a "new law" out of the gospel of Jesus Christ. Niemoeller and Gollwitzer favor nonresistance as a result or outflow of the gospel and the Sermon on the Mount which is relevant in our day, but they refuse to accept and use the term "principle of nonresistance." A principle operates as a law of nature regardless where it comes from and who uses it. In this case we are using the Sermon on the Mount as a "new law." Any truly Christian action is

never apart from Christ. The living Christ motivates and causes his children to do Christian deeds.

This is briefly an attempt to present in a very elementary way the rebirth of a typical Anabaptist concern in an entirely different denominational camp in our day and age. We as heirs of Anabaptism owe it to ourselves and our brethren to extend a hand of fellowship to those who need to be strengthened by our faith and witness. We have been in danger of making out of the gospel a convenient *nova lex* (new law) and need to be reminded of the source of all salvation and truly Christian "works." We have been in danger of making out of nonresistance, which flows directly out of our faith in Jesus Christ and his forgiveness, a "principle of nonresistance" which if properly applied operates automatically. That is applied atheism and shallow moralism. Apart from Christ there is no Christian love and no true nonresistance.

New Filmstrips Aid in

Teaching the Faith of Our Fathers

By LELAND HARDER

INCREASINGLY, the Mennonites are being recognized in non-Mennonite circles as a historic church rather than a peculiar "sect." They are being given their proper place in relation to the other historic Protestant traditions. This is not due primarily to our current reputation in world relief or mental hospitals, although these may be factors. It is primarily due to a reinterpretation by competent historians of our origin in the Anabaptist movement contemporary with the birth of the Reformation itself.

While Mennonite scholars were rescuing the Anabaptists from obscurity, non-Mennonite historians were discovering them in the true glory of their original faith. The persistent error of earlier church historians was to present the Reformation as one movement from which the Mennonites and other groups deviated. The Reformation is now seen not as a single movement but as four concurrent movements originating within a few years of each other. In the beginning of his book, *The Story of the Mennonites,* C. Henry Smith labeled these movements as Lutheran, Anglican, Reformed, and Anabaptist. In the achievement of this reinterpretation many names of historians and theologians could be named, both Mennonite and non-Mennonite.

A most interesting by-product of the current reinterpretation of the Reformation is the place Mennonites have been given in two new filmstrip series on the history of the Christian church. They are produced by the Society for Visual Education and the Presbyterian Church U.S.A. respectively. The S.V.E. series is called "The History of the Christian Church" and is produced in eight strips averaging 35 frames. The Presbyterian series is called "The Living Church" and is done in three divisions averaging 197 frames. In keeping with the "new look" in Reformation interpretation, both present the Anabaptists as one of the four wings of the Reformation, the former including them as "a fourth major reform movement" and the latter as "the third group of Reformed Christians." It could not be maintained that the Anabaptists are portrayed in true perspective in every detail, but the presentations, however brief, are accurate enough to be of real aid to us in our teaching of Mennonite history in Sunday school, catechism, and college.

The S.V.E. filmstrip has two frames picturing the Anabaptists (VI: No. 32 and No. 33). The Presbyterian filmstrip is more than twice as long and contains ten frames depicting the Anabaptists (II: No. 140—No. 149) and one illustrating the Germantown, Pennsylvania, Mennonites (III: No. 54). The former selects Balthasar Hubmaier as normative of Anabaptism, while the latter uses Conrad Grebel, Hans Denck, and Menno Simons. The S.V.E. script, written by Elmer G. Million states: "Anabaptists, like Balthasar Hubmaier, believed that the Church was primarily to be understood as a fellowship of adult, baptized believers. They rejected infant baptism as unscriptural and insisted that church membership should be a matter of individual decision." In a similar vein, the Presbyterian script by Allan Chase states: "Led by men like Conrad Grebel, they felt that the Church should be a voluntary society of the converted, and that baptism was only the outward symbol of one's mature acceptance of Christ." The script goes on to mention other Anabaptist doctrines such as separation of church and state, discipleship, discipline, simplicity, nonresistance, and nonparticipation in government and war.

Neither of these filmstrips is in itself a curriculum in church history and certainly not what we would consider to be an adequate treatment of Mennonite history. They

were not intended to be. They were produced as teaching tools to augment and supplement regular printed curriculum materials. Used in this way, both could enrich and make more effective our teaching of Mennonite origins and doctrine.

These filmstrips, moreover, suggest the benefits that might be gained from a wider use of visual aids in our Christian education program. They suggest the possibility of creating several filmstrips of our own, one on the Swiss Anabaptists perhaps, another depicting the life of Menno Simons, and a third illustrating the development of the Mennonite church as it exists in the world today, each or all of which could be used in combination with either of the above-mentioned two filmstrip series. That there is an urgent need for some such help in our catechetical instruction must be evident to any minister who has attempted to include church and Mennonite history in the regular church school curriculum. The cost of producing a single filmstrip of fifty frames (100 prints) would be approximately $400 for photography alone; and when one considers the research involved and the painstaking art work that would be necessary to do an effectual job, it becomes a project of major proportions. However, one can easily imagine the many benefits that could be derived in Mennonite churches from the availability of a filmstrip series in Mennonite history.

A final comment out of personal experience seems appropriate. For five years I was pastor of a small urban Mennonite church in which less than five per cent of the members had Mennonite background. To these people the name "Mennonite" must mean more than a label that one is born with or it means very little at all if not actually constituting a source of embarrassment by association with cultural peculiarities. At one time for instance, this church had twelve candidates for membership taking instruction. In the preparatory class I attempted to include at some length and in as interesting a fashion as possible the story of the origin of the Mennonites in the stream of historic Christianity, and the response was gratifying. We need experiences like this to remind us how thrilling, appealing, and challenging our historic origins can be to people whose entrance into the Christian life is more than a matter of form or birth. In the words of S. F. Pannabecker, "Mennonites are not primarily a cultural group, identified by language or custom. . . . True Mennonites are those who are loyal to the insight and spirit of their founders. . . . In other words, those are the sons of Menno who have the faith of faithful Menno. . . (who together with his Anabaptist brothers) captures for a moment the vision and life of the early disciples and went out in flaming witness to the people of their time." (*Proceedings of the Study Conference on The Believers' Church,* 1955, pp. 14-22.) In the light of these affirmations, the story of the Mennonite church might well be basic material in our catechetical teaching; and in telling that story the filmstrips reviewed in this article can be of genuine aid. (See notice on page 10.)

KATISH SERVES GOLUBTSY AND PIROSHKY

KATISH had no set day off, but some time off nearly every day and, at least once a week, Mother would insist that she do no housework or cooking, even if she chose to spend the day at home. When she found that Mother really worried about taking advantage of her willingness, Katish gave in and took her day off. But she always made the house shiningly clean on the preceding day, and when Mother went out to the kitchen, she usually found some favorite casserole dish prepared and awaiting reheating for our dinner.

Sometimes there was an earthen casserole of golubtsy, ready to be put into the oven for a half-hour and then served as a one-dish meal with fragrant slices of dark pumpernickel and sweet butter, and some of the crispy, half-pickled cucumbers that are to be found in Russian delicatessen stores as *molosolni agurchiki.* Golubtsy is a Russian dish that has a counterpart in most of the nations of Europe.

Golubtsy

Cook ½ cup of rice in a little less than a cup of boiling salted water until it is almost soft enough for regular use. Let it cool. Chop 1 medium onion fine and then mix the onion, rice, and 1 pound of coarsely ground raw beef. Season the mixture well with salt and pepper. Remove whole leaves from well-shaped cabbage and scald them. Sprinkle the leaves with salt and pepper and put a large spoonful of the rice and meat filling in the center of each. Roll up and tie or skewer with picks. Heat some bacon fat in a heavy pan or earthen casserole and carefully, lightly, brown the cabbage bundles. Remove the bundles from the pan and stir a tablespoon of flour into the drippings; add 1½ cups of tomato puree and juice. Season to taste and add a bay leaf and stir in ¾ cup of sour cream. Put the cabbage rolls back into the pan, cover, and cook in a moderate oven for an hour.

* * *

There are several schools of thought on the subject of pastry for pirogues. Some believe that a rich flaky pastry is best, others regard a tender yeast pastry as supreme. The third choice is a real puff paste.

Name-Day Pirogue

Line a square tin, about 1½ inches deep, with your chosen pastry. Cover the bottom with a thin layer of cold boiled rice. Over this sprinkle a layer of lightly browned chopped green onions. Then put in a layer of chopped hard-boiled egg. Next a somewhat thicker layer of any good white fish which has been gently poached in a little water seasoned with bay leaf, a slice of onion, salt, and some peppercorns. The fish should be moist and broken into small chunks, but not flaked. On top of the fish, put some onions, then a layer of chopped eggs, then more rice. Repeat this until the pan is full, seeing that each layer is properly seasoned with salt and pepper.

