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The Voice

of the

*Mennonite Brethren
Bible College*

XIV: 6
NOVEMBER - DECEMBER
1965

THE VOICE
of the Mennonite Brethren Bible College

Vol. XIV

November - December, 1965

No. 6

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

THE VOICE, 77 Henderson Hwy., Winnipeg 5, Man.

Editor: HENRY VOTH

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TABLE OF CONTENTS

EDITORIAL

- | | Page |
|---|------|
| IMITATING THE INCARNATION — V. Adrian | 1 |

ARTICLES

- | | |
|---|---|
| MEINE FREUNDE HABEN MICH
VERLASSEN — J. H. Quiring | 2 |
|---|---|

- | | |
|--|---|
| THE MINISTRY OF THE DEACON — V. Adrian | 4 |
|--|---|

- | | |
|---|----|
| READING MODERN LITERATURE — H. Loewen | 11 |
|---|----|

SERMON

- | | |
|---|----|
| EINE BIBLISCHE WEIHNACHTSGESINNUNG
— J. J. Toews | 14 |
|---|----|

BOOK REVIEW

- | | |
|---|----|
| CHRISTIAN MISSIONS AND THE PEACE WITNESS
ENVOYS OF PEACE — J. A. Toews | 18 |
|---|----|

- | | |
|--------------------------------------|----|
| TYNDALE — GALATIANS — D. Ewert | 20 |
|--------------------------------------|----|

- | | |
|---|----|
| HISTORY OF CHRISTIAN EDUCATION — H. H. Voth | 22 |
|---|----|

- | | |
|---------------------------------|----|
| INDEX — 1965 (Volume XIV) | 24 |
|---------------------------------|----|

EDITORIAL

IMITATING THE INCARNATION

The incarnation of our Lord was a unique unrepeatable, once-for-all historical event. All of God's incursions into human history, in a series of redemptive events reaching back beyond the call of Abraham, demonstrate his desire to be with man. The most persuasive and clearest expression is Christ's birth — Emmanuel (God with us)! God came to tabernacle among us in order to redeem (he gave his life a ransom for many) and to rule (the kingdom of God is at hand). He has come to enter into our lives redemptively and sovereignly.

The relevancy of the incarnation of Jesus Christ is not, however, exhausted by reflecting upon his Messianic task. In one of his most moving passages, Paul directs our attention to the exemplary attitude of mind of our Lord in the incarnation — an attitude we are called upon to emulate. "Have this mind in you which was also in Christ Jesus, who existing in the form of God, counted not being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant" (Phil. 2:5-7). Christ's voluntary action consisted of assuming the form of a servant. He who was, and continued to be God (the form of God) became also man (the form of a servant), with all the characteristics of humility, lowliness, submission and obedience. The attitude of mind of our Lord consisted of an attitude of complete self-denial — to the extent of death. He forgot himself (he emptied himself). His equality with God, his dignity, honor and status, were not his concern.

The absorbing passion of our Lord was to seek lost and erring man. He came not to be ministered unto but to minister and give his life a ransom for many (Mark 10:45).

The birth of our Lord is a call to an expendable mind. It is a call to penetrate into our society and our world, loving men, walking with them, and ministering unto their needs in the name of our Lord, Emmanuel! God with us!

V. Adrian

ARTICLES

"MEINE FREUNDE HABEN MICH VERLASSEN"

Derjenige der entweder durch einen inneren Drang oder durch äußere Verhältnisse auf die Bahn des sozialen Lebens geschoben wird, bedarf der Stunden der zeitweiligen Einsamkeit und Zurückgezogenheit. Man kann sich leicht in dem Gedränge der großen Gesellschaft verlieren und somit braucht man die Einsamkeit, um sich selbst wieder zu finden. Man kann durch die großen Anforderungen der Gesellschaft innerlich aufgerieben werden und man braucht die Einsamkeit in der Stille als Mittel zur Erholung.

So flieht mancher notgedrungen aus dem Menschengedränge und sucht die Einsamkeit, wo man ungestört die inneren Kräfte erneuern kann. In dieser gesuchten und geplanten Einsamkeit findet man eine Seligkeit. Doch die Seligkeit besteht größtenteils darin, daß man sich die Tür offen gelassen hat und zur gewünschten Zeit zurück in die Gesellschaft kehren kann, wo Freunde in der Familie, in der Werkstube und in der Gesellschaft auf uns warten. Anders ist es jedoch, wenn uns die Einsamkeit durch Verhältnisse oder durch eigene Handlung aufgezwungen wird. Dann sucht man oft den Weg zurück in die Gemeinschaft und findet ihn nicht wieder. Somit liegt auch eine Gefahr in der Einsamkeit. Sie ist eine Krankheit die gefährlich werden kann, wenn sie chronisch wird. Dann spricht man mit dem Psalmist, "Ich bin einsam und elend."

Solch eine Einsamkeit zwingt sich oft den älteren Leuten auf, manchmal ohne ihr Wissen, und bestimmt, ohne ihr Wollen. Es handelt sich bei ihnen nicht so viel um ein sich Zurückziehen als um ein Zurückgelassenwerden.

Ältere Personen wachsen allmählich mit der lebhaften, heranwachsenden Jugend auseinander. Der Unterschied im Alter, in den Interessen und in der Lebensanschauung wird immer größer. Ohne daß sich notwendigerweise ein Kampf entwickelt zwischen Alt und Jung, wird die Kluft zwischen ihnen beständig größer und der Boden auf dem man sich finden kann, wird beständig kleiner. Es bleibt ein gegenseitiges Zuvorkommen aber nicht die intime Gemeinschaft. Man wird sich gegenseitig fremd.

Eltern verlieren oft den Kontakt mit der eigenen Familie. Die Kinder heiraten, gründen ihr eigenes Heim und widmen ihr Hauptinteresse der eigenen Familie. Die moderne Zeit mit ihrer großen Auswahl von Lebensberufen und die große Mobilität der Bevölkerung haben es zum Teil verursacht, daß Kinder nicht mehr am Rande des elterlichen Hofes ansiedeln. Man zieht in alle Himmelsrichtungen und Weh den Eltern, die es sich zur Aufgabe machen, den Kindern nachzuziehen. Sie bleiben schließlich in der Fremde und warten sehnüchrig auf Briefe von Kindern, die nicht mehr Zeit haben zu schreiben. Nun sitzen sie allein und

sprechen mit Hiob, "O daß ich wäre wie... in den Tagen... da der Allmächtige noch mit mir war und **meine Kinder um mich her.**"

Der soziale Verkehr mit Altersgenossen gibt noch eine große Befriedigung. Da ist gegenseitiges Verständnis; die Erinnerungen an die vorigen Zeiten und der gemeinsame Austausch verbindet und stärkt das Gefühl der Zusammengehörigkeit. Jedoch die Reihen werden immer dünner. Der Tod fordert seine Beute. Einer nach dem anderen verläßt den Freundschaftskreis und das Gefühl der Einsamkeit steigt sich.

Zu all diesem gesellen sich noch die physischen Altersschwächen, die den Verkehr mit anderen erschweren und oft unmöglich machen. Nun ist die Verkehrswelt ganz klein geworden. Zuletzt ist man auf den eigenen Hof, das eigene Haus, den eigenen Stuhl angewiesen. Man lebt unter Menschen, beobachtet ihr Treiben, lauscht auf ihren Jubel, aber man ist einsam und leider oft auch elend.

