

THE WIEDENEST BIBLE COLLEGE¹

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I—THE COLLEGE IN BERLIN

DURING the second half of the last century Dr. Friedrich Wilhelm Baedeker, whose cousin Karl founded the well-known travel guides, made many evangelistic tours in Russia. His ministry, which was a pastoral as well as an evangelistic and teaching one, did much to encourage groups of Christian believers in Siberia and the Caucasus. During the years of Tsarist persecution no Bible courses and conferences or Christian literature were allowed. The young believers therefore lacked instructed leadership. Baedeker's concern at this state of affairs, expressed in his reports home, eventually led in 1905 to the establishment of a special missionary work for Eastern Europe. This was a Bible and Missionary College in Berlin, where two- and three-year courses of systematic instruction in Scripture were instituted for a small number of Russian brethren².

Apart from Baedeker the founders of the College included Missionsinspektor Mascher of the Cameroons Mission, Missionsinspektor Simoleit, and the Freiherren von Thümmeler and von Tiele-Winckler. The two noblemen were associated with the Evangelical Alliance of Bad Blankenburg in Thuringia. Von Tiele-Winckler was the brother of 'Mother Eva', the founder and director of Friedenshort³. The hymn-writer, Bernard Kühn, was another person associated with the Alliance who played a prominent part in setting up the College; he edited the magazine of the Alliance.

The decisive meeting took place in the Berlin home of Fräulein Toni von Blücher, a great-niece of the Prussian field-marshal who fought at Waterloo. She owed her conversion to the revival movement in the last decades of the nineteenth century. The American, Pearsall Smith, had conducted special evangelistic services in the old Garrison Church of Berlin. Baedeker, who had acted as interpreter, continued the services after Smith's departure. It was after one of Baedeker's services that Toni von Blücher was converted. She then herself began active evangelisation, especially among mothers and children. As a result a Brethren assembly was formed at number 65 Hohenstaufenstrasse; there in 1905 the opening ceremony of the College took place.

Another founder was the evangelist, General George von Viebahn, one of the Elberfeld Brethren (a Darbyite group). He played an influential part in setting up the College and was responsible, for example, for the appearance of reports of the work in the magazine of the Evangelical Alliance. For many years he preached at special May services held at the College.

A clergyman, Christoph Koehler, and his assistant, Johannes Warns, resigned in February 1905 from the State Church in order to live 'on faith lines' and according to what they held to be more scriptural principles. An unexpected invitation to become principal and lecturer respectively at the

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newly-formed College was seen by them as an answer to prayer. Accordingly they began in September to conduct the first set of courses at the College. This was then housed in the Steglitz district of Berlin, but was soon transferred to the assembly rooms in the Hohenstaufenstrasse. That first year there were eighteen students.

Koehler's father had been in charge of an orphanage at Buchenschachen near Saarbrücken. Christoph was converted when quite young and studied for the ministry. After holding a prison chaplaincy at Herford he was called to a living at Schildesche near Bielefeld. His preaching, visiting and Bible teaching, prepared the ground for a revival in 1903, at which some hundred people (including whole families) were converted. After much inner conflict he gave up his office, although this cost him both pay and pension. The call to become principal of the College confirmed his belief that he had taken the right action; as a pastor he had already himself thought of setting up such an institution. The fact that he had a wife and five children meant that this was a real step of faith. It also meant that the young students of varying nationalities were welcomed into a family circle.

From the outset the College was run without appeals for money and with no guaranteed income. The story of the direct dependence upon God for the daily provision of physical needs through two World Wars reads like the testimony of George Müller⁴. Up to 1914 the number of students steadily grew. Most of the missionary courses were attended by thirty or more people. During the war, activities were restricted, but not stopped. Shortage of food caused Koehler and the students to work in the fields and gardens to supplement their rations. The unaccustomed physical strain, together with inadequate food, affected Koehler's health. When shortly after the war the College moved to Wiedenest, he remained in Berlin to serve the assembly in the Hohenstaufenstrasse. He occasionally visited Wiedenest to help with Bible courses, and it was at such a course that he was taken ill and died in 1922.