(Continued on page 41)

Anabaptism As an Existentialist Philosophy of Religion II

Toward an Anabaptist Epistemology

By MAYNARD KAUFMAN

AN ATTEMPT has been made in the first part of this study (*ML* July, 1957, p. 139) to show that the characteristic qualities of Anabaptism, as set forth by various authorities, culminate in the idea that sixteenth century Anabaptism was an existential type of religion. This contention, although not new in Mennonite circles, calls for careful documentation. As we analyze the philosophy of religion that is implied in Anabaptism, and compare it with the attitudes of contemporary existentialist theologians, we find striking similarities, particularly in regard to epistemological presuppositions.

Epistemology is the branch of philosophy which is concerned with the origin, structure, methods and validity of knowledge. It seeks to answer the question: "How do we know?" Epistemology makes explicit the theory of knowledge which is implicit where any claim to knowledge is made—be it scientific, metaphysical, or religious. Since the content of knowledge is in so many ways determined by the methods used to formulate that content, epistemology is of primary importance in any philosophic investigation. And if Anabaptism was more of an existential than an intellectual type of religion, an investigation of its religious epistemology is particularly important. The Anabaptists' mode of "reasoning" will not have been quite like the rationalism of today. Existential knowledge is not just a body of conceptual propositions abstracted from existence; it is the knowledge necessary for full and authentic existence.

Significance of a Lack of Systematic Theology

We may begin with an attempt to analyze the epistemological significance of what has already become obvious. The Anabaptists did not develop a systematic theology because, among other things, as Robert Friedmann pointed out, theirs was an existential and not a "theological" Christianity.[1] This distinction may help to clarify the idea of creedlessness as a characteristic of Anabaptism. Although the early Anabaptists did write creeds as personal expressions of faith, these were not recognized as binding on the group as a whole. Historians have called attention to the extreme individualism that characterized the fellowship—it was a fellowship of individuals. This individualism has been so pronounced that some writers treat Anabaptism as a form of mysticism or spiritualism, where each individual is guided solely by the "inner light." But this does not do justice to all of Anabaptism.

A more constructive approach to the problem of the Anabaptist non-theological attitude (or creedlessness) may be implemented through the idea of subjectivity. Subjectivity may also refer to the epistemological approach characteristic of mysticism, in which the individual is the sole arbiter of knowledge and faith and no objective criterion is recognized. To a limited extent this is always true, since the basic category of all knowledge is the subject-object structure. But subjectivity may also be used in a different sense to denote the mode of relationship of the individual to what he believes. The existentialist view, as defined by Kierkegaard, defines subjectivity as a personal, inward appropriation of the truth. This is the meaning of his thesis: "Truth is subjectivity."[2] The existentialist mode of belief is not so much concerned with the objective (what to believe) as with the subjective (how to believe). This type of subjectivity—personal appropriation—correlates best with the idea of discipleship, which characterizes Anabaptism and differentiates it from pure mysticism and from pietism.

It is because the Anabaptists were so intimately involved with what they believed that they did not objectify it in a theological system. So long as the individual is existentially involved and participates in the object of his belief, as in true discipleship, he is incapable of detaching himself from his experience. When he does step outside of himself and transcends his experience in order to formulate it, he objectifies and externalizes his experience. A theology is such an expression; the existential, subjective relationship to the truth is distorted, and a subjective or religious experience becomes an intellectual and essentially secular object. All thinking about God is fraught with this danger, and the anti-intellectual attitude of the Anabaptists may be interpreted as an attempt to avoid it.

The Anabaptist de-emphasis of creeds should not be construed to mean that they did not believe in the fundamental doctrines of Christianity. They did; but their mode of believing differed from that of later Protestant orthodoxy, with its stress on doctrinal correctness. Although their writings are well grounded on Scripture references, the Anabaptists consciously avoided intellectualizing the content of Scripture. H. S. Bender quotes Conrad Grebel as saying, "A simple faith is necessary to understand the Scripture aright and to appropriate it; no artificial intellectualism can be of any help, rather it will be a hindrance."[3] The distrust of secular learning

and scholastic theology is one of the distinguishing marks of early Anabaptism.

The Anabaptist View of Scripture

Since the only explicitly recognized source of knowledge for the Anabaptists was the Bible, a study of their attitudes toward it is important in assessing their epistemology. It has been customary among Mennonite scholars in the past to stress the Biblicism of the Anabaptists, as John C. Wenger, for example, does.

> . . . They were the Biblicists of the day. They were sharply critical of the Protestant theologians for the way they employed subtle theological dialectic to "prove" doctrines and practices which the Anabaptists considered extra-biblical and actually contrary to Christ's Gospel. The Anabaptist disinterest in formal theological study, as contrasted with a strict Biblicism, led practically to great intensity of personal devotion and intellectually to various Biblical paradoxes.[3]

This statement sums up several distinctively Anabaptist characteristics in a very concise manner, but the word "Biblicism" requires a more accurate definition. Biblicism usually suggests literalism—adherence to the letter of Scripture—and this may be misleading.

Although the Anabaptists relied exclusively on the Bible and were always scriptural in everything, they understood the Bible by virture of their spiritual experience. They insisted that the outer word must be interpreted in the light of the inner word, or the Holy Spirit. Peter Rideman wrote: "If someone saith, 'must one then only understand the Scripture literally?'—we say: No! But here in this place and everywhere, as the Scripture came by the Holy Spirit, we must let it be judged by the same."[5] The Anabaptists did not consider the Bible as a revealed book of law to be blindly followed, although this is what literalistic Biblicism would imply. H. S. Bender has written that "the uniqueness of Anabaptism lies not in its loyalty to Scripture as the sole and sufficient source and authority for faith and life, but in its attitude toward the content of Scripture."[6] Just what was this unique attitude?

Gordon D. Kaufman, in a study of this problem, has come to some enlightening conclusions.

> In summary of the above we find: (1) Nearly all references from the early Anabaptists can be interpreted as not exactly identifying the authoritative Word of God with the literal word of Scripture. There are practically no early explicit identifications of the Word of God with Scripture. (2) The attitude of the early Anabaptists toward the Old Testament indicates that all Scripture is to be understood in the light of the life and teachings of Christ, who may in fact be regarded as the Word of God. (3) Men who explicitly distinguished the authoritative Word of God from the written word of Scripture recognized and accepted and were recognized by and accepted by the early Anabaptists in general did not simply identify the word of Scripture with the Word of God, but rather maintained that the latter can be found only in the context of Scripture.[7]

The Bible may be considered as a source book useful in the construction of an intellectual theological system, or it may be considered as a book of Life, which is how the Anabaptists understood it. This accords with the existentialist viewpoint. In Bultmann's existentialist theology, the function of the Word is to "summon man out of his fallen existence and set him before his authentic possibility. It is therefore quite literally the Word of life."[8] The Anabaptist view of Scripture was informed by an experience with Christ, and not so much by intellectual theological principles.

Influence of Renaissance Humanism

The Anabaptist understanding of the Bible was conditioned, at least in part, by the influence of Renaissance humanism. Franklin Littell implies that the concept of Christian primitivism, which he associates with the Anabaptist emphasis on the simple life as more conducive to an understanding of the Gospel, was due to the influence of humanism.[9] The famous humanist, Erasmus, called attention to the norms of primitive Christianity and stressed the simplification or reduction of theology to its ethical content. The liberating influence of humanism turned the attention of the Anabaptists away from abstract Pauline theology to the ethical precepts of the synoptic gospels. Anabaptism, like humanism, rejected scholastic theology. The Anabaptists were not interested in knowledge for its own sake, but they were concerned with knowledge when it was relevant to the human situation. Their denial of the magical efficacy of the sacraments of Baptism and the Lord's Supper, and their reinterpretation of these sacraments as symbols whose meaning is concretely related to existence, illustrates this. Ulrich Bergfried maintains that the Anabaptist attitude toward the sacraments was anthropocentric instead of theocentric. This, he asserts, makes Anabaptism an "ethizistisch-moralistische Philosophie."[10]

Although humanism and Anabaptism are similar, inasmuch as both are existentially orientated, ("Existentialism is a humanism") it is a mistake to identify the two. Robert Kreider concludes that, although humanism had a profound influence on Anabaptism, especially as regards methods and attitudes, "the two movements differed fundamentally on the approach to Christian knowledge. Whereas the humanists attributed power to intellectually apprehended truth, the Anabaptists minimized the role of reason in Christian faith and insisted that all that is required of the Christian is unqualified obedience to Scriptural norms."[11] The difference here is the difference between knowledge and faith. John A. Hutchison, in defining the nature of existential belief or faith, says it is not simply intellectual assent or a quietistic mystical experience. He gives a more comprehensive definition. "Faith has its center not in the intellect, but in the *will* or *heart;* or in other words, its locus in personal-

ity is in *intention* and *action*."[12]

Religious truth is not established by logic but by personal appropriation, or in plain words, obedience. At this point the Anabaptist's conception of faith and his sense of destiny as a martyr is closely connected. The humanist way to truth was by reason; the Anabaptist way was by understanding. Understanding, which implies intimate participation with the truth, means literally that one stands under the place where the object of knowledge stands. The validity of that knowledge or truth is upheld by the believer who often gave his life to uphold it. Understanding is possible in an attitude of trust, not reason. The existentialist reaction against "reasoning" toward the existence of God corresponds with the Anabaptist reaction against formal theology and differentiates Anabaptism from the rationalism of humanism.