Eine andere Einsamkeit, die auch jüngere Leute beschleicht wird durch selbstgewählte Zurückgezogenheit veranlaßt. Dieses ist in vielen Fällen eine krankhafte Erscheinung und zeugt von einer Schwäche. Man ist den Aufgaben, Verantwortungen und Problemen des Lebens scheinbar nicht gewachsen und anstatt es frei zu bekennen oder einen aggressiven Angriff zu machen, greift man zur Flucht in die Einsamkeit als Mittel der Verteidigung. Womöglich spielt man dabei noch die Rolle eines Beleidigten. Man legt sein Ämtlein nieder, entzieht sich von den Versammlungen, entsagt sich vielleicht sogar der Gemeinde und reduziert seine Spaziergänge. Womöglich hofft man durch seine Handlung zu seinem Recht zu kommen. Man wird ihn doch mit der Zeit vermissen und ihn bald wieder höflich bitten, zurück in die Gesellschaft zu kehren. Doch die Gesellschaft kann in solchen Fällen recht hart sein. Sie bildet die Mehrheit und kann auch ohne den Beleidigten fertig werden. Auch diese Art von Einsamkeit führt ins Elend.

Noch andere Leute aller Altersstufen sind einsam, weil sie Wände anstatt Brücken bauen; Wände, die trennen anstatt Brücken, die da verbinden. Man ist so sehr mit sich selbst beschäftigt, daß man den Weg zum Herzen des Nächsten weder sucht noch findet. Man denkt an sich selbst, spricht von sich selbst, sammelt für sich selbst und zuletzt lebt man nur mit sich selbst. Man hat den Kontakt mit den Menschen, die man nicht sieht, die man nicht liebt, und für die man sich nicht opfert, verloren. Die Folge ist ein Gefühl der Verlassenheit, welches oft von Selbstmitleid, Bitterkeit und Beschuldigung anderer Leute begleitet wird. Die Selbstsucht baut immer noch Scheidewände, während die Liebe sich bemüht, Verkehrsbrücken zu bauen.

Man fragt, wie kann man diese Brücken zum Herzen des Nächsten bauen? Nur etliche Ratschläge. Lerne dich selbst mehr zu vergessen und zeige Interesse für das Wohl des Nächsten. Behalte ihre Namen. Merke auf das, was sie zu sagen haben. Teile ihre Interessen. Übe dich in der Wohltätigkeit und gib mehr als du

THE MINISTRY OF THE DEACON

Recently, questions have been raised in our denomination with regard to the nature of the ministry of the deacon and his ordination. What is the function of the deacon in our modern welfare state? Why is a deacon ordained for his ministry while other brethren, who frequently exercise more responsible church-related functions are not ordained: for example, church moderators, chairmen of educational committees and chairmen of financial committees. There are those who advocate the dropping of "ordination" for the deacon and recommend instead electing them to serve for a three year period only.

Where do we go to find answers to these questions? We believe that the guiding principles for the church in any period subsequent to the Apostolic times are to be derived from Scriptures and the early church practices. The proper application of these principles to our own day will require constant Bible study and sharing of our understanding of Scriptures within the brotherhood.

Before we study the ministry of the deacon we want to see what Scripture has to say about the ordination of deacons.

I. The Ordination of Deacons

A. The Early Church Practice

Ordination is understood as indicating that simple, though significant ceremony practiced in the early church by the "laying on of hands." Moses laid his hands upon Joshua before all the congregation and gave him a charge (Numbers 27:18f). This was carried out by special instruction of God who had appointed Joshua, a man in whom the Spirit was. This ceremony was therefore in pursuance of the Divine instruction, before the whole congregation, as an official recognition and acknowledgement of God's appointment of Joshua to assist Moses in leadership. Moses was to put his honor upon him so that the children of Israel would obey Joshua. It is quite apparent that the primary significance of the ceremony was that of the public recognition of Joshua's Divine appointment. It was also associated with Moses' giving to Joshua a commission to carry out his calling. It is generally considered that the ordaining of Joshua by Moses served as a pattern for all later ordinations.

The Jews continued the practice of ordination. According to F. F. Bruce, members of the Sanhedran were admitted to that office by the laying on of hands (Acts). Most rabbinic ordinations marked

erwartest. Zeige dich immer als den Dankbaren, der jeden Liebesdienst wertschätzen kann. Das Danken kostet so wenig und erntet so viel. Arbeitet zum Wohl deiner Mitmenschen, ob jung oder alt, und du wirst Freunde haben, die dir bis zum Tode treu bleiben werden.

J. H. Quiring

a graduation from studies, and gave authority to teach, judge and interpret the law (Paul Miller, *Servants of God's Servants*, p. 203).

The ceremony of laying on a hands, in connection with ordination, or appointment, or of commissioning to a particular task, is referred to repeatedly in the N.T. We find the 'laying on of hands' ceremony in the commissioning of Paul and Barnabas (Acts 13:1-3). The work to which they had been called was to preach the Gospel to Jews and Gentiles in the Near East. On that occasion, after fasting and prayer, they laid their hands on them and sent them away.

When Timothy was appointed and commissioned for his task as evangelist and deputy to Paul, hands were laid upon him. Paul writes to him: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands by presbytery" (I Timothy 4:14). He refers to the same ceremony in 2 Tim. 1:6; "For which cause I put thee in remembrance that thou stir up the gift of God which is in Thee by [or through or with] the laying on of my hands." Paul's remark to Timothy in 1 Timothy 5:2: "Lay hands hastily on no man" seems to indicate that laying on of hands was the common procedure in appointing men to fulfill certain tasks of the church.

In Acts 14:23 we read that Paul and Barnabas on their return visit to the churches during the first missionary journey, appointed and ordained elders in the churches. The Greek word used for that appointment or ordination is "to elect by stretching out the hand." Associated with the ceremony was the usual praying and fasting.

In Acts 6:6 we have a description of the appointing or ordaining of deacons. Traditionally this occasion is looked upon as the instituting of the deaconate as a permanent office or work of the church. Whether this is so or not, Paul's address to the deacons, besides the elders, at the church of Philippi (Phil. 1:1) suggests that the deaconate was established in the church. The description of the qualities of a deacon in 1 Timothy 3:8-13 would confirm this view.

Although the deaconate was established as an office and work or function in the church, it is not entirely conclusive that the appointing of the seven men to serve the tables in Acts 6 was an appointment to a permanent office in the church. Leon Morris in his book *The Ministry* suggests several arguments against it: (1) Nowhere in the New Testament are these seven people called 'deacons'. Philip is on one occasion called an evangelist (Acts 21:8). (2) Acts 6 appears to be describing a purely temporary measure to deal with a particular situation. The Greek Jews complained against the Hebrews (Aramaic) that the widows were neglected in the daily allocation of food. Seven men were chosen to deal with the emergency situation. The men all have Greek names. If a permanent order for all Jerusalem were instituted it is rather striking that not one of them could be recognized as being a Hebrew. (3) Although the terms 'diakonein' (to serve) diakonia' (a ministry) are used, these are general terms used also in the

work of Jesus the work of Martha, of the Apostles, of the government, and other ministries.

Morris concludes: "It seems to me that our best understanding of it is to see in Acts 6 a purely temporary measure taken to meet a particular crisis and without thought of a distinctive order of ministry." At the same time, he concedes that the idea of having such ministers to enable the elders to give themselves more to the Word and to prayer became a permanent feature of the church by Paul's time. The duties were very likely somewhat modified, that is, not particularly looking after the needs of the widows, but nevertheless they remained in the realm which would relieve the elders from duties which prevented them from paying sufficient attention to the Word and to prayer.

The point relevant to our discussion is that whether Acts 6 describes a permanent institution or a temporary ministry to the widows, it indicates that men engaged or appointed for such a ministry are publicly recognized by an ordination ceremony, i.e. by the laying on of hands.