Warns was the son of an East Frisian clergyman. For three generations his ancestors on his mother's side had been clergymen at Wiedenest. This is a picturesque Rhineland village on the Westphalian frontier, sixty-six kilometres east of Cologne. A bus service links it with the 'Kreisstadt' of Gummersbach. The maternal grandfather of Warns, Gottlieb Georg Trommershausen, through his fervent preaching and personal piety, had been a blessing to many; a revival broke out in the neighbourhood and people came from a distance to hear him. When Warns was only nine years old his mother died, and he came to the village to spend a few months with his grandparents. From that time the village became his second home. Later, as a theological student in Berlin, he was invited by a washerwoman to a Salvation Army service, where he was converted. While still a student he met the Koehler family, and eventually married Christoph's eldest daughter, Annemarie. At Schildesche he helped Koehler in the cottage meetings which sprang up as a result of the revival there. When Koehler resigned his living, Warns also resigned. Soon afterwards he asked Josef Bender, a missionary to China, for baptism⁵.

On the establishment of the College in 1905 Warns joined Koehler as a fellow-worker. The former had always been interested in missionary

work, particularly in the Balkans. As early as 1901 he had undertaken his first missionary journey to South Europe. Throughout his life he made no fewer than twenty-seven missionary journeys to many countries.

II—THE MOVE TO WIEDENEST

In the first World War, Warns visited a friend in the small Hungarian village of Sofava during one of his missionary tours. In this village was the old country house of a Christian Countess, Irma von Lazar. She suggested to him that the College should be transferred from Berlin to Sofava and offered to bequeath to the work her entire property, namely two country houses, a large acreage of land and a mill. (One is reminded of the offer made two centuries before by Count Zinzendorf to the Moravian Brethren⁶.) However, Koehler and Warns preferred to wait to the end of the war in order to be more sure of the Lord's will.

Other suggestions were made. In fact, the two brethren were on the point of buying a house in Thuringia, but were not convinced that this would be right. They nevertheless felt the need to move out of the capital.

In March 1919 two friends in the Rhineland, Major August Freiherr von Wedekind and Ernst Reuber, read of an inn for sale at Wiedenest. On the way to inspect it they met a business acquaintance, who repaid Reuber in the open street a debt of 5,000 marks. By the time that they reached the inn someone else was already negotiating a sale. While waiting Wedekind and Reuber committed the matter to God in prayer and became convinced that the property would be ideal for the College. The owner then expressed willingness to sell to them if they could provide an immediate deposit of 5,000 marks. The deposit was promptly paid, and Wedekind informed Warns by telegram: 'Open doors in Wiedenest. Expect you immediately. Wedekind⁷. Soon afterwards another inn, almost opposite to the previous one, was offered for sale and through the sacrificial help of anonymous friends was purchased.

Nearly four hundred guests attended the dedication service on 5th October 1919, at which Koehler and Warns spoke and a choir sang the German original of 'Praise to the Lord, the Almighty'.

III—WIEDENEST BETWEEN THE WARS

With the move Warns succeeded Koehler as Principal. He had the support of Major von Wedekind (one of the two men primarily responsible for the purchase of the site), Oberst Ferdinand Peterssen, Heinrich Koehler and (from 1920) Erich Sauer. Despite the post-war depression and shortage two houses were built for Wedekind and Peterssen; these houses later reverted to the College. Wedekind lived in one of these houses serving the College and local churches until 1927, when he had to move to Bad Homburg on account of asthma. He died in 1948.