The Concept of Obedience

The concept of obedience is the key to the Anabaptist epistemology. Obedience was a basic category in the Anabaptist Christo-centric interpretation. John C. Wenger points out that Menno Simons speaks of the perfect life which Jesus led as his "active obedience" and of his death on the Cross as his "passive obedience."[13] Christ's teachings were demonstrated by his obedience, and the Anabaptists tried to follow his example—even to martyrdom. Christ was the exemplary prototype to the Anabaptists. He was the Word because he embodied that which is beyond the discursive realm, that which is inexpressible.

The Anabaptists continually stressed the idea of obedience as basic to discipleship. Menno Simons lists it as one of the signs of the true church, and Peter Walpot, an early Hutterian leader, emphasized the importance of obedience, as contrasted with reason, in a letter to the Polish Socinians.[14] Hans Denk insisted that "faith is obedience to God," and that "no one may truly know Christ except one who follows Him in life."[15]

How shall the Anabaptist emphasis on obedience be interpreted? And how shall it be reconciled with their ambiguous half-literalistic, half-spiritualistic attitude toward the Bible?

This may be clarified by Paul Tillich's concept of theonomy. He differentiates first between autonomy (the law of the self, reliance on no authority except the self as in Erasmian humanism) and heteronomy (the imposition of a strange law or alien authority on the individual as in post-Reformation Protestant orthodoxy). The history of philosophy is largely the story of the conflict between autonomy and heteronomy, but, says Tillich,

> . . . autonomy and heteronomy are rooted in theonomy, and each goes astray when their theonomous unity is broken. Theonomy does not mean the acceptance of a divine law imposed on reason by a highest authority; it means autonomous reason united with its own depth. In a theonomous situation reason actualizes itself in obedience to its structural laws and in the power of its own inexhaustible ground. Since God (theos) is the law (nomos) for both the structure and the ground of reason, they are united in Him, and their unity is manifest in a theonomous situation.[16]

Tillich specifies the early years of the Reformation (Luther and Zwingli) as a theonomous situation. Surely the Anabaptists must be included here, especially after Luther and Zwingli lost the vision of discipleship Christianity which the Anabaptists kept trying to realize. The early Anabaptist emphasis on obedience was a manifestation of this theonomous situation, although later, with the establishment of doctrinal orthodoxy, this became a heteronomous situation.

An early Anabaptist tract on "filial and servile obedience,"[17] possibly written by Michael Sattler, posits an important distinction. Filial obedience is rooted in Divine love and is freely given (autonomously) while servile obedience, which would be heteronomous, is based on selfishness and is grudgingly given. Therefore filial obedience is the better and higher kind of obedience. It implies a kinship with Christ the Son, through whom one is related to God the Father. This is the meaning of the New Testament, which frees us from heteronomous bondage or servile obedience to the God who had hitherto only been revealed as a despotic Lord or Ruler. In filial obedience, however, or as Tillich put it, in a theonomous situation, "reason actualizes itself in obedience to its structural laws and in the power of its own inexhaustible ground."

Robert Friedmann, in summarizing Peter Walpot's letter on reason and obedience, pointed out that

> . . . by obedience we are never to understand the sacrifice of the intellect, since the question does not involve doctrines against which the intelligence would revolt. Obedience means only acceptance of the call, and therefore sacrifice and devotion to a life of higher service. In a broader sense it also means consistency and therefore frequently the opposition and offence of the world, yea, on occasion even readiness for martyrdom,—all of which are things unknown to pure rationality or to a humanized religion.[18]

This corresponds exactly with Kierkegaard's teaching. Reidar Thomte, writing on Kierkegaard's philosophy of religion says that "the transition to the Christian mode of life is not by means of intellectual apprehension of the doctrines of Christianity, but through a decisive act by which the individual enters into an obedience relationship to Christ who is the pattern and by which relationship his life becomes heterogeneous rather than homogeneous with the life of the world."[19]

The act of obedience is an ethical act carried out in an attitude of simple faith or trust. But this act has an epistemological significance. The Anabaptists understood the Scripture in the light of their spiritual experience, and this experience was not just one of mystical insight or pietistic satisfaction. It was rooted in obedience. The

Bible was revealed to the Anabaptists in action and not in thought. This helps to explain their anti-intellectualism. Revelation is an event in which one must actively participate; in fact, this is the condition of religious understanding. A quotation from Macquarrie's *An Existentialist Theology* will help to clarify this and also serve to substantiate the fact that the Anabaptists understood the Scriptures existentially.

> The practical character of such understanding is made evident when we consider its close relation to obedience, which Bultmann considers to be another important element in the New Testament concept of faith. The promotion of obedience "to the faith" was understood by Saint Paul to be a main purpose of his apostolate. In surrendering his self-sufficiency, man commits himself to God for the direction of his life. The new understanding involves a new way of life. And it is in this act of obedience that Bultmann considers that man enters into an authentic existence, in the existentialist sense of that expression—that is to say, man becomes himself. The free act of obedience is "dead in the authentic sense, in which man is himself in what he does."[20]

It is obvious that Bultmann's existentialist interpretation of the New Testament correlates with the sixteenth century Anabaptist interpretation. The epistemological significance of obedience is often overlooked by Mennonite writers who stress it as merely an ethical act. But the Fourth Gospel also speaks of knowing the truth by doing the truth (John 3:21) and it was this important aspect of a Biblical theology that the Anabaptists rediscovered. Menno Simons, in his account of his conversion, writes that even while he "knew" that Catholic teachings concerning infant baptism were unscriptural, and preached against them, he did nothing about it and was not yet converted. But, he continues, after he "renounced his worldly reputation" and all that went with it, and "willingly submitted to distress and poverty under the heavy Cross of Christ," then, he writes, the Lord "produced in me a new mind, humbled me in his fear, taught me to know myself in part . . ." It was only after this act of obedience that he "was enlightened of the Lord, was converted to a new mind."[21]

Summary

The Anabaptist epistemology was an existentialist epistemology. Just as their view of the Bible takes its meaning from the crucified Christ and not from theological doctrine, so their entire "philosophy" is rooted in their existential situation, and not in reason alone. There is a very real distinction between an existential and an intellectual mentality, a distinction that is rooted in the concept of obedience as manifest in a life of discipleship.

In summarizing the major concepts in the Anabaptist theory of knowledge, it must be emphasized first that their primary source of knowledge was the Bible, with emphasis on a Christo-centric interpretation of the New Testament. Furthermore, their interpretation was made in the light of their spiritual experience. This experience was the act of filial obedience; their mode of belief was subjective, a personal, inward appropriation of the truth. The Anabaptist criterion for judging the relative importance of Biblical truth was not intellectual but existential—they stressed that which was verified in the practice of obedience. They recognized the fact that the nature of Christian faith or belief is nothing other than discipleship, or obedience, and obedience may be interpreted as a theonomous manifestation of reason.

The anti-intellectualism of Anabaptism is a manifestation of their desire to make the contents of Christian faith existentially relevant. For this reason they were not a system-building and theologizing movement. Their primary concern was their relationship to the truth, and the "truth," therefore, had to be of such a nature that an existential relationship was possible.