B. The Significance of the 'Laying on of Hands'

In Acts 13:1-3, on the occasion of the commissioning Paul and Barnabas as missionaries there is in the foreground the recognition of God's call to the men and their spiritual endowment for the task. The laying on of hands was a public acknowledgement of the divine call and endowment of the Spirit for such a task. By the laying on of hands the church associated itself with God's will for Paul and Barnabas; the church prayed for them and unitedly sent them. It is clear that the spiritual endowment of the two brethren preceded the ordination; it was the recognition of the gifts given by the Spirit for the task which moved the church to commission them.

The laying on of hands upon Timothy (1 Tim. 4:14) (2 Tim. 1:6), is also related to the gift of God to Timothy. Timothy is not to be careless about the gift (charisma). In the context the gift would suggest Timothy's ability to understand and proclaim the gospel. He is to read, exhort, teach (the gift of prophecy).

This gift Timothy had received by prophesy, by the communication of God's Word to him. Related to that gift was the laying on of the hands of the elders. Some would look upon the laying on of hands as a sacramental act, by which the gift is given. It would seem, however, in keeping with other biblical principles, to be an act accompanying the endowment given by God, i.e. with the receiving of the gift, by prophecy, there was the accompanying act of the presbytery in the laying on of hands. If this is so, then the laying on of hands served as a public recognition of God's gift to Timothy and a setting apart and commissioning him for the task as assistant to Paul in the service for the church.

This would suggest that before the people or the congregation publicly ordained a man for a specific task there was the inner call by the Holy Spirit, in terms of gifts given, to qualify the man for the work. The laying on of hands was the recognition

of this inner call and endowment by the Spirit, and an association or identification with that call to the ministry, by the brethren of the congregation.

It is significant to note that in Romans 12 where Paul speaks of the various gifts given to the church, he includes not only prophecy and teaching, but also ruling, the ministry of serving and the showing of mercy, gifts certainly relevant to the diaconate.

It is true that not all the gifts given to the church and exercised by members of the church were publicly recognized. With the elders, as well as with the deacons, this seemed always to be so. Of significance is the accompaniment of **prayer**, a central part of ordination. On the occasion of the public recognition and commissioning to the task, the church engaged in special prayer for those ordained. Here is an indication of group solidarity and fellowship. The church would identify itself with the ones ordained and their ministry. The laying on of hands must also be seen not only as a symbol of the gifts of the Spirit to the ordained, but also as a sign of the church's solidarity and identification.

II. The Ministry of the Deacon

We have established that in the Apostolic Church ordination has the effect of recognizing God's call and endowment of brethren, commissioning the brethren to their ministry in the church, and demonstrating a solidarity between the congregation and the ones ordained in their ministry (prayer for them). Such ordination action was carried out even for temporary ministries in the church (i.e. not necessarily life-time). We now want to discover biblical directives for a delineation of the function of a deacon in our generation.

A. The Biblical Principles:

1. The main motif in the diaconate is the **motif of ministry**. The word deacon (*diakonos*) is minister, servant. The main principle governing the function of a deacon is that he is to be a **helper** to those who are particularly called to the ministry of the Word and prayer (pastors). In the Acts 6 passage, which certainly has the notion of deacons, the work of the appointed seven, was to the end of relieving the apostles from administrative duties, so they could better apply themselves to the ministry of the Word and prayer.

In our own day clerical and administrative duties have occupied the time and energy of the minister far too much. There are too few prophets in the land who spend a generous amount of time with the Word to hear God speak to the needs of our day. There are also many committee duties on church level and conference level, as well as in community functions. There is a tendency to let a salaried pastor do a great deal of the administrative work.

When considering the function of the deacon today, the principle, clearly established in Acts 6 should be kept in mind—the deacon is to relieve those appointed to the ministry of the Word and prayer,

in Acts 6 it consisted of administrative duties in providing for the needs of widows.

2. It is equally patent in Scripture, that the New Testament is more concerned with the qualifications of the deacon than with a clear description of his work. These may broadly be spelt out according to Acts 6, in terms of sound Christian character (above all suspicion), men of wisdom (practical ability and efficiency in their office), and men filled with the Holy Ghost (endowed for the task by the Holy Spirit, submissive, sober, dedicated and able). In 1 Timothy 3:8ff. extended qualifications are expressed. Deacons must be men of integrity and trustworthy (grave, not double-tongued, not given to much wine, not desirous of base gain); they must be men who hold the mystery of faith in a pure conscience (who have a knowledge of Scripture and, who are doctrinally sound, who demonstrate an interest and love for biblical directives and seek to submit themselves to them); they must also be men who rule well their house and have sympathetic wives who will assist them (grave, not slanderers, sober, faithful in all things).

It seems to be clear that technical ability in one field or another, does not alone qualify for a deacon's function; for example, being a good bookkeeper in a business firm does not necessarily qualify for the work as church treasurer. On the other hand, ability, wisdom, able to rule one's house, doctrinal discernment—all suggest that mere piety in one's personal life is also not sufficient to qualify for the deacon's function. Rather, Scripture emphasizes both qualifications, deep piety and wisdom and ability, as requirements of the deacon. This is to say that deacons are in the first place to be spiritual men, dedicated and committed to Jesus Christ and the work of the Church. Secondly, of equal importance, is that they are to be men of wisdom—men who know biblical principles and can apply them in life. Here is the suggestion of practical ability and efficiency in their work.

B. The Function of the Deacon (An Attempt to apply Biblical Principles)

1. If Acts 6 indicates something of the function of a deacon, then the care and administration of the temporalities related to the church is central. The Jerusalem church had to care for the physical needs of many of its members; the seven were appointed to take care of these daily ministrations to the widows for it was taking too much time from the Apostles. The effect would be to give proper care to the neglected Grecian widows; this would also prevent murmurings among them.

Today we have many similar administrative functions which ought to fall in the realm of the deacon's work. We have a large treasury; these funds must be carefully administered; decisions must be made about their distribution

- to aid the pastor
- to care for the place of worship

- to care for those in need; MCC and other social services
- to aid in the extension of the gospel directly and indirectly through the Conference
- to aid educational endeavors

These duties would seem, according to the biblical pattern of the early church, to fall into the hands of deacons. Because we have failed to follow the biblical pattern we have given these duties to others and consequently are at a loss to give a clear definition of the deacon's function.

It would seem to this writer, to be practical, that the chairman of the finance committee or the treasurer, ought to be a deacon possessing wisdom (ability) and spiritual endowment to be discerning in the proper distribution of the offerings. Quite frequently, appeals for aid from relief bodies and religious agencies are relegated to the finance committee for recommendations. The careful distribution of the church funds should therefore require more than technical ability. The total thrust, of the church in its calling in this world should always dictate policy. Furthermore, the ordination of a deacon to the function including the administration of the funds of the church would indicate that every aspect of the work of the church is significant and requires spiritual gifts, commissioning by the church, and prayerful support.

2. Another area of work, which would be a part of the ministry of mercy is the care of fellow-members of the church and others of the community. This might be captioned the **visitation ministry**. If the pastor is to give himself to the Word and to prayer (teaching, preaching, evangelism and worship) then he will not be able to care for all the needs of the members of his parish. There will be areas of need including the sick, the fatherless, the widows, the poor. There will also be those who may need help in family affairs, educational counseling, employment, legal aspects. Here is a broad area where deacons could give wise spiritual counsel. There is also the ministry of **reconciliation**. If interpersonal problems arise within the church, deacons could help in reconciling members.

3. There is the service related to **baptism and communion** commonly carried out by our deacons.

4. There is the ministry of the administration of church **properties**, their maintenance and care as well as legal holdings.