The origin of Peterssen's conversion may be dated to the day when he read in a newspaper that General Booth of the Salvation Army was preaching in the Busch Circus in Berlin. Peterssen attended the service, was deeply moved, and surrendered his life to Christ. Later his wife was also converted. He knew the College when it was in Berlin and wanted to keep

in touch when it moved. He and his wife were not able, as planned, to live on the site because of her severe rheumatism; but they lived in the neighbouring town of Bergneustadt. In old age he still came daily on foot to teach at Wiedenest. It was there in the cemetery that he and his wife were buried.

During the early post-war years, when food was scarce and money lost its value, an elder sister of Warns, Antoinette Lehmann, gave faithful service to the College as matron. She was succeeded in 1928 by Rudolf Bohn and his wife, who had long laboured as missionaries in Turkestan. After imprisonment and suffering they had come to work at the College. They stayed there until 1933, when Rudolf's health necessitated retirement.

Their successors were Johann Legiehn and his wife. He had been a grammar school art teacher; his talents were seen later in six of the portraits which hang in one of the College lecture rooms⁸. He acted as house parent and also Missions Tutor until he and his wife left as missionaries to the German *émigrés* in South America. There he taught at two Bible Colleges and in 1954 published a textbook entitled *Unser Glaube: eine kurzgefasste Biblische Glaubenslehre (Our Faith: an outline of Biblical doctrine)*. This found acceptance among German-speaking Christians far beyond Brazil, where it first appeared.

Other house parents were Paul Kämpfer and his wife. When he was killed on active service, she continued the work and is now a secretary at the College. Fritz and Luise Noss were house parents until 1954, when a former Bible student, Christoph Valke from the East Zone, came to Wiedenest with his wife and children. He still serves in the College as house father.

From 1905 onwards hundreds of students have gone out as missionaries all over the world. Often at evening services a hymn was sung to one tune but in several different languages. Imperfect command of German (the *lingua franca*) sometimes led to amusing incidents. A Rumanian brother, testifying to the change brought about in his temperament by Christ, exclaimed (in German): 'Then I got a completely new . . . temperature'⁹. Some students showed a gift for languages. On arrival one Slovak had only forty or fifty words of German. After six weeks he was able to pray simply, but clearly, in public and after another six weeks to give his testimony.

In 1932 while most of the College were at lunch someone noticed smoke rising from a hayloft. Thanks to the swift action of the local fire brigade and a providential sudden change in direction of the wind the main building was saved. In all, nine living rooms were destroyed; but the cattle were rescued. One of the students salvaged enough material to construct a fine hen-house! This was later converted into a peaceful summerhouse, which now serves as a quiet room or a guest room.

Through the activities of members of the College in their early days at Wiedenest a Brethren assembly was formed. At first, services were held in association with a small group of Christians in Bergneustadt. Then an increasing need arose for regular services at Wiedenest itself. So on 6 March 1921 the first meeting for the breaking of bread took place on the College verandah. In connection with this the College staff gave a series of

addresses on the theme of 'The Church'. From these beginnings an independent assembly developed. While a careful distinction is made between it and the College, the two co-operate to mutual advantage. Members of the College are members of the assembly.

Under pressure from Hitler an event occurred in 1937 of considerable consequence for the history of the Brethren movement in Germany. Most 'Open' and some 'Exclusive' Brethren joined with the Baptists and others to form a federation, the Bund Evangelischer Freikirchlicher Gemeinden (the Federation of Protestant Free Churches). The increased fellowship brought about by this enforced union is still evident today; many local assemblies contain a mixture of Baptists and Brethren¹⁰. In at least one small assembly, where only one family is 'Brethren', the traditional open communion service is held normally once a month, a ministry meeting being held on the other Sundays.