Footnotes

[1]Robert Friedmann, "Anabaptism and Protestantism," *MQR* XXIV (January, 1950), pp. 12 and 24.
[2]Soren Kierkegaard, *Concluding Unscientific Postscript* (Princeton: Princeton University Press, 1944), pp. 267ff.
[3]Harold S. Bender, *Conrad Grebel* (Goshen, Indiana: The Mennonite Historical Society, 1950), p. 206.
[4]John C. Wenger, "The Doctrinal Position of the Swiss Brethren As Revealed in Their Polemical Tracts," *MQR*, XXIV (January, 1950), p. 65.
[5]Peter Rideman, *Account of Our Religion, Doctrine, and Faith* (England: Hodder and Stoughton, in conjunction with the Plough Publishing House, 1950), p. 198.
[6]Harold S. Bender, "The Anabaptist Theology of Discipleship," *MQR* XXIV (January, 1950), p. 25.
[7]Gordon D. Kaufman, "Some Theological Emphases of the Early Swiss Anabaptists," *MQR*, XXV (April, 1951), pp. 86-87.
[8]John Macquarrie, *An Existentialist Theology, A Comparison of Heidegger and Bultmann* (New York: The Macmillan Company, 1955), p. 225.
[9]Franklin H. Littell, *The Anabaptist Concept of the Church* (The American Society of Church History, 1952), pp. 60-61.
[10]Ulrich Bergfried, *Verantwortung als theologisches Problem im Taüfertum des 16. Jahrhunderts.* (Wuppertal: A. Martini & Grüttefien, 1938), p. 194.
[11]Robert Kreider, "Anabaptism and Humanism, An Enquiry into the Relationship of Humanism to the Evangelical Anabaptists," *MQR*, XXVI (April, 1952), p. 140.
[12]John A. Hutchison, *Faith, Reason and Existence* (New York: Oxford University Press, 1956), p. 106.
[13]John C. Wenger, *Introduction to Theology* (Scottdale, Pa.: Herald Press, 1954), p. 208.
[14]Robert Friedmann, "Reason and Obedience, An Old Anabaptist Letter of Peter Walpot, 1571, and Its Meaning," *MQR*, XIX (January, 1945), pp. 27-37.
[15]*The Mennonite Encyclopedia*, Vol. II (Scottdale, Pa.: The Mennonite Publishing House, 1956), pp. 33-34.
[16]Paul Tillich, *Systematic Theology*, I, (Chicago: The University of Chicago Press, 1951), pp. 85-86.
[17]John C. Wenger, "Two Kinds of Obedience; An Anabaptist Tract on Christian Freedom," *MQR*, XXI (January, 1947), pp. 18-22.
[18]Friedmann, "Reason and Obedience," op. cit., p. 38.
[19]Reidar Thomte, *Kierkegaard's Philosophy of Religion*, (Princeton: Princeton University Press, 1948), p. 171.
[20]Macquarrie, *An Existentialist Theology*, pp. 200-201.
[21]Menno Simons, *The Complete Writings* (Scottdale, Pa.: Herald Press, 1956), p. 671.

With Fear and Trembling

By WARREN KLIEWER

THE city lay in a deep valley below a sharp curve in the highway and that early Sunday morning the mist that rose from the river hung limply, high above the dark gray and brown buildings. A few cars were on the streets and the spring slush was frozen, so that the tires crackled as the cars moved. A small boy walked down a sidewalk in a residential street, kicking a stone before him and carrying a large, heavy sack of newspapers. His brown and white mongrel dog trotted behind him, sniffing the sidewalk as he ran. A man in a police uniform yawned and leaned against the cosmetic advertisement in a drugstore window. In another part of the city, a man unlocked the door of a restaurant, scraped the mud off his shoes and went in.

The conscientious objectors lived south of the city in the gray army barracks that seemed to hang on the edge of a steep hill. Before long they would all be awake, moving in large, informal groups to the mess hall, but now only the straight lines and square corners of the carefully laid out rows of barracks were to be seen. Everything was motionless except for the thin undulating line of smoke rising from the chimney in the middle of each building. Across the hill a group of old red boxcars had been shunted to a spur of the railroad track and a crew of repair men were living in the camp. One of the men was pacing back and forth beside the last boxcar. He stopped to wipe his nose on his greasy black sleeve and he rubbed his fingers over his two-days growth of beard. Then he paced back and forth again.

Some of the conscientious ojectors—those that were married—lived in a small group of trailer houses that had been dismantled and set up on blocks on one edge of the camp. A shade rolled up in a window of one of the houses and the eyes of a young man stared out. His eyes were dark and there were heavy rings beneath them; his fists were tight and hard. His wife, sitting on the bed behind him, had been crying, but now when she glanced at the dirty dishes on the table, her eyes appeared to be cold and dry. The bed was still made from the day before: they had not slept that night.

* * *

"I'm afraid, Isaac," she said.

"Of me?"

She shook her head. "What's going to happen to you? Have you thought about that?"

"I've decided."

"You have? On what?" Her voice sounded strained and anxious.

"Why didn't they let me stay at home?" he said, avoiding her question. "That war they're fighting over there—that isn't my war. I don't know how to live in their world; I didn't know how to live in their city last night. That's how it happened. They all live so different here, in the city. Why couldn't I live at home? "

She stood up and put her hands on his shoulders, tense and shaking now, and as much as she wanted to say something, as much as she wanted to comfort him, there was nothing she could say. Her chin quivered and wrinkled and she fell on his shoulder. "It wasn't your fault, was it?"

"It was my fault."

"He started fighting, didn't he?" Her face turned up and her red eyes searched anxiously in his face.

"He started fighting."

"But then it wasn't your fault," she pleaded.

"It was my fault."

He turned back to the window and looked out at the camp—the same camp he had seen every day for so many months—and at the hill rising behind it. The sun was just coming over the hill and it was clouded by the smoke which was rising from the boxcars of the railroad camp. "It all looks so different today—the hill and the sky and the barracks." He was silent for a long time. "The farm was so peaceful, wasn't it?"

"You can run away, can't you? Nobody would know until tomorrow that you were gone and I would tell them you had to go to town all day and by tomorrow you would be far enough away and he'd never find you."

Isaac shook his head. He was still looking out the window, at the summit of the hill.

Suddenly his wife jumped up from her chair and ran to get her coat. "You stay here. You stay right here and I'll go get a cop. We have to get one."

He did not move when he spoke. "I have already decided what to do."

She stopped, hesitated, looking at him, and her coat which she was carrying in one hand was dragging on the floor. "Aren't you afraid?"

He jerked his eyes from the window. "Yes. You must stay here. I can't stay here alone."

She dropped the coat and rushed over to him. "Oh Isaac, I love you. I love you. You must do what I say. You must protect yourself because I love you."

His hands dropped limply and he said, "You are making me weak." He turned away from her to the window again. The men were now walking toward the mess hall

in masses of green and brown and gray. One of the younger men ran up to another and slapped him between the shoulders. He turned around and hit him back, and two others joined in the mock fight.

"Are you hungry?" she asked.

Isaac turned away from the window. "I suppose I'd better eat."

She straightened her shoulders and started to clear the dishes off the table. "Oh why don't you give up and stay here, Isaac? You won't accomplish anything by going out there to meet him."

"I promised him."

"Promised! You said yourself, before, that you were sorry you promised."

"I know. But I promised him for a different reason last night. Now I'll have to go anyway and ask his forgiveness. I'll crawl on my hands and knees, and I'll kiss his feet if I have to. But I must go."

"What if he hurts you?" She paused and looked up at him, and suddenly her breath came in short gasps. "What if he kills you?"

"I don't know. He might."

"But I'm your wife. You married me, Isaac. What am I to do then? Have you thought about me?"

"Yes," he said slowly. "Very much. I don't know what you'll do. You're my wife. I have to protect you and love you and honor you and all the rest. But you are the wife of an evil man."

"No, no, Isaac. You're not evil. What did you do that was so evil? Do you think I could love an evil man?"

"Yes." He paused and turned away from her shocked eyes. "For the first time I understand what I am."

"I felt numb all over when you said that."

"I'm sorry," he said. He clutched the window sill to keep his fingers from shaking, and then he bent his head down and wiped his eye on his sleeve. "I'm sorry I've said all this. I shouldn't have said anything."

"Can't you protect yourself, or else run away like other people would?"

"What I did was not human. I was like an animal . . . a dirty, crawling, creeping beast without reason. That's what I was. And I must be treated like that." He walked away from the window and paced back and forth in the room, wringing his hands.

"But didn't you love me, Isaac?" If you loved me, if you have loved me even a little, you couldn't be evil."

Isaac turned his dark eyes away from her. "Do you remember when we were first married? Everything was so peaceful then, on the farm. Everything was just the way we wanted it then. We thought we loved each other and we thought we loved God. But last night it was as if for the first time I was awake. Last night I tasted the forbidden fruit and I saw the world for the first time. Oh!" He shuddered and his stiff, shaking fingers ran through his hair. "I cannot look."

With a shaking, fearful voice, she pleaded, "You don't love me?"

"I saw that too. I have never loved you . . . as much as I love you now. That's the greatest temptation of all."

"I don't think I understand you."

"Oh God! The most beautiful thing I have ever known has become the most evil!" His voice and his face were so altered that they seemed to be from another world.

"You love me and still want to leave me to go out there—out there, where anything might happen to you? You're insane, that's what's wrong with you. Something's wrong with you."

"No."

"Well something's wrong with you. What is it? What is wrong with you?" Then her eyes closed. She bowed her head and slowly shook it from side to side. "You haven't eaten yet."

"It happened so quickly. I walked down the street . . . noises . . . so many lights . . . I think the lights made me dizzy. There were cars driving back and forth and horns honking and loud music playing." His low hesitant voice trailed off into a murmur.