5. There is also the area of **Christian education and church extension**. In many churches the administration of this important work falls under the educational committee and includes such activities as:

- (a) Sunday school
- (b) Daily Vacation Bible School
- (c) Pioneer Girls (or other girl clubs)
- (d) Boys Brigade (or other boys clubs)
- (e) Youth Fellowship
- (f) Summer camps

These activities require a great deal of supervision and would severely limit the pastor's work in direct teaching of the Word if they were his responsibility. If the biblical principle is that deacons are to be **helpers** of ministers to aid those given to the Word and prayer, then a deacon might well be called to help in the administration and oversight of this educational ministry. There are some who would see it this way.

On the other hand, the educational work in the church is the ministry of teaching and evangelism and might better be under the administration of those ordained to the ministry. The Bible speaks of teaching and ruling elders (1 Tim. 3:2: elders are to be 'apt to teach'; 1. Tim. 5:17: "Let elders that rule well be accounted worthy of double honour, especially those who labor in the word and in teaching").

Where however, a church does not have an ordained assistant minister, it seems reasonable that a deacon, who has spiritual gifts also in this field, could be called upon to help.

Conclusion:

If the major principle underlying the function of the deacon is to help in the church particularly so as to relieve the pastor or ordained ministers from administrative duties, which although very important, may take them from the ministry of the Word and prayers, then the above mentioned areas are legitimate areas in which the deacon is to exercise his ministry. The pastors and ordained ministers would, in particular, be concerned with preaching and teaching, with evangelism and worship. They would care for Sunday worship services, feeding the flock; for mid-week Bible and prayer meetings, and for visitational evangelism. They would accept invitations to teach in Sunday school—since they are called to the ministry of teaching in particular. A suggested pattern in church administration and function would be somewhat as follows:

(1) An ordained deacon would direct the finance or budget committee which administers the church offerings in order to engage in the ministry of mercy and extend the work of the church. One would expect that this committee would help all members of the church to grow in their understanding of Christian stewardship.

(2) An ordained deacon would be chairman of the trustees committee to take care of the physical properties of the church.

(3) An ordained deacon would be chairman of the committee of visitation (this committee could include several deacons).

(4) All deacons would assist in duties related to baptism and communion.

(5) We must also recognize a certain flexibility in functions apparent in the early church. There will be some overlapping of function of the deacon and the minister or pastor. Philip, who was ordained to a deaconal ministry in Acts 6, later is called

an evangelist engaging in a ministry which certainly included a teaching ministry. Paul, an Apostle, in measure, engaged in deaconal relief work when he brought money to Jerusalem.

While there is generally a sphere in which a deacon labors (that is, a sphere which is not basically teaching and preaching) some overlapping may occur in the realm of administration in the educational work of the church.

(6) The question of the length of the ministry of a deacon

According to the biblical pattern a deacon is ordained to a ministry because he has been given the gifts for it by the Holy Spirit. As long as a deacon exercises these gifts in a fruitful ministry he should continue in his work. As long as the deacon brother is inwardly assured of his calling and the church recognizes God's blessing upon him, there should be an expression of constant gratitude to God for his graciousness in giving gifts to the church.

It follows, also, that if a deacon brother is in a situation where a given deaconal task has become too much for him (for example: he has moved to another church where the responsibilities are much larger than in the former church; his health or age does not permit him to work actively any longer; his commitment to Jesus Christ and the work of the church has dimmed) then his ministry in that office ceases.

In order to find a practical way in which this pattern can be applied it is suggested that the church review the ministry of the deacon periodically (perhaps every five years). This examination could be done in the following manner:

- (a) the deacon gives a testimony of his own inner feeling and assurance about his call and ministry.
- (b) the church council evaluates his ministry and submits its testimony to the church.
- (c) on the basis of the two testimonies and the church's evaluation of the ministry of the deacon, a decision is made as to whether the deacon's service is to terminate or continue.

In a way **all members** of the congregation are to engage in evangelism, prayer, instructing and teaching others in God's Word; in a way all members are called to do deaconal work, to visit, to help, to give—every believer is a priest. But in a particular way ministers are ordained to the Word-ministry and to give leadership and guidance in worship, and deacons are ordained to assist by taking over administrative duties in the area of the ministry of mercy.

Victor Adrian

Reading Modern Literature

Literature since 1900 offers an almost chaotic view. It has become the battle ground of all problems and conflicts that have to be fought out by modern man. The general breakdown of long-established traditions and spiritual foundations, since World

War I, is mirrored by poets and writers. Writers have generally become battlers, political and social propagandists, prophets, denouncing the sham and hypocrisy in our society and pointing to a new future. In one way or another, they are all deeply affected by the "re-evaluation of all values", man's loss of all inner security, and his alienation from a world which seems to have been given over to forces of decay and destruction. Modern literature, in a sense, has ceased to be "beautiful" and much of it certainly does not "please", but disturbs profoundly.

Because contemporary literature is "so different" from what it was in previous ages, it is often ignored and even rejected. This is to be lamented, for literature gives artistic expression to the spirit of an age. To pass by such literature means to deprive oneself of the knowledge, insight and appreciation one could and should gain through it of the world and man. The Christian — and particularly the minister of the gospel — who seeks to witness of Christ to a perplexing world, must be well acquainted with the literature of the 20th century.

One of the most important and fascinating figures in contemporary literature is Franz Kafka. Kafka was born in 1883, the son of a middle-class Jewish family in Prague, and died prematurely in 1924. His stories and novels read like parables from the Bible, but he really belongs in the company of the great modern theologians; he has much in common with the great Danish writer Soren Kierkegaard. Kafka's major writings were edited and published posthumously by his friend Max Brod. Every story of Kafka is a parabolic treatment of man in his crises, and do we well to acquaint ourselves with some of his works.

Kafka's major novel fragments are "The Trial" and "The Castle". In "The Trial" K., the hero of the novel, is arrested for a crime of which he has no knowledge. K. tries to ascertain what the charges are, but he fails, and he never gets to the supreme court of justice. He is permitted to go about his business to the very end, when men appear to lead him to his execution. Man thus is guilty but he has forgotten why he has become guilty, and he has forgotten because he has forgotten God and His revelation. The result is spiritual death.

The parable "Before the Law" included in the "Trial" is an excellent illustration of Kafka's seemingly artless prose that stirs intelligence and heart and transposes us into a strange world. Before the Law stands a doorkeeper on guard. To this keeper of the gate comes a man from the country who begs for admittance to the Law. But the doorkeeper says that he cannot admit him at this time; he may be admitted later, but not at this moment. Since the door leading to the Law is open as usual, the man from the country bends down to peer through the entrance. The doorkeeper warns him by saying that from hall to hall keepers stand at every door, one more powerful than the other. The man from the country had not expected to meet these difficulties. The doorkeeper gives him a chair and invites him to sit down at the side

of the door. There he sits waiting for days and years. He makes many attempts to get in and wearies the doorkeeper with his impatience. He even tries to bribe the doorkeeper, but all to no avail. Finally his eyes grow dim and he does not know whether the world is darkening around him or whether his eyes are failing him. But in the darkness he now perceives a radiance that streams from the door of the Law. Weak in body and mind, the man asks one last question: "Everyone strives to gain admittance to the Law, why is it then that in all these years no one has come seeking admittance but me?" The doorkeeper bellows in his ear: "Because this door was intended only for you. I am now going to shut it."

In "The Castle" K., the newcomer to the village, tries in vain to get access to the castle where the supreme master dwells. In stead of coming closer to his destination, K. finds that the distance between himself and the castle becomes greater. The instructions given to him become more unintelligible, and the voices become confusing. K. becomes restless; he tries, as it were, to force heaven open, but in the end his failure is complete. And K. fails because he is too impatient and lacks confidence, trust and faith.