One fortunate consequence of the reunion of the Elberfeld Brethren with the Open Brethren has been the close links forged between the firm of Rolf Brockhaus of Wuppertal and the College. This firm (not to be confused with F. A. Brockhaus of Wiesbaden, the encyclopedia publishers) made its name with J. N. Darby's German translation of the Bible, the so-called 'Elberfeld Bible'. Today its list includes many authors familiar to English readers, e.g., William Barclay, Elizabeth Elliot, Billy Graham, Roy Hession, Watchman Nee, John Pollock, John Stott, and Jim Vaus. Among recent publications are the *Wuppertaler Studienbibel* (the *Wuppertal Study Bible*) series and the *Theologisches Begriffslexikon zum Neuen Testament* (*Encyclopedia of Theological Terms found in the New Testament*). Children's books are well represented, for instance, *Uncle Tom's Cabin* and the Scripture Union's Kingfisher series. Brockhaus also publishes two hymn-books widely used in German Brethren assemblies, *Geistliche Lieder* (*Spiritual Songs*) (latest edition, 1961) and *Glaubenslieder* (*Songs of Faith*) (latest music edition, 1967)¹¹. The firm issues the books by Erich Sauer and other publications of the College, including *Offene Türen* (*Open Doors*), an illustrated missionary magazine.

In 1937 the College suffered the loss of its Principal, Johannes Warns. He was succeeded by Heinrich Koehler, son of the first Principal.

IV—THE SECOND WORLD WAR AND AFTER

On the outbreak of war an official attempt was made to close down the College completely; but by a liberal interpretation of the regulation the local authorities allowed the work to continue, though under difficulties. The buildings were soon occupied, first by soldiers, then for five years by evacuees and civilian casualties from Cologne. In the autumn of 1944 the entire premises were commandeered; according to police instructions they were to house a Nazi social welfare organisation. Yet throughout the war it proved possible to continue Christian activities on a restricted scale. Bible weeks and conferences were held, including a three-month Bible-study course in 1941 for seventeen Ukrainians, run in conjunction with the Baptists. Towards the end of the war the presence of five different military units attracted low-flying bombers. Miraculously the buildings were

not seriously damaged, and no one in residence at the College was killed.

In 1943 the Baptist Theological College at Hamburg was destroyed by bombs. The Baptists moved to Wiedenest, where they and the Brethren enjoyed mutual fellowship until the buildings in Hamburg were restored in 1948.

The immediate post-war period was one of privation. The principal and the house parents had difficulty in obtaining food for the students and themselves. However, God once more overruled and brought them through this time of crisis. All the College property was in a poor state of repair; but friends soon helped to restore and refurnish the rooms.

When the College began full-scale work again after the war, Erich Sauer took over the principalship.

At about the age of thirteen a prominent eye specialist had warned his parents on no account to allow him to take up a profession that involved much reading or writing; the specialist had advised gardening instead. Nevertheless at eighteen Sauer had begun studying at Berlin University. After two semesters he had been brought to the verge of blindness. After a second, more severe, attack in the seventh semester he had started learning Braille, and he was recommended to go into the country for convalescence. Johannes Warns, who had been a fellow-member of the Hohenstaufenstrasse assembly in Berlin, invited him to Wiedenest. That was in 1920. There he stayed, apart from frequent travels abroad, until his death in 1959.

First as lecturer, later as principal, he inspired the whole life of the College. The considerable volume of his written ministry was the precise opposite to what had been diagnosed as possible. He was in all things greatly helped by his wife, Frau Charlotte Sauer, who as the second daughter of Christoph Koehler, the first principal, had herself lived through the early history of the College. Erich Sauer's life-long absolute dependence upon the Lord for his eyesight was, to use his own words, 'a testimony to the grace of God'. Like many of the early Brethren, he devoted himself to a study of the Second Advent. His substantial works on this subject have been translated into several languages. For the English versions we are indebted mainly to the late G. H. Lang, a personal friend of his, and the Paternoster Press¹².

On Sauer's death in 1959, Ernst Schrupp became principal, a position that he still holds. He had come to the College in 1948 after experience of evangelistic work among students. He has taken a keen interest in foreign missions and has for many years edited the College's missionary magazine, *Offene Türen*. His book, *Blicke in die Weltmission*, provides historical and current surveys of the various mission fields¹³.