"Don't you want to eat?"

"And then he stepped out of a door and wanted to fight. I had never seen him before but he called me a coward and wanted to fight."

"Well, all right then. It wasn't your fault."

"He called me a coward and then I hit him and ran home. I hit him only once. But I hated him." He turned his wild dark eyes toward her. "I hated him. Do you know what it means to hate somebody?" Isaac's whole body quivered now that he had finished speaking.

"Was he drunk?"

"I think so."

"He was drunk then, and you only hit him once after he started the fight. There's nothing so terrible about that."

For a long time he looked at her, his mouth open as if to say something. Then he closed his mouth and turned away, and after a while, in a quiet voice, he said, "You don't know what hate is."

His wife was silent for a long time, her eyes were staring off into space, and when she spoke again it was almost a growl. "You are going to leave me."

"Don't you understand? I am not leaving you."

Then she whirled around, and with her eyes burning with hurt pride, she said, "Then if you will leave me, I will leave you. You have been very successful for three years. For three years you have hidden your cruelty from me. You *are* a beast. You *are* evil. You are everything you said you were." She paused and gasped for breath. Then she continued in a hoarse voice. "For three years I've been living with a beast. Oh! It's horrible!"

He turned away and did not watch her when she was putting on her coat. At the door she glanced back. He

covered his face with his hands and his voice was muffled as he said, "I shouldn't have said anything. It was terrible to speak."

Then she turned slowly back to him. "Yes. You *are* evil." Her lips barely moved when she spoke. "Look what you've done to me. I loved you before. I loved you so much. But now you've made me hate you." She stepped across the floor in long strides then, and with her face close to his, she said, "Think what you will do to him. Think how you will tempt him. He hates you, and you know it. You know how much he hates you. If he sees you he won't control himself. If you go today —when you know—you are the cause of anything he does to you." Her voice had begun low and hoarse but now it rose to a hoarse shriek. "You! You are his temptation."

"No . . . no . . . no," he moaned. His face had turned white—sharply contrasting white against his black hair.

He did not move when she turned and slammed the door. And he was motionless for a long time except for the occasional twitching of his folded hands. It was about an hour that he waited and then he glanced at the clock, closed his eyes for a moment, and walked slowly out the door, closing it carefully.

Two men were walking toward one of the gray barracks, and one of the men rubbed his eyes sleepily and greeted Isaac. He seemed not to notice them, and they stared at him shuffling toward the top of the hill with his shoulders bent. "What's wrong?" one of them whispered.

The other shrugged his shoulders and put his hands in his pockets. "Who knows?"

"Did you hear what he did last night?"

"He's strong all right."

* * *

The hill rose high above the camp and it was sprinkled with new spring grass. On the other side the man in the grease-stained jacket had stopped pacing back and forth before the boxcar. There was a shiny hunting knife stuck in the door jamb of the boxcar and the man pulled it out, wiped it on his shoe, and put it in his belt under his jacket. Another man came out of one of the cars and the first one began talking to him, waving his arms wildly. Then he pulled up his belt and started walking toward the top of the hill.

Near the summit of the hill Isaac stopped and glanced back toward the camp. He was startled when he saw that someone was running toward him. He waited, and when he saw that it was his wife, he turned completely around and it seemed that he tried to smile.

Her dress was torn and her hair was disheveled, hanging in matted strands before her face. She hurriedly patted it down before she looked up at him. "I came back."

"I hoped you would."

"I still don't understand why you must go. Do you really have to?"

"We do not understand God."

"Is so much demanded from you?"

"So much."

She touched his hand. "What shall I do?"

"Go back home. Please."

"Will you come back?"

"And if I don't. . . ?"

She closed her eyes and turned. "Oh, I'm so afraid. I don't know. I don't know." Her hand reached toward his, but she quickly drew it back without touching him.

He watched her walk back down the hill until she closed the door, without turning back to look at him. Then he continued walking over the top of the hill. Inside, she whirled around twice, her open hands raised in a meaningless gesture, and then collapsed on the floor.

The sun had risen and was high up in the sky now and the frost was melting on the grass and on the highway. There were cars driving on the highway now, toward the city, and many more cars driving back and forth in the streets, in the city. A short man in a police uniform, carrying a toothpick in his mouth, walked out of a restaurant. He noticed a girl passing him, and his eyes followed her down the street. She was dressed in dark green, wearing opera pumps and a fur stole. She glanced back coquettishly at the man when she walked up the broad steps leading to the massive brown door of a church.

KATISH

(Continued from page 34)

Sprinkle a little of the fish bouillon over the filling and dot with butter. Then seal on the top crust and pierce with a fork. Bake in a hot oven, 425 degrees, until the crust is cooked and brown.

Piroshky

Piroshky are small individual pies served with soup. They may have the meat filling described above or a mixture of sauteed mushrooms, rice, egg, and onion; or they may be filled with chopped egg, browned onion, and lightly sauteed chopped cabbage. They may be made with puff pastry, flaky pastry, or best of all, the yeast dough. The first two types of pastry must be baked, of course, but the yeast dough may be either baked or fried. The little fried piroshkee are delicious. For sweet pies, try filling them with cooked dried apple or apricots and rolling in powdered sugar to be eaten while hot.

Establishing a Home for Old Age

By VICTOR SAWATZKY

THERE was a time when farm couples could retire on the home place by erecting a small house on the premises and turning over the old home to a son or son-in-law and his family.

But times have changed and instead of the son moving into the parental home, the parents remain on the farm and their children live in a nearby town and commute to the farm to work the land; or an unmarried son or daughter stays at home with the parents and cares for them until they die.

As long as the parents are able to continue to keep a flock of chickens, milk a cow or two, and cultivate a garden, and can operate a car enabling them to go to church and to town at will and visit their friends and children, they may be quite content.

C. A. van der Smissen and his sister Hillegonda during one of their daily walks near Home for the Aged, Newton, Kansas (1947).

Sooner or later the time comes when they must give up these activities because of poor health or disability. They are forced to sell their livestock, and their car remains on blocks in the shed, or is appropriated by a grandson. Looking out through the dining-room window an overgrown patch of weeds presents a sorry sight where once bright flowers waved their cheer. The farmyard is bleak indeed with its empty barns and pens. There is no sound of the rooster crowing to greet the new day.

The invigorating sound of busy hens cackling is missing, and the morning hours drag on at a slow and lifeless pace. If only the mail could be gotten so that there would be a break in the monotony, but the mailbox is a half mile down the road, and grandpa's arthritis will not permit him to make the long trek. He and grandma must wait until the children come day after tomorrow when they will stop at the box and bring the mail. The reward for the work that one has with chickens and cows is in gathering the eggs and filling the pail with milk. But now the satisfaction of labor rewarded is also taken away.

Life can be tolerated, though, as long as grandpa and grandma still have each other. But real tragedy strikes when one of them is called away in death. What shall the remaining one do now, alone on the farm with its big deserted buildings? He or she can go to live with one of the children. But this is not as easy as it seems. With which one of the children shall the aged parent live? Grandchildren are fun to have in your home for an hour or two, but to live in the same house with lively youngsters day in and day out is quite an ordeal for grandpas and grandmas. The next best thing would be for the surviving one to enroll as a guest in a home for the aged. This, too, has its problems of adjustment, especially if the individual is at an advanced age.

We must not overlook the plight of the son or daughter who has stayed home to take care of the parents until they die. He or she has remained unmarried and has stayed at home to work on the farm. By the time the parents are both gone this son or daughter has reached an age where chances for marriage are very slim, and the thought of getting a job in town is not to be entertained. How lost such an individual feels!

The time to start thinking of establishing a home for old age is not after both parents are feeble, or after one of them has passed away, but when both are still in fairly good health and are well able to take care of themselves. By the time a couple reaches the age of 65, the accepted

Some occupants of the Bethesda Home for the Aged, Goessel, Kansas, in 1947.

retirement age, they should have established themselves in a home in which they can enjoy together the closing years of their life.

Such a home should be established in a town where they have friends and relatives. It should be so located that they will have easy access to church, post office, shopping center, etc. They should vacate the farm, encouraging one of their children, or a young couple of their liking, to move onto the home place. As long as the father is able to do so, he can commute to the farm and spend as much time there as he likes. In the meantime they will make a healthy adjustment to life in town. They will enjoy being able to attend services and special programs in the evenings. Grandpa will even find it much more convenient to attend basketball games in winter and watch with pride as his grandson plays a good game of ball. The morning walk to the post office for his mail, when he will meet old cronies and chat a bit, will soon become a much looked-forward-to daily activity. Neighbors will be close enough to visit with over the back fence, and will help grandma to pass the day.