Kafka's short stories deal wtih the same subject. The hero of "The Metamorphosis" wakes up one morning and finds himself transformed into a huge and ugly insect. He is thus cut off from his family and society, trying in vain to make himself understood. Is this modern man cut off from all human and divine fellowship? Does he find himself moving in a vacuum, with his roots severed from all spiritual values? In "Huntsman Gracchus" man drifts endlessly upon the sea of life and death without ever finding the gate to the land of bliss. The hunter blames the helmsman for his eternally fruitless journey — a likely indication that man must humble himself before his Maker before he can find acceptance and salvation.

The works of this great writer present a world in which God is hopelessly beyond; and since this world has cut itself loose from divine grace, all the happenings in his stories and all the movements of his characters strike us as grotesque reflexes of puppets. Kafka's people are soulless and without feeling and they seem to move on the border of reality and appearance. The setting of his stories is always realistic — a village, a room, real people, common professions — yet mystery and horror appears to permeate all things. The answer to man's quest seems to come from the beyond, but these voices remain vague and confused to man, for he has abandoned God.

A thoughtful reading of Kafka will prove to be intellectually and spiritually enriching, provoking and stimulating. Kafka will help us to understand modern man to whom we are called to witness of the glorious hope in Christ Jesus.

Harry Loewen

A SERMON

EINE BIBLISCHE WEIHNACHTSGESINNUNG

Um die Weihnachtszeit (und besonders vor dem Weihnachtsfeste) wird viel von einer Weihnachtsstimmung gesprochen. Doch was meinen wir eigentlich damit? Denken wir da an ein Gefühl, daß uns mitten in den Vorbereitungen erfaßt. Oder geht es da um eine Atmosphäre voller Geheimnisse, die mit den verschiedenen Geschenken, die wir geben oder erhalten verbunden ist? Vielleicht denken wir da auch an besondere Gefühle, die uns durch die Weihnachtslieder oder bei einer Versammlung oder durch den Empfang der Weihnachtskarten überkommen. Für manche mag so etwas eine Weihnachtsstimmung sein. Doch eine biblische Weihnachtsstimmung ist anderer Art.

Eine Stimmung wird gewöhnlich aus einer Gesinnung oder innerer Einstellung geboren. Ja, unsere Gesinnung bestimmt unsere Stimmung. So könnten wir auch von einer biblischen Weihnachtsgesinnung sprechen. In diesem Sinne wollen wir diesen Ausdruck in dieser Predigt brauchen.

Um diese Gesinnung zu erkennen, müssen wir uns Anleitung geben lassen von den Worten Paulus, wie wir sie in Phil. 2, 5 u.w. verzeichnet finden, wo wir lesen: "Ein jeglicher sei gesinnt wie Jesus Christus auch war: welcher, ob er wohl in göttlicher Gestalt war, hielt er es nicht für einen Raub, Gott gleich zu sein, sondern entäußerte sich selbst und nahm Knechtsgestalt an, und war gleich wie ein anderer Mensch und an Gebärden als ein Mensch erfunden. Er erniedrigte sich selbst und ward gehorsam bis zum Tode, ja zum Tode am Kreuz. Darum hat ihn auch Gott erhöht und hat ihm einen Namen gegeben, der über alle Namen ist, daß in dem Namen Jesu sich beugen sollen aller derer Knie, die im Himmel und auf Erden und unter der Erde sind, und alle Zungen bekennen sollen, daß Jesus Christus der Herr sei, zur Ehre Gottes, des Vaters." Hier wird uns die Gesinnung Jesu Christi vorgeführt. Eine biblische Weihnachtsgesinnung muß der Gesinnung Jesu Christi gleich sein, um die es ja bei dem Weihnachtsfeste gehen soll. Nur wenn wir von der Gesinnung Jesu Christi erfaßt werden, können wir von einer biblischen Weihnachtsgesinnung sprechen. Da wollen wir uns diese Gesinnung Jesu etwas näher anschauen, um dann prüfen zu können, ob diese Gesinnung auch bei uns zu finden ist.

Wenn wir von einer Gesinnung sprechen, so meinen wir eigentlich eine innere Einstellung den verschiedenen Verhältnissen, unsern Mitmenschen oder anderen Fragen gegenüber. Wenn Paulus in 1. Korinther 2, 16 sagt: "Wir aber haben Christi Sinn" so deutet er damit an, daß Gotteskinder dieselbe innere Einstellung haben

sollten, wie der Herr Jesus sie hatte. Diese brauchen wir ja auch gerade zu Weihnachten.

Die Gesinnung der Selbstlosigkeit

In unserem Text finden wir da zuerst eine Gesinnung der völligen Selbstlosigkeit; eine Gesinnung die nichts festhält für sich selbst, sondern die da loslassen kann. Es heißt hier von Jesus: "Welcher, ob er wohl in göttlicher Gestalt war, hielt er's nicht für einen Raub Gott gleich zu sein, sondern entäußerte sich selbst und nahm Knechtsgestalt an." Ehe der Gottessohn Mensch wurde, war er Gott gleich. Welch eine Stellung war dies doch! Wie hat der Herr sich dabei doch so wohl gefühlt und wie gerne wäre er in dieser Stellung geblieben. Doch es ging um die Erlösung der Menschen. Da suchte Gott ein Lamm, das der Welt Sünde tragen sollte und Christus wollte dieses Lamm sein. Er konnte aber nicht beides, die Stellung, Gott gleich zu sein, festhalten und ein Erlöser der Menschen zu werden, und so hat er seine hohe Stellung losgelassen. Er hielt's nicht für einen Raub, Gott gleich zu sein. Als es zur Probe kam, ob er ein Erlöser werden wollte oder Gott gleich sein, dann ließ er alle Vorrechte los und wurde mein Erlöser auf Golgatha. Als Gottes Sohn wurde er willig, Menschen Sohn zu sein. Obzwar wir von ihm wissen, daß er Gottes Sohn war, ohne Menschen Sohn zu sein, so werden wir nie mehr von einer Zeit hören, wo er nicht des Menschen Sohn ist. Als Stephanus ihn vor seinem Tode im Himmel erblickte, da rief er aus, "Siehe, ich sehe den Himmel offen und des Menschen Sohn zur Rechten Gottes stehen," (Apg. 7, 55b) und in der Offenbarung sieht Johannes den erhöhten Christus immer wieder als eines Menschen Sohn. Er nahm nicht nur diese Gestalt für die Zeit seines Erdenlebens an, sondern er wurde Menschen Sohn für alle Ewigkeit. Er wird nie mehr Gottes Sohn sein ohne auch Menschen Sohn zu sein.

Wenn wir auf sein Erdenleben schauen, wie er hier unter den Menschen gewandelt hat, werden wir immer wieder staunen müssen, wie oft der Herr Jesus eigene Vorrechte loslassen konnte, um anderen zu dienen. Er sagt sogar in Johannes 10, 17 u.w., "Darum liebt mich mein Vater, daß ich mein Leben lasse, auf daß ich es wiedernehme. Niemand nimmt es von mir, sondern ich lass es von mir selber." Merken wir, er konnte loslassen. Wie nötig brauchen wir doch diese Gesinnung. Anstatt loszulassen, halten wir oft krampfhaft fest an unseren Vorrechten, an unseren Meinungen, an dem was wir glauben unser Recht zu sein. Manches Gotteskind kommt nicht weiter, weil es etwas aus der Vergangenheit nicht loslassen kann. Hat man uns ungerecht behandelt, halten wir es fest. Wir wollen unseren guten Beruf nicht loslassen, um dem Herrn zu dienen. Materiellen Segen wollen wir selbst ausnützen, anstatt ihn für des Herrn Sache zu verwerten.