V—MISSIONARY WORK

The document dated 11 April 1905 announcing the establishment of the College in Berlin bore the texts, John 4:35 and Luke 10:2. Contact with Berlin has been maintained by annual conferences and by the commending from the Berlin assemblies of missionaries to Japan, Nepal, Pakistan and Tanzania. Between the wars missionaries from Wiedenest carried the

gospel to many countries in Europe. Sometimes they met with misunderstanding or even persecution, particularly from the Greek Orthodox Church. At the annual ministry and missionary conferences at Wiedenest many nationalities were represented. The first such conference was held on the verandah. Later, owing to increasing numbers, a tent was erected in the grounds. Twice the conferences took place in a barn. In 1930 a large hall was built to celebrate the silver jubilee of the College. Much of the construction work was carried out by visiting friends.

A major advance was the incorporation in 1951 of the Missionshilfe Velbert (the Velbert Missionary Aid Society), into the work at Wiedenest. This body was responsible for supporting a circle of missionaries, of whom Ernst Kuhlmann was one. For forty years he had exercised a fruitful ministry in China, and for many of those years close ties of friendship had linked him with the Brethren at Wiedenest. In fact, some of the College staff belonged to the Missionshilfe. Since its foundation the Missionshilfe had been connected with the Deutscher Evangelischer Missionsrat (the German Protestant Missionary Council) and was therefore entitled to forward gifts from German friends and churches to the mission field. At the suggestion of Kuhlmann and others the Missionshilfe was transferred to Wiedenest. On the return from China and America of Kuhlmann and his wife they went round assemblies stimulating interest. They are now elderly and live in Wiedenest, in the same house as Frau Sauer.

Under the Third Reich it had been almost impossible to send regular support to missionaries, and many countries did not welcome those from Germany. After the war the situation gradually improved. The College began commending its own missionaries. In 1952 a document signed by many leading Brethren was circulated, in which the amalgamation of certain missionary activities was reported and an appeal made for more overseas workers. The first to respond was Walter Kretschmer, who went to Nigeria under the joint auspices of the Sudan Interior Mission and the College. In 1955 Gottfried Schalm did likewise. In 1961 Kretschmer was killed in a car accident at the age of thirty-three. His wife and their two children returned to the field.

Meanwhile the gateway to Japan opened. An experienced Brethren missionary, Heinrich Ruck, had already been working there for some years after having to leave China. In 1954 two brethren and a sister were commended to work in Japan at a moving service at Wiedenest. In the following year another two brethren (one of them Dutch) were commended at a similar service.

Another call, this time from North India, was answered in 1955 by a sister, who was sponsored jointly by Wiedenest and a Brethren assembly in Berlin. She went to a hospital run by English Brethren.

A fourth field was Pakistan, to which country went Daniel Herm. His brother, Bruno, works in Aden, another Moslem area. Their father, also named Bruno, an ex-Wiedenest student, had worked for years among Moslems in Bulgaria.

A number of students from Wiedenest have visited England to learn the language or to take a medical course in London.

A field nearer home and one where the language presented no problems

was Austria. After an appeal from Ricardo Huck, who had spent some years in that country, several brethren volunteered to go there.

A total of about a hundred missionaries have gone out from Wiedenest into eight different countries. They are commended and supported by their local assemblies, a practice encouraged by the College. Such assemblies have testified in consequence to a quickening of spiritual life. Many missionaries have been sent out by Brethren assemblies in East Germany.

The increasing number of enquiries from women about missionary instruction led in 1955 to a farm building in the College grounds being converted into a women's hostel. The College has co-operated with the Diakonissenmutterhäuser 'Bethel' in Berlin, 'Tabea' in Hamburg, and 'Persis' in Wuppertal. These institutions train 'deaconesses', that is, Protestant nursing sisters. George Müller, following the Pietist leader, August Hermann Francke of Halle, had advocated the setting up of such an order. Medical work forms an important part of the missionary endeavours of Wiedenest, for example, the orphanage and hospital at Mbesa in Tanzania. Much help has been received from the Deutsches Institut für Ärztliche Mission (the German Institute for Medical Missions), the headquarters of which are in Tübingen.