Having thus established a home for old age it will not be utter tragedy if one should die leaving the other alone in the little home, for the house will not seem big and empty; but it will be *home sweet home*, the place where the two of them have spent the happy sunset years of their life; and the neighbors will be close at hand to help and cheer.

A Great Evangelist, Educator and Poet

Bernhard Harder

By CORNELIUS KRAHN

AS a prolific writer of hymns and poems as well as an indefatigable traveling evangelist Bernhard Harder can well be called the John Wesley of the Mennonites of Russia during the latter half of the nineteenth century. No record was kept of the miles he traveled as evangelist (*Reiseprediger*). His literary heritage, however, is impressive. After his death Heinrich Franz, Sr., collected and edited his poems and songs numbering over a thousand.

Bernhard Harder was born March 25, 1832 at Halbstadt, Molotschna, the eighth son of Abraham Harder and Marie Heide Harder. He lost his father when he was twelve. Early in his childhood Harder felt called to teach and preach. He was accepted as a pupil at the age of ten in the newly established Halbstadt *Zentralschule*, from which he graduated after six years. For a while he served as secretary of the *Gebietsamt* (county seat) at Halbstadt. Finally his heart's desire was fulfilled and he became a teacher, serving in the elementary schools of Yushanlee, Halbstadt, Blumstein, Friedensruh, and Alexanderwohl of the Molotschna settlement. During his teaching career he was chosen minister by the Ohrloff-Halbstadt Mennonite Church on Christmas 1860. P. M. Friesen states that he accepted this call "not with fear, tears, and complaint, taking upon himself the 'heavy office and cross' as it was customary at that time, but with rejoicing and tremendous energy he became a servant of his Saviour." For fifteen years he combined the offices of teaching and ministry and the care of a large family.

On March 16, 1854, Harder married Katharina Boschmann. They had eleven children, four of whom preceded him in death. His wife died October 13, 1878; he married Helena Ewert on February 13, 1879. Three daughters were born to them.

He had already "given his heart to the Lord" when he attended the Zentralschule. His son Gerhard states, "After four years of teaching, the Lord succeeded in making of him his disciple. This happened at Blumstein where elder Johann Harder lived." Harder's preaching was revolutionary, inspiring and most successful. He broke with the tradition prevalent among the Mennonites of Russia of reading a sermon from a manuscript. His ideals in the ministry were elder B. Fast, Halbstadt, Ludwig Hofacker, and Eduard Wüst. The latter influenced Harder's spiritual awakening and activities greatly. He had been among Wüst's listeners and admirers since 1850. With great zeal and a thundering voice Harder opposed everything he thought to be ungodly, but most of all he protested against formalism which threatened the very life of the church. He was motivated by an ardent love for the Saviour and for lost sinners trying "to reach the hearer through eye and ear." When he preached he preached with the entire being. His lively enthusiasm and clear convictions made his sermons particularly effective. Untiringly he preached from various pulpits and as an evangelist in numerous settlements and villages.

P. M. Friesen says, "Multitudes of people who found salvation through Harder could not understand how he could criticize his church so severely without leaving it" (like many did who joined the Mennonite Brethren). Harder did more than anyone else during the second half of the past century to revive the spiritual life of the Mennonites in Russia and to prevent unbalanced and unsound elements from taking advantage of the situation. He was the greatest evangelist and pulpit orator the Mennonites of Russia produced. His son Gerhard says, "Had Harder, with his great love and zeal to win souls for the Lord, had the same measure of gift to evaluate situations and people and had he had more emotional stability and pedagogical wisdom, his work in church and school would have been more blessed" than was now the case. The fact that he was strongly evangelistic and defended some practices of the newly organ-

ized Mennonite Brethren Church caused criticism by representatives of the Mennonite Church. On the other hand, the Mennonite Brethren criticized him because he did not join them. He visited numerous meetings of the Mennonite Brethren and reported about his impressions, some of which were published. His strength and contribution lie in the fact that he followed an independent, warmly evangelistic course within the entire brotherhood, aiming to lift its spiritual and cultural aspects, thus making a singular contribution comparable to that of Johann Cornies in the economic realm.

In 1872 Harder discontinued teaching and spent three years as traveling evangelist in which capacity he was supported by a group of friends. After this term he taught again for three years at Alexanderwohl. In 1879-80 he served as secretary of the *Gebietsamt* at Halbstadt, after which he taught Bible for one year at the Zentralschule at Halbstadt. The last three years of his life he again devoted entirely to his task as traveling evangelist (*Reiseprediger*), being again supported by a group of friends. Four months of each year he worked in his home congregation at Halbstadt.

From his early youth Harder showed poetic inclinations which increased in maturity. He composed many poems for special occasions, many of which were collected and edited by Heinrich Franz, Sr., and published in 1888 under the title *Geistliche Lieder und Gelegenheitsgedichte*, with 584 hymns (Part I) and 539 poems for various occasions (Part II). The book contains a valuable biography of the author written by his son, Gerhard (VIII-XXIV). Another son, Peter B. Harder, selected and edited from this collection 213 songs which were published by J. Friesen under the title, *Kleines Liederbuch. Geistliche Gelegenheitslieder* (1902). Thus Harder was also a pioneer in the realm of the literary activities among the Mennonites of Russia.

In addition to the many trips as a traveling evangelist, Harder was also called upon to represent various Mennonite causes and groups. In 1867 he was sent to Petersburg to investigate settlement possibilities in Turkestan. Again in 1882 he made the same trip. In 1879 he was twice sent to Odessa to interview von Totleben regarding Mennonite alternative service. He also visited the Mennonites in the Volga region in 1868 and in Prussia in 1873. On Sept. 27, 1884 he returned from a preaching mission to Zagradovka Mennonite settlement, ill with pneumonia. He had preached strenuously four times daily. On October 1, 1884 he died. His work and influence as evangelist, educator and writer continues to exert a priceless influence to our day.

Volk, das ich von Herzen liebe

Von BERNHARD HARDER

Volk, das ich von Herzen liebe,
Weil ich selber bin dein Glied,
Mich bewegen heisse Triebe,
Dir zu weihn dies Klagelied.

Ach, wie haben deine Alten
Vormals in der Trübsalszeit
Treu an Gottes Wort gehalten
Unter allem Kreuz und Leid!

Still in abgelegnen Feldern
Hörten sie das süsse Wort;
Ja, in Höhlen, finstern Wäldern
War oft ihr Versammlungsort.

O, wie waren ihre Lieder
Und Gebete voller Kraft!
Und wie lebten alle Brüder
In der treusten Bruderschaft!

Wenn sie von einander schieden,
Drückten sie sich wohl die Hand,
Nicht aufs Wiedersehn hienieden,
Sondern dort im Vaterland.

Ungewiss, ob früh, ob später,
Sah ein Jeder sich bedroht
Durch viel Feinde und Verräther,
Von dem martervollsten Tod.

Doch mit rechtem Zeugenmuthe
Hielten sie am Wort des Herrn,
Und mit ihrm eignen Blute
Priesen sie den Heiland gern.

Ach, wo ist der Väter Glaube
Und der Väter Liebe hin?
Alles das liegt tief im Staube
Und es herrscht ein andrer Sinn.

Glaubensfreiheit und viel Gutes
Wird uns unverdient zu theil;
Möchten dankerfüllten Muthes
Wir geniessen dieses Heil!

* * *

Wo bleibt nun der reine Wandel?
Wo bleibt Treu' und Redlichkeit
Lug und Trug herrscht ja im Handel
Und im Herzen Geiz und Neid.

* * *

Will man solches Wesen strafen,
Hört man lästern bald und schmähn
Ueber Wahn und dumme Pfaffen,
Die den Zeitgeist nicht verstehn.

(Continued on page 47)

Books in Review

Jacob Huter

Jakob Hutter, Leben, Frömmigkeit, Briefe. Von Hans Fischer, Mennonite Historical Series, No. 4. Newton, Kansas: Menn. Public. Office, 1956, pp. X, 75, 74, 11. $2.75.

Of the Hutterites and their communal way of life much has been heard of late; not only *Mennonite Life* (July, 1946; Jan., 1953; Jan., 1954) but also non-religious journals and circles manifested lively interest into this rare phenomenon that such Christian communism has been active for more than 425 years. Apparently only a profoundly charismatic foundation could account for that. The man who imparted such a vision into an already existing Anabaptist group in Moravia was a simple Tyrolean craftsman, Jakob Huter, active since 1529. He reorganized the Moravian group on definitely communal lines in 1533; ever since these brethren have been called after this great leader "Hutterian Brethren" or Hutterites. In 1536, Jakob Huter suffered a most cruel martyrdom, steadfastly witnessing to his faith to the very end.