Es gibt so viel Unterliegen, weil man nicht loslassen kann. Da denk ich an ein kleines Mädel, das mit der Blumenvase spielte und ihre Hand hineinsteckte und sie dann nicht mehr herausziehen konnte. Sie rief die Mutter, welche dann den Vater rief. Der Vater sagte zu dem Mädchen, "Mach doch deine Hand auf damit

wir sie herausziehen können." Das Mädchen antwortete: "Ich kann meine Hand nicht aufmachen. Ich habe ein kleines Geldstück zu halten und ich kann es doch nicht loslassen." Wie oft halten wir am irdischen Gut fest, und haben so nicht die Gesinnung Jesu Christi. Diese Gesinnung brauchen wir zur Weihnachtszeit, damit wir in Gemeinde und Gesellschaft loslassen könnten. Wird in dieser Weihnachtszeit unsre Selbstsucht zum Ausdruck kommen, oder werden wir einmal loslassen und für den Herrn Jesus und andere da sein?

Die Gesinnung der Annahme

Ein zweiter Charakterzug dieser Gesinnung Jesu ist, daß er annahm. Er ließ nicht nur los, sondern er nahm auch an. Hier in 7 lesen wir von der "Knechtsgestalt." Als Herr konnte er die Menschheit nicht erlösen. Er konnte nicht auf diese Erde kommen und als König regieren und uns von unseren Sünden freimachen. Er mußte Knecht werden und sich hingeben als Diener für alle. Diese Stellung, Knecht zu sein, nahm der Herr Jesus an. Da stauen wir über die Worte des Propheten Jesaja, wenn er sagt: "Wir gingen alle in der Irre wie Schafe, ein jeglicher sah auf seinen Weg, aber der Herr warf unser aller Sünde auf ihn." Wären wir willig, das alles hinzunehmen? Hätte man die Sünden anderer auf uns gelegt, welche Gesinnung hätten wir dann offenbart? Was tat der Herr Jesus mit diesen Sünden? Es heißt von ihm in 1. Petrus 2, 24: "Welcher unsere Sünden selbst hinaufgetragen hat an seinem Leibe auf das Holz, auf daß wir der Sünde abgestorben, der Gerechtigkeit leben; durch welches Wunden ihr seid heil geworden." Der Herr Jesus nahm Knechtsgestalt an. Wie wird man eigentlich ein Knecht? Durch äußerem Zwang? Es kann wohl vorkommen, daß wir äußerlich andern dienen, aber innerlich haben wir die Einstellung eines Herrn. Wir wollen nicht Knechte sein? Da sehen wir aber die Gesinnung Jesu in seinem Knechte Paulus, wenn er in 1. Kor. 9, 19 schreibt: "Denn wie wohl ich frei bin von jedermann, hab ich doch mich selbst jedermann zum Knechte gemacht, auf daß ich ihrer viele gewinne." Wie wurde Paulus ein Knecht? Nicht durch äußerem Zwang oder durch ein hartes Muß. Er sagt: "Ich habe mich selbst jedermann zum Knecht gemacht." Er hatte die Einstellung des Dienens. Nur zu selten findet man diese Einstellung in den Herzen der Menschenkinder. In Gottes Reich brauchen wir nicht Herren. Wir brauchen Knechte. In Gottes Reich brauchen wir auch nicht solche, die zur Knechtschaft gezwungen werden, sondern, vielmehr solche, die sich selber zu Knechten machen. Dies war die Gesinnung Jesu, wenn er sagt: "Ich bin nicht gekommen daß ich mir dienen lasse, sondern daß ich diene." Wie werden wir dazu kommen? Nur indem wir die Gesinnung Jesu haben, die Knechtsgestalt annahm. In den Weihnachtstagen werden viele so mit Festlichkeiten überladen sein, daß sie nicht zum Dienen kommen werden. Die richtige Weihnachtsgesinnung ist die, die Gesinnung des Dienstes und die Bereitschaft zur Knechtsgestalt anzunehmen.

Die Gesinnung des Gehorsams

Ein dritter Charakterzug dieser Gesinnung Jesus leuchtet uns in Vers 8 entgegen: "Und ward gehorsam bis zum Tode." Hier stehen wir vor einem Ausdruck, der uns in Staunen versetzt. Es sagt, "Er ward gehorsam." Mit andern Worten, er wurde gehorsam. Dieses kam nicht von selbst. Nein, denn wir lesen in Hebräer 5, 8: "Und wiewohl er Gottes Sohn war, hat er doch an dem, was er litt, Gehorsam gelernt." Jesus Christus hat Gehorsam gelernt. Beim Gehorsam geht es immer um den Willen zweier verschiedenen Persönlichkeiten. In der Familie ist es oft des Vaters Wille und des Kindes Wille. Da kommt es vor, daß das Kind seinen Willen über den Willen des Vaters stellt und das führt zum Ungehorsam. Doch so war es beim Herrn Jesus nicht. Er hatte einen Willen und Gott hatte auch einen Willen, und was geschah, wenn diese beide Willen sich gegenüber standen? Der Herr Jesus sagt uns in Johannes 5, 30: "Ich suche nicht meinen Willen, sondern des Vaters Willen, der mich gesandt hat" und wieder in Joh. 6, 38: "Denn, ich bin vom Himmel gekommen, nicht daß ich meinen Willen tue, sondern den Willen des, der mich gesandt hat." Die Einstellung des Herrn Jesus war so, daß er sagen konnte: "Meine Speise ist die, daß ich tue den Willen des, der mich gesandt hat und vollende sein Werk" (Joh. 4, 34), und mit dieser Einstellung konnte er dahin kommen, daß er in Gethsemane betete: "Vater willst Du, so nimm diesen Kelch von mir; doch nicht mein, sondern dein Wille geschehe (Lukas 22, 42). Wo finden wir gerade vor dem Weihnachtsfeste diese Sorge bei den Menschenkindern, doch vor allem den Willen Gottes zu erkennen und zu tun? Wir sind so erfüllt von eignen Plänen und haben so viel vor ohne wirklich ernstlich nach dem Willen Gottes zu fragen und zu forschen. Ja, es kann vorkommen, daß solche, die sich dann schließlich dem Willen Gottes ergeben, sich selbst bedauern und nicht dahin gelangen, wie es vom Herrn Jesus heißt, laut Psalm 40, 9: "Deinen Willen, mein Gott, tue ich gern." Die Sorge um den Gehorsam Gott gegenüber ist oft der sogenannten Weihnachtsgesinnung fremd. Bei einer biblischen Weihnachtsgesinnung wird dies zum Brennpunkt: den Willen Gottes zu erkennen und ihn gern zu tun.

Gottes Stellung zu so einer Weihnachtsgesinnung wird uns in den Versen 9 bis 11 geschildert. Hat jemand so eine Gesinnung dann greift Gott ein, denn es heißt: "Darum (weil er solch eine Gesinnung hatte) hat ihn auch Gott erhöht und hat ihm einen Namen gegeben, der über alle Namen ist." Merken wir, hat man diese Gesinnung, dann fängt Gott an zu heben und er hebt so hoch, daß man mit dem Herrn Jesus zusammen über alle Feinde triumphieren kann. Mit dieser Gesinnung erfährt man, wie Gott uns samt Ihm auferweckt hat und samt den Herrn Jesus, in das himmlische Wesen versetzt, triumphierend über Not und Pein.

Möge diese biblische Weihnachtsgesinnung auch unsere Herzen erfassen und sich durch uns offenbaren. Das walte er aus Gnaden. Amen.