Another body to which the College owes much is the Deutscher Evangelischer Missionsrat (already mentioned in connection with the Missionshilfe Velbert). This has facilitated such matters as currency exchanges.

VI—GUIDING PRINCIPLES

The badge of the College consists of an open Bible, from which light shines forth into all the world. One page contains the Lord's last commission, (Matt. 28:19f); the other, Paul's command to teachers (2 Tim. 2:2). From the outset the College has combined missionary enterprise with an opportunity for concentrated and consecutive study of Scripture. The syllabuses cover a wide range: introduction to the various books of the Bible, exegesis, doctrine, soteriology, eschatology, homiletics, pastoral theology, and practical questions affecting the local church. The historical and archaeological background to the Old and New Testaments and an outline of church history from apostolic times are also studied. Hebrew and New Testament Greek are optional. For missionaries instruction in English is available, and so is instruction in German for those who need it. Full-time courses last one, two, or four years. Not only evangelists and preachers are trained, but also those wishing to return to 'secular' callings. There are also short conferences to meet special needs. Each year, for example, there are well-attended women's and young people's meetings.

Every candidate for admission to a course is expected to be a committed Christian, to show evidence of consistent living, to have sufficient intellectual and spiritual gifts for the ministry of the Word, to be in some way already active in the Lord's work in his local church, and indeed to be commended by the elders of that church.

The inaugural meeting held on 11 April 1905 acknowledged the Scriptures as the sole rule and guide of faith, of personal life, and of witness in the

local church. The divine origin, infallibility, authority, and all-sufficiency of the Scriptures were to be accepted by all the teaching staff. Confessional and national differences were to be no bar to admission¹⁴. All these principles have been maintained since, and the unity of all God's children has been demonstrated. The students do not all come from Brethren assemblies; many come from Baptist churches, free evangelical churches, various fellowships, and the Lutheran Church. At times as many as ten nationalities have been represented.

The College is conducted 'on faith lines'. Students able to pay fees are, however, expected to do so. Others, especially missionaries, are exempt from part or the whole of the charges. Although, strictly speaking, the work is independent, the College has invited responsible elders from a number of assemblies to give regular service. At the annual general meeting, when about forty brethren are present, a council and a committee are appointed, which meet regularly during the year. Minutes are kept of all such meetings.

Through committee representatives the council takes responsibility for all essential decisions, inspects the accounts, and (in co-operation with the teaching staff) decides enrolments, visits to mission fields, and the basic support of missionaries at work in them. As far as missionary work is concerned, the College insists that it is only the servant of the local assemblies and that it in no way exercises central control. In most cases it is the assemblies that send out and support the workers, which is one reason why the College is anxious that the assemblies are properly represented in deliberations.

In one of the lecture rooms at Wiedenest are portraits of leading figures in church history, each representing at least one principle in the life of the College. Catholicity of outlook is illustrated by the first five portraits: Nikolaus Ludwig Graf von Zinzendorf (1700-60), the hymn-writer, who led and inspired the Moravian missionaries¹⁵; Caspur von Schwenkfeld (1490-1561), the Silesian nobleman and mystic, who preached and practised the unity of all believers¹⁶; Menno Simons (1496-1561), the founder of the Mennonites, who insisted on believers' baptism and the independency of the local church¹⁷; George Fox (1624-91), the Quaker leader, who emphasised the inner light of the Spirit¹⁸; and Johann Amos Comenius (1592-1671), the bishop of the Bohemian Brethren, who stood for Christian education¹⁹.