Now for the first time we have before us a complete monographic study of this man, his life, faith and writings (eight epistles). Hans Fischer, a Lutheran minister of Vienna, Austria, wrote this fine study as his doctoral dissertation, using besides printed material also the rich treasures of the Beck Collection in Brno, Czechoslovakia (msc.) and other archival documents. The result is highly satisfactory and also makes excellent reading. Our gratitude is due the Mennonite Historical Committee of the General Conference for making the publication of such a volume (in German language) possible. It is remarkable that the book, written with such sympathy and fine grasp of the essence of Anabaptism should come from a Lutheran author.

The book is divided into three parts: a lively biography and appreciation of the man and his work; an analysis of Huter's piety and theology as revealed in his epistles; and the complete text of the eight epistles extant, being truly beautiful documents of early Anabaptism. The fact that they are presented in a modernized German version makes them easy reading even though the scholar might have preferred a diplomatically correct text. Among these epistles (some of which are rather long—up to fifteen pages in print) is also the famous one to the governor of Moravia of 1535—one of the great documents of this Anabaptist group.

To this reviewer the most valuable part appears to be the second one dealing with Huter's religious ideas, the form in which they were expressed (strikingly after the New Testament model) and the witnessing of his piety in word and deed. In substance it was through and through prophetic. We agree with the author when he says that one senses here an obvious difference from the reformers and even from Paul (p. 77). The idea of the cross (the "suffering church") becomes to Huter just as central as that of discipleship or *Nachfolge*. The true disciple has to surrender completely to God's commandments without regard of consequences. An eschatological mood that "these are the last and most dangerous times" prior to the coming of the Lord pervades all his activities without, however, falling into unsound chiliasm. The true disciple must renounce all sinning though never reaching a state of complete sinlessness. Where Luther had emphasized justification by faith, Jakob Huter and with him most Anabaptists laid stress on the ensuing sanctification of life.

We wish fullest success to this small book; it has much to offer and will no doubt stimulate the earnest reader.

Western Michigan University — Robert Friedmann

Siberia

In den Steppen Sibiriens, by Gerhard Fast and others. Rosthern, Sask.: John Heese, 1957. 156 pages, illustrated. $2.00.

Someone has said that the darkest chapter in Mennonite history is Siberia, that is, the information available on this vast territory with numerous settlements originating at the turn of the century is the least accurate. There is some truth in this statement. It is, therefore, of significance that Gerhard Fast as editor and author, and John Heese as publisher have undertaken to present the story of the Mennonites in Siberia in great detail. Some writers had collected material, such as Kornelius D. Harder and Peter J. Wiebe, which was finally edited and presented as a whole by Gerhard Fast. Friends of the Siberian settlements contributed to this project financially and checked the manuscript. This is indeed a noteworthy undertaking which could be profitably imitated by representatives of other settlements which have not yet been thoroughly treated.

The book deals primarily with the Barnaul or Slawgorod settlement. It tells the story of how the land in the *Kulunda-steppe* was made available, how the settlement originated, where the people came from, what the early problems were, and how the settlement developed, including the economic, the cultural, the health, the social and the religious aspects. Many illustrations and a map of the Slawgorod settlement enhance the value of the book. The story of the settlements is told up to the time that communications became impossible. If any criticism is permissible in this matter, it could be said that recent contact would have enabled the author-editor to add more information about what happened since 1930 and particularly during the last years during which greater freedom and religious interest are known to have come again to the Mennonite settlements in Russia as far as they are intact. Only a brief reference to this on the last pages is found.

Under chapter six, pages 135-156, the author deals with the other Mennonite settlements of Siberia known as "Omsk," "Pavlodar," and "Amur." Consideration of them was not in the original plan and the presentation, therefore, is rather sketchy.

In general, it must be said that it is a tremendous accomplishment to collect the material, prepare it, and print and publish such a valuable chapter of our history. Many will greatly enjoy and benefit by this book, even though, the material in its final form still leaves the impression that it has not been fully integrated. The numerous contributions and the writings of the editor-author can be traced, and repetitions and gaps are not fully eliminated. Particularly the section on Omsk lacks clarity. More statistics could have been used. In spite of these few shortcomings, the book can be highly recommended for use in all our libraries and homes and will remain a memorial to the economic and cultural achievements of the Mennonites of Siberia which may very well, if there is a future for the Mennonites in the Soviet Russia, become the foundation for the many thousands of Mennonites, who have been sent to Siberia under the rule of Stalin.

North Newton — Cornelius Krahn

Music

A Comprehensive Program of Church Music by F. L. Whittlesey. Philadelphia: Westminster Press. 1957. 215 pp. $3.95.

This book offers a practical approach to the feeding and nurture of a complete church music program. Whether all of this organizational activity is particularly desirable in already over-organized and activity-centered churches is another question. Each musical organization is examined (including family choirs)

and problems relevant to the group are discussed. This includes objectives, methods and procedures of training, along with helpful suggestions for repertory. Certain sections, for example the training of children and youth choirs, can be very helpful to churches interested in developing such groups. The author is sensitive to the unique psychological problems inherent in these age groups.

A part of the book consists of repertory appropriate for various groups and various occasions. This listing is disturbing because of the mass of run-of-the-mill music suggested, and the relative scarcity of the wealth of truly great church music available. There is too much of Mueller, Dickinson, Gounod, Christiansen, etc., and not enough Palestrina, Bach, Tallis, Schütz, Vaughn Williams and a host of others. There are first rate collections of these works, such as the *Concord Anthem Series* which any church with an average choir can successfully use. This book needs some of the cauterizing idealism that went into Paul Hume's *Catholic Church Music*.

Bethel College — James Bixel

Hymn Tune Names, by Robert Guy McCutchan, Nashville, Tennessee: Abingdon Press, 1957. 206 pp. $3.75.

McCutchan has spent a lifetime contributing to the field of hymnology. This book gives authentic information on more than 2,000 tunes, both ancient and modern, with proper indexing—alphabetical, melodic, and first words of the hymn.

This book will stand as a tribute to his scholarship and vast knowledge in the field. It holds special interest for choir directors, ministers, and students of hymnology, though the lay person will also find it interesting reading.

Bethel College — David H. Suderman

Antiquity

The Historical Foundation and Its Treasures, by Thomas Hugh Spence, Jr., Montreat, North Carolina: Historical Foundation Publications. 1956. 174 pp. (Illustrated).

The Old Dutch Burying Ground of Sleepy Hollow in North Tarrytown, New York. Boston: The Rand Press. 1953. 175 pp. (Illustrated).

These two volumes represent a growing interest in the cause of preserving historical documents, sites, artifacts, etc., and cultivating an appreciation of history through the evidences of the past. *The Historical Foundation and Its Treasures* tells the story of the development of the Historical Foundation of the Presbyterian and Reformed Churches Incorporated, located at Montreat, North Carolina. The Foundation and its various holdings was once but the dream of one man, Samuel Mills Tenney, whose acquisition of a bundle of papers prompted the establishment of an historical depository similar in scope and content to the holdings of the Bethel College Historical Library, North Newton, Kansas, and the Mennonite Historical Library, Goshen, Indiana.

The Old Dutch Burying Ground tells of the restoration of the gravestones of the Burying Ground of Sleepy Hollow. Washington Irving's tales of this quaint area have become American folklore. The historical significance of the gravestones themselves lies in the ". . . sense of origins, the gradual rejection of a foreign tongue, the modification of certain names, and the wide range in the simultaneous spelling of others."

The volume tells of the work of restoration, gives a complete record of inscriptions on gravestones and illustrates a number of the older stones. The fascination of epitaphs of the colonial period is well illustrated by the inscriptions quoted.

Bethel College — J. F. Schmidt

Luther and Lutheranism

A Basic History of Lutheranism in America by Abdel Ross Wentz. Philadelphia: Muhlenberg Press, 1955, 430 pp. $5.00.

This volume is a comprehensive account of the events within the Lutheran Church in the United States. The story begins with the early Lutheran Church in New Netherlands and moves through the years, until in the contemporary period the author describes the role of the Lutheran Church in modern ecumenical movements. Although the author attempts to interpret the general course of events, he usually loses the main thread in a webbed mass of detail. It is only in the last section of the book that he arrives at significant interpretations of the course of events. The Lutheran Church, which is the largest Protestant church in the world with some seventy million members of whom approximately one-tenth are in the United States, has a thrilling and fascinating story to tell, to which Wentz's book does not do full justice. This volume is the most complete study of its type and describes the major Lutheran bodies in America and their origin and contains a commendable bibliography.

Bethel College — Harley J. Stucky

The Revolt of Martin Luther, by Robert Herndon Fife, New York: Columbia University Press, 1957. 726 pp. $9.75.

This is a solid contribution of a biographical nature on the early life of Martin Luther. Fife has taken great pain to write this exhaustive story and it is a valuable contribution to an understanding of this great Reformation leader. This book is of special interest to the scholar, the teachers and preachers who are interested in details of history and especially those who are interested in the background of the Protestant Reformation. The reader of this book will have a new appreciation of the many indirect forces and personalities that went to shape the life of Martin Luther. This is not light reading, but it is exceedingly instructive and valuable reading.