J. J. Toews

BOOK REVIEW

Christian Missions and the Peace Witness Envoy's of Peace

By R. Pierce Beaver. (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1964) pp 127

There can be no question with regard to the importance and relevance of the issues treated by Dr. Beaver in this book, whether considered from the standpoint of basic biblical teaching or from the perspective of contemporary world missions. In his "Preface" Dr. Beaver points out that the quest for peace is the burning concern of millions of people to whom the new native churches and the missionaries are endeavoring to proclaim the gospel today. Although the author focuses his attention primarily on the relation and relevance of the peace witness to the total missionary task of the Christian Church, he does not restrict himself to this aspect of missions. His penetrating analysis of the problems arising out of the traditional association of Western Culture with the Christian message, and of imperial expansion with the missionary outreach, provide valuable and corrective insights.

In the first chapter Dr. Beaver describes the role of the missionary as a peacemaker during the era of modern missions. After citing such outstanding examples of peacemaking as Christian Friedrich Schwartz of India, William Burke of China, and several others, he points out that the record is not always clear and unequivocal. Unfortunately, "Mission boards demanded, and their missionaries expected, protection by gunboats and marines when there were riots or uprisings. Heavy in-

demnities for mission property and lives lost were exacted in the same manner" (p. 26). Obviously such policies created tremendous obstacles for the progress of the gospel.

The incompatibility of such a position with the gospel of peace eventually came to be recognized. (Personally, I believe it was more a matter of practical expediency, than of new spiritual insights). The Jerusalem Missionary Conference of 1928, representing the overwhelming majority of Protestant Mission Societies, put the Protestant World Missions on record in renouncing war, and in rejecting the protection of missionaries by their own governments. This, Beaver claims, is the only possible position for the Christian Church that is supranational in its membership and supranational in its loyalty.

In the second chapter the author deals with the present critics, especially the very vocal critics from the nations that have recently gained their independence in Asia and Africa. One main criticism comes from the representatives of other religions. They strongly resent what they call the "intolerance" of Christianity. Now if intolerance is understood in terms of the absolute claims of the Christian faith, the charge must be acknowledged as true. It is not true, however, in terms of inter-group relationships, since there is no place in Asia, as Beaver points out, where Christians are numerous enough to

practice intolerance and to deny religious liberty to others. The charge of intolerance can best be met by affirming the uniqueness of God's revelation in Christ in the spirit of deep humility and loving concern.

Other obstacles to an effective peace witness in Asia and Africa are such things as the social exclusiveness of Christians, and the cultural "foreignness" of their faith as expressed in buildings, worship, music, literature, etc., The latter is viewed as a destructive force, promoted by Western nations to disintegrate native cultures. Another divisive force in Christian missions is denominationalism, which raises new barriers to unity in various countries.

None of these charges, according to the author, are as serious as the claim "**that Christianity is responsible for the mess the world is in today**". (p. 43). Native leaders declare the Christian faith to be the source of war, enmity between peoples, imperialism, colonialism, and social exploitation. The long list of fratricidal wars between "Christian" nations is recalled. The Buddhists declare that Christians may be preaching peace, but they (the Buddhists) practice it. The author ruefully admits the charge, "unfortunately, through the centuries, the nominally Christian nations have had the worst record with regard to war among all civilized peoples" (p. 65).

In discussing the message and ministry of reconciliation (chapters III and IV, respectively) Beaver makes a strong plea for combining the verbal and the non-verbal forms of our ministry of reconciliation. Since this matter is currently under consideration in our own conference, the following quote may be pertinent:

"It is wrong, and contrary to the Spirit of Christ, to use service as bait. It is just as wrong to perform service without making it

clear, to whom service is testifying. Both these dangers occur when preaching-evangelism and church-planting missions on the one hand, and service on the other, are the responsibilities of separate and separated agencies." p. 81.

In chapter five, "Mission and Peace Today", the author lauds the comity and cooperation of mission societies in the nineteenth century, and laments the competition and conflict of the new societies of the present day. (According to Beaver, 130 new missionary societies have sprung up in North America since World War II.)

Although I am ready to admit that there is much duplication in organization and effort, it appears to me that one reason not mentioned by the author, why new societies sometimes enter locations which have long been held by older agencies, is the fact that the latter have surrendered the saving message of the Gospel, and are content with humanitarian activities.

In order to strengthen the total Christian witness, as well as the peace witness, Beaver advocates "pilot projects" on an international and interdenominational basis. (cf. our mission among the Lengua Indians in Paraguay). In the final chapter he suggests various ways in which to make our peace witness more effective.

Although we do not share the author's convictions and optimism with regard to the applications of the teaching of peace and nonresistance to entire states and nations, we wholeheartedly endorse his view that the peace witness is an integral part of our missionary message. A realistic appraisal of the situation in our own mission fields is rather disconcerting — we have largely failed to communicate the teaching of non-resistance to the younger churches. One foreign mission board secretary

told Dr. Beaver that a student from an African country had said to him rather sharply that he had to come to the United States to learn that he was a member of a Peace Church!

A wider dissemination of the facts presented in this book might reduce the number of such complaints in the future.

J. A. Toews

R. Alan Cole, The Epistle of Paul to the Galatians:

Tyndale Bible Commentaries

(Grand Rapids: Wm. B. Eerdmans Publishing Co., 1965, pp. 188)

After reading another volume of the Tyndale Bible Commentaries, one concurs gladly with William Barclay's judgment: "Most series are uneven; the feature of the Tyndale series is the consistent level of excellence it maintains." So far, some seventeen volumes of this series have been published; a few more, and this great venture in sound biblical exegesis will be completed (the New Testament part). Professor R. V. G. Tasker undoubtedly deserves a lot of credit for his ability to gather around himself so many good evangelical scholars for the great task of opening up for us the treasures of the New Testament. The scholars who have worked on the individual books of the New Testament stand in a conservative tradition, and appear to have but one concern: to listen to what the text has to say. Although the interpreters are experts in their field, the commentaries are nontechnical in nature. When Greek words are used, they are transliterated. Both, layman and theology student, can read these volumes with great profit. The volumes are readable, and they will not stand on the shelf as mere reference works, (as, unfortunately, some commentaries do). Moreover, the publishers have had the good sense to keep the commentary at a price that most people could afford to pay. (\$2.25 and \$3.25).

And now, this recent volume on Galatians, by R. A. Cole! Dr. Alan Cole is a missionary-professor at Singapore, having taught formerly at Dublin, London, and Sydney, Australia. Cole has a 'moving' style so that the reader is carried along without 'let or hindrance'. He has a way of speaking about difficult problems in a simple fashion—an indication that he has understood the problems. He handles opposite views very charitably, and when the question is particularly thorny he has the courage to admit that it cannot be answered.

Some of the questions raised in the introduction to this epistle are notoriously difficult. One is that of the destination of the letter. Cole gives seven of the best arguments for the view that the Galatians were the Celtic inhabitants of the northern plateau, who alone could be called 'Galatians' in the strict sense of the word. Then some six good arguments for the so-called 'South Galatian Theory' are set forth. The author admits, in conclusion, that the most cautious answer would be that we do not know; but he definitely prefers the view that the readers of the epistle lived in the southern cities of the Roman province of Galatia. However, he warns against 'tidy solutions' to such difficult problems.