The remaining portraits are of men associated with the ('Plymouth') Brethren movement: Anthony Norris Groves (1795-1853), the pioneer 'faith' missionary, who gave up a fortune²⁰; George Müller (1805-98), the German-born ex-profligate philanthropist, who ran the orphanage at Bristol without appeals for funds²¹; Dr. Friedrich Wilhelm Baedeker (1823-1906), the evangelist to the Russians mentioned at the beginning of the present paper²²; and Colonel V. A. Pashkov²³. The latter was an aristocratic Russian Guards officer, who was one of the leaders of a revival at the end of the last century in North Russia and at the Tsarist court of St. Petersburg. Both Baedeker and Pashkov were converted under the influence of an Englishman, Lord Radstock (1833-1913), an evangelical Anglican layman who mixed freely with the Brethren²⁴. Immediately after

Pashkov's conversion he used the ball-room of his palace for the Lord's work. He preached in factories, courtyards, and prisons, and was unconcerned of class distinctions. His followers were known as 'Pashkovtsy', that is, 'Pashkovites'²⁵. For his intrepid witness he suffered severe persecution, was exiled by Tsar Alexander III, and died abroad.

REFERENCES

- 1 The present account is based largely upon Erich Sauer's jubilee pamphlet, *50 Jahre Missionshaus Bibelschule Wiedenest* (Wiedenest, 1955) and Ernst Schrupp's article, 'Sechzig Jahre Bibelschule', *Offene Türen* (Wiedenest, March/April 1965), 3-7. See also Gerd Rumler, 'Die Bibelschule heute', *ibid.*, 38-41. Frau Charlotte Sauer kindly read an early draft of my typescript and made helpful comments.
- 2 R. S. Latimer in his book, *Dr. Baedeker: and His Apostolic Work in Russia* (Morgan & Scott) 1907, does not mention the part played by Baedeker in the establishment of the College. His influence was probably indirect. Short biographies appear in Henry Pickering's *Chief Men Among the Brethren*, 2nd ed. (Pickering & Inglis) 1931, 142-6, and F. Roy Coad's *History of the Brethren Movement* (Paternoster) 1968, 193-4, 196. (Coad's book, with its full bibliography, is essential reading for an understanding of Brethrenism.) The spelling of the missionary's name varies. I have adopted that used by Sauer and Schrupp.
- 3 See Mrs. Howard Taylor, *A Story without an End* ['Sister Eva', with a continuation by Annie Whisler], 2nd ed. (China Inland Mission) 1930 and Annie Whisler, *Sister Eva of Friedenshort*, 6th ed. (Hodder & Stoughton) 1947.
- 4 Those unfamiliar with Müller's philanthropy should consult the selected extracts from his *Diary* by A. Rendle Short (Pickering & Inglis) 1954 and *George Müller and His Orphans* by Nancy Garton (Hodder & Stoughton) 1963. On Müller and the early Brethren movement see Harold H. Rowdon, *The Origins of the Brethren, 1825-50* (Pickering & Inglis) 1967, chap. 5 et passim, and Coad, chap. 3 et passim.
- 5 In 1913 Warns published his defence of believers' baptism, *Die Taufe* (English translation, 1957). For this and his other publications see the bibliography below.
- 6 See A. J. Lewis, *Zinzendorf, the Ecumenical Pioneer . . . the Moravian contribution to Christian mission and unity* (S.C.M.) 1962.
- 7 'Offene Türen in Wiedenest benützt. Erwarte dich sofort. Wedekind'. The College's missionary magazine is entitled *Offene Türen*.
- 8 See my closing paragraphs.
- 9 'Da bekam ich eine ganz neue—Temperatur', instead of 'Temperament'. He was not the first to feel his heart 'strangely warmed'. Sauer quotes another, this time untranslatable, malapropism: another Rumanian, wanting to use a chaff-cutter in the College barn, asked, 'Wo sind die Schwierigkeiten?' instead of 'Gewichte?'
- 10 H. L. Ellison gave examples of similar unions in a conference address: *Christian Unity: papers given at a conference of Brethren at Swanwick* (Bristol, Evangelical Christian Lit.) 1964, 44-5. Of the Russian churches he remarked: 'according to the ecclesiastical background of the foreign visitors they are referred to as Baptists or Brethren'. Walter Kolarz, in his well-documented *Religion in the Soviet Union* (Macmillan, 1962) gives the history of the 'All-Union Council of Evangelical Christians/Baptists' (chap. IX). For the current situation see Michael Bourdeaux, *Religious Ferment in Russia* (Macmillan, 1968) and, at a journalistic level, J. C. Pollock, *The Christians from Siberia* (Hodder & Stoughton) 1964.
- 11 The former, more traditional hymn-book, contains 250 items, of which only 24 are specifically evangelistic. The 506 items in the *Glaubenslieder* are arranged in 9 sections covering a wide range of Christian (and pre-Christian) experience; this book gives references to the other one so that at large gatherings both can be used.