Bethel College — J. W. Fretz

The Development of Modern Christianity, by Frederick A. Norwood. New York: Nashville: Abingdon Press, 1956. 256 pp. $3.75.

Norwood's book is a brief popular account of the development of Christianity since 1500. It can be used as a reference work and as a brief text on church history. The author, professor of Church History at Garrett Biblical Institute in Evanston, writes with ease and yet thoroughness of the scholar. The writing of Norwood is seasoned by a strong social conscience and his church history reflects the social forces at work in the men who made history.

Bethel College — J. W. Fretz

The Chaos of Cults, by Jan Karel van Baalen. Grand Rapids, Michigan: Em. B. Eerdmans Publishing Co., 1956. 409 pp. $3.50.

No other country in the world has as many religious cults as does the United States. J. K. van Baalen's book is a fine contribution toward helping us understand the nature and origin of the more prominent cults. For instance, Christian Science, Mormonism, Seventh-Day Adventism, the Jehovah's Witnesses, Buchmanism, Unitarianism, Swedenborgianism, Rosicrucianism, and a chapter of Spiritism. A final chapter on the Christian religion is a helpful basis for comparing the merits of the various sectarian claims.

Bethel College — J. W. Fretz

What They Believe, by Edwin Covington. New York: Philosophical Library, 1956. 109 pp. $4.50.

This little book is a discussion of young people's religious problems. It is based on a study of more than eight hundred young people and the questions they face about fundamental religious concepts such as the nature of God, Jesus, future life, the Bible, religion and society, prayer, and devotional life. It is interesting to note the trends of thinking in modern youth as reflected in this study. The conclusion of the author after his study is that modern youth does not look with hope to a future heaven nor fears a distant hell. The trend of faith seems to be toward an enlightened humanism.

Bethel College — J. W. Fretz

BERNHARD HARDER

(Continued from page 45)

Gebt den Seelen rechte Speise!
Theilet recht das Lebenswort
Nicht nur nach gewohnter Weise
Sonntags an dem einen Ort!

Nein, das Lob des Herrn erschalle
Täglich, stündlich, allerwärts,
Ob nicht so ein Senfkorn falle
Hie und da in manches Herz.

Acts and Apostolic Fathers

The Acts of the Apostles, by William Barclay. (The Daily Study Bible Series) Philadelphia: Westminster Press, Sec. ed., 1955. 215 pp. $2.50.

This little volume as part of a "Daily Study Bible" series brings to American readers the values of some splendid studies designed for laymen by William Barclay, "a skilled writer in the notable succession of Scottish Bible expositors." The author is lecturer in New Testament and Hellenistic Greek at the University of Glasgow. The material appeared first under the auspices of the Church of Scotland and because of its success there has been brought to American readers. Designed clearly for the reader who is not concerned about the intricacies of the original languages and critical problems, it is likely that this volume and others in the series which may follow will receive a very favorable reception in this country.

Bethel College — Erland Waltner

The Apostolic Fathers, translated and edited by J. B. Lightfoot. Grand Rapids, Michigan: Baker Book House, 1956. 288 pp. $3.95.

Protestantism, at this point, is quite well informed concerning the Bible itself, and is quite acutely aware of its own history after the sixteenth century Reformation. The general mind of Protestantism finds a void of greater or lesser dimensions between the first and sixteenth centuries. In Biblical studies, the past hundred years has produced an ever growing mass of literature and data concerning Jewish culture and the culture of the peoples surrounding the Jews in the near east. In archeology, this has been particularly fruitful in the last forty years.

Within this general setting, the re-issue of Lightfoot's book consisting of the writings of the Christian spokesmen and leaders of the first centuries becomes of interest. Here are the writings of Clement of Rome, Ignatius, Polycarp, the Didache, Barnabas, the Shepherd of Hermas, Diognetus, Papias, Irenaeus.

Religion and Faith

Religion and the Christian Faith, Hendrik Kraemer, Philadelphia: Westminster Press, 1956. 461 pp. $6.00.

While the Dutch scholar of comparative religion, Hendrik Kraemer, is already widely known for his penetrating statement on *The Christian Message in a Non-Christian World,* as well as for numerous other publications and activities related to ecumenical Protestantism, this new volume may yet come to be considered Kraemer's finest contribution to the literature on comparative religion from the Christian point of view. Taking a strong positive position for Christian revelation, holding that Jesus Christ as the incarnate word stands above all religions, he analyzes critically all syncretistic approaches to comparative religion. A notable feature of this book is its critical discussion of Paul Tillich's attempt to "reconcile" philosophy and Christian revelation.

Bethel College — Erland Waltner

Albert Schweitzer. The Story of His Life. by Jean Pierhal. New York: Philosophical Library, Inc., 1957. 160 pp. $3.00.

Few men of our time have penetrated the walls of knowledge as has Albert Schweitzer. He is an authority in theology, musicology, medical science, philosophy and sociology. Jean Pierhal has given us an authorized biography of Albert Schweitzer, beginning with his rather unusual childhood experiences, something of his researches and travels, and of his suffering and dedication. The book becomes fascinating reading to those who wish to learn something of the life of a truly great man of our time.

Bethel College — David H. Suderman

Ethics

Christian Personal Ethics, by Carl F. H. Henry. Grand Rapids, Mich.: Eerdmans Publishing Co., 1957, 615 pp. $6.95.

A book on Christian ethics from the pen of Carl F. H. Henry at once arouses interest. He is a representative of the growing sense of social responsibility stirring within Fundamentalist circles. One is impressed with the seriousness with which he grapples with ethical problems and with his attempt to be fair-minded in dealing with different viewpoints.

An ambitious undertaking like this has obvious limitations. No person is an authority on all aspects of philosophy, theology, ethics, or social, economic and political problems. The careful reader will therefore have numerous occasions to raise questions about his interpretation of the thinking of various leaders of thought or of schools of thought.

Henry, in the first section of the monumental work covering a tremendous range of philosophic and religious thought, attempts to analyze and evaluate "Speculative Philosophy and the Moral Quest" from ancient sophism to Brunner and Barth. This herculean task can be undertaken within so limited a compass only by making at times summary assertions which a student of philosophy would want to check. A less informed reader would have to trust Henry's acumen and his capacity to reflect correctly the thought of a philosopher or a school or philosophy.

Mennonite readers will find various occasions to view with reservations his interpretations of Mennonite thought and also his interpretation of the Sermon on the Mount. Henry's presentation suffers at times from the dilemma of wanting to accept the full Lordship of Christ and yet not trusting Him completely when practical considerations and certain theological presuppositions make complete trust difficult.

Finally it is difficult to see how one can write a book on "personal ethics" without a clear recognition of the interrelationships of all life. The discussions of the book reveal how impossible this is. The author dips into social problems without coming to grips with them. His discussion on "personal ethics," is therefore in such instances, not quite adequate.

Bethel College — Henry A. Fast

Encyclopedias

Evangelisches Soziallexikon, edited by Fr. Karrenberg. Stuttgart: Kreuz-Verlag, 1954. 1,175 pp. DM 38.—.

It is a sign of the awakening and the strengthening of the Christian's social responsibilities in our day and age that the Deuscher Evangelischer Kirchentag decided to produce an evangelical encyclopedia which is designed to inform the Protestant Christian about developments and problems regarding ethical and social questions and to sharpen and challenge the conscience and responsibilities of individuals along these lines. A staff of competent and well-informed German scholars have produced this informative and challenging encyclopedia for the use of the average Protestant layman who seeks information pertaining to such questions as the following: family, ethics, occupation of women, youth work, divorce, birth control, social security, refugees, war, property, capitalism, and many others. The articles are brief and to the point. Additional literature is mentioned at the end of each article. This valuable source of information should prove to be of great help in all libraries and homes where the German language is mastered.

Bethel College — Cornelius Krahn

Das aktuelle Lexikon. Gütersloh: G. Bertelsmann, 1956. 1,019 pp.

This contemporary encyclopedia aims to inform the reader on all subjects of modern life pertaining to matters, persons and developments of the post-war years in some 2,800 brief articles and more than 1,000 illustrations, many of which are in color. It is a helpful guide in any home or library.

Bethel College — Cornelius Krahn

Encyclopedia of Morals, edited by Vergilius Ferm. New York: Philosophical Library, 1956. 682 pp. $10.

This is a collection of writings by famous authors in the area of morals, ethics, and philosophy. It is a very ambitious undertaking to define terms used in connection with moral problems. Both theories and personalities dealing with morals are discussed. The volume is an excellent aid to ministers, teachers, and students of moral philosophy.

Bethel College — J. W. Fretz

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