- 12 See the bibliography below and the anniversary article on Sauer in *Offene Türen* (March/April 1969).
- 13 See the bibliography below.
- 14 In 1965 *Offene Türen* (March/April, 50-51) reprinted approvingly a document of the European Evangelical Alliance, 'Unser Bekenntnis zur Heiligen Schrift' ('Our Confession on Holy Scripture'). Erich Sauer had long been a committee member of the Alliance at Blankenburg.
- 15 See Lewis, op. cit. and John Julian, *Dictionary of Hymnology*, 2nd ed. (Murray), 1907, 765-9, 1301-05 et passim.
- 16 See Paul L. Maier, *Caspar Schwenckfeld on the Person and Work of Christ* (Assen, Van Gorcum) 1959. However, George H. Williams' exhaustive study, *The Radical Reformation* (Philadelphia, Westminster Press) 1962, passim, shows the danger of over-simplifying the historical role of Schwen(c)kfeld and Menno Simons.
- 17 See Cornelius Krahn, *Menno Simons . . . ein Beitrag zur Geschichte und Theologie der Taufgesinnten* (Karlsruhe), 1936. See also note 16 above and Ernst Crous, 'German Mennonites' in *The Recovery of the Anabaptist Vision*, ed. Guy F. Hefshberger (Scottsdale, Pa., Herald Press) 1957, cited by Coad, 196 note.
- 18 A revised edition of Fox's *Journal* by John L. Nickalls was published by Cambridge U.P., 1952. See also the standard histories by William C. Braithwaite: *The Beginnings of Quakerism*, 2nd ed. (C.U.P.) 1955 and *The Second Period of Quakerism*, 2nd ed. (C.U.P.) 1961.
- 19 See *The Teacher of Nations*, ed. Joseph Needham (Cambridge U.P.) 1942 and J. E. Sadler, *J. A. Comenius and the Concept of Universal Education* (Allen & Unwin) 1966. Both books have good bibliographies. Some indication of the present-day significance of Comenius is given by the fact that the University of Lancaster has named its Centre for Central European Studies after him.
- 20 See G. H. Lang, *Anthony Norris Groves, Saint and Pioneer*, 2nd ed. (Paternoster) 1949.
- 21 See above, note 4.
- 22 See above, note 2.
- 23 I have adopted the modern transliteration used by Kolarz, op. cit., 284-5. Latimer refers to him as 'Paschkoff' (op. cit. 34-8); so does Pollock (op. cit., 65-70). E. H. Broadbent gives his Christian names as 'Vassilij Alexandrovitch', *The Pilgrim Church* (Pickering & Inglis) 1931, 328.
- 24 See Mrs. E. Trotter, *Lord Radstock: an interpretation and a record* (Hodder & Stoughton) 1914.
- 25 J. S. Curtiss referred to them as being 'a small sect in St. Petersburg', which united in 1906 with several other bodies to form the 'Evangelical Christian Baptists', *Church and State in Russia . . . 1900-17* (New York, Octagon Books) 1965, 232.

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