The date of the letter hinges largely on the conclusion one reaches on the question of the destination. However, even if one accepts the South Galatian view, there is still the question of whether the letter was written before or after the Jerusalem Council. That question, in turn, hinges on the meaning of *to proteron* in 4:14 ('first' or 'former'?). The first visit to the Galatians was the founding visit, but was the second visit the return visit, immediately after the founding of the churches, or was it the second missionary journey after the Council meeting at Jerusalem? The answer to this question depends, again, on a subsidiary question: Does Gal. 2:1-10 reflect the Council meeting (ca. 49 A.D.) or the Famine Visit (Acts 11:30). Where Acts records three visits of Paul to Jerusalem, Galatians mentions only two—the visit after his conversion and the visit "after 14 years" (2:1). Although fully aware of the problems and possible solutions to such enigmatic questions, Professor Cole finds it hard to understand some aspects of Galatians if it is to stand after the Jerusalem Council meeting, in time. Why didn't Paul settle the Galatian disturbance by an appeal to the Jerusalem decree? How could Peter behave at Antioch as he did, if just prior to his coming to Antioch he defended the cause of the Gentiles at Jerusalem (not to mention his own experience before the Cornelius event).

Most Bible readers know that the occasion for the Galatian letter was the trouble caused by the Judaizers. But if they should be asked: Who are they? their answers would be quite fuzzy. Professor Cole, at least, asks further questions about these unidentifiable enemies of *sola gratia*. Were they members of the local congregation? Did they come from

Jerusalem? Were they Jews at all? Could they have been converts from the proselytes? Was there a ring-leader? Did they say the Law was necessary for salvation, or just for perfection? Perhaps there was a gentile 'pneumatic' party somewhat akin to later Gnostics, besides the Judaizing element. We do well to be reminded by Dr. Cole that a simple answer may serve as a 'rule of thumb' by which to interpret the epistle, but its very simplicity may leave us very dissatisfied.

Before commenting on the individual verses of the chapters, Cole introduces the larger paragraphs of the letter by striking paraphrases of the Biblical text in order to give us Paul's argument in a nutshell. Although he works from the Greek text, he gives a high place of honor to the New English Bible which, in his opinion, gives some extremely felicitous renderings of the original text.

In order to whet the appetite of serious Bible students, let me pick out, at random, some points of interest from the commentary. In 1:1, Paul does not set himself off from the Jerusalem apostles, but emphasises that he got his commission from God as they did, and, therefore, his apostleship stands or falls with theirs. In 1:2, he raises the interesting question of whether Paul had an 'inner circle' of friends ("all the brethren with me"). Some readers will be taken aback when they see that Cole repudiates the notion that "Grace and Peace" represent a junction of the Hellenic and Semitic greeting (Christianized, to be sure). He feels that both terms together (Lohmeyer takes them to be a hendiadys) are thoroughly Jewish. As an illustration of how pungent Cole's comments can be, here is a remark on the 'Amen' after the doxo-

logy in 1:5: "The **Amen** at the end (like **Hosanna**, **Hallelujah**, **Mara-natha** and **Abba**) is one of the 'fossilized survivals' of Hebrew and Aramaic language of worship, transmitted through the New Testament Greek-speaking church to the later Latin-speaking church, and ultimately to most languages of earth" (p.37).

Students of the life of Paul sense the implications of the remark on 1:12, that Paul lived in Jerusalem from boyhood and must have known the outline of the life of Jesus and also the meaning which the Christians gave to it. Although the lines between the Church and Synagogue were not too clearly drawn for some time (especially in the eyes of the Roman authorities), Cole says that for Paul, at this early stage, Judaism was already a different religion from Christianity (cf. 1:13). In Luke's Acts, Paul goes to Jerusalem (both in the case of the Famine visit and the Council visit) under appointment of the Antiochian Church, but in Galatians he goes up by 'revelation' (2:2). To this, Cole says wryly, that

'direct' guidance is no more spiritual than 'indirect' guidance, through the church.

The question of whether Titus was circumcised because of pressure from the extreme right-wing Jewish Christians cannot be answered, says Cole. 'The poor', in 2:9, 10, Cole takes to be a designation for Palestinian Christians (cf. Rev. 2:9, 10; 3:17). 'Sons of Abraham' is a semitism, meaning 'real Abrahams' (:7). The **paidagogus** (3:25) — impossible for translators — is the 'nanny' of the Englishman's home of a past generation. The Aramaic fossil **Abba** is over-sentimentalized if rendered 'daddy' (3:6). **Koinoneo** (6:6) is a euphemism for making a financial contribution. These, and hundreds of other interesting insights Cole shares with his readers.

The Tyndale Commentaries are a gold-mine for serious students of the Scriptures, and Galatians is no exception. It is, as the jacket has it, "A concise, workable tool for laymen, teachers and ministers."

David Ewert

History of Christian Education

by C. B. Eavey, Moody Press, Chicago, 1964, 430 pp.

"Christian faith and Christian education are inseparable; wherever the first exists, the second is found... Wherever an active faith exists, there is also education in that faith. Such a faith must have a way to teach its truth." This "way to teach its truth" (whether the church developed or promoted it, or concerned individuals did) is the subject of this book.

However Eavey has not been content to be a mere recorder of what men and churches have done in the past. He is far too deeply involved in the subject to do only that. Again and again he pauses in the narrative, to analyze and evaluate. Sometimes it is an analysis of the conditions in the church or in the environment which have called forth a certain provision for education. Sometimes

the analysis concerns the conditions or factors which have led to the breakdown or failure of a certain institution to achieve maximum effectiveness. Weaknesses and strengths (as Eavey sees them) are pointed out, and often their effectiveness is evaluated. In this task, it must be conceded, he occasionally forsakes the role of the "objective" historian, and waxes somewhat homiletical in his treatment of the subject. But then, perhaps, we have not yet learned to write "objective" histories.

Eavey has attempted a comprehensive survey of the field; in fact, it is difficult to think of any reasonably extended effort in Christian Education which he has not at least mentioned. Beginning his account with God's program to teach man, he proceeds next with a sketch of educational endeavors among the ancient oriental peoples, and follows this up with a somewhat fuller treatment of education among the Jews. Then he takes up the subject of Christian Education, traces it through the institutions of the primitive Church, the Church of the Middle Ages, and from that to the Reformation and post-Reformation times.

The Sunday School, its rise, development, its temporary decline and subsequent reemergence, takes up a rather large part in the narrative. He also deals with a host of institutions, arising in the 19th century or even in more recent times, each designed to meet some need in the field of Christian education: Bible Institutes, Vacation Bible schools, Y.M.C.A. and Y.W.C.A., Christian Endeavour societies, Weekday Schools of Religion, Camps and Conferences, and many others. Some receive extensive treatment; others are only briefly mentioned.

In his treatment of the subject of Christian Education, Eavey repeated-

ly reveals some of his basic underlying assumptions. For instance, he believes that if one would understand Christian education, one must first have a clear idea of education in general and religious education in particular. For those who do not already possess this understanding, he provides the leads. He holds that "general education includes religious education and religious education is general education conscious of its true goal" (p. 11). Further, to make religious education Christian, one must have a clear and correct concept of the Christian Faith. In his various analyses, and evaluations of the different educational agencies, he returns again and again to this standard of Faith, as revealed in the scriptures of the Old and the New Testaments.

This volume provides the best available survey of the total field of Christian Education, written from a conservative evangelical perspective. As such it can be heartily recommended to anyone who is concerned about an increased understanding of and appreciation for the educational work of the Church.

H. H. Voth

THE COMING CHILD

Welcome! all Wonders in one
sight!
Eternity shut in a span.
Summer in winter, day in night,
Heaven in earth and God in
man
Great little one! whose all-
embracing birth
Lifts earth to heaven, stoops
heav'n to earth!

(Richard Crashaw, 1613?-1649)

INDEX — VOLUME XIV — 1965

EDITORIALS

	Number	Page
Wie wird man alt — J. J. Toews	1	1
Sacred Times and Places — D. Ewert	2	1
Progress through Planning — J. H. Quiring	3	1
A Note on the Order of Worship In Our Services — P. Klassen	4	1
Closing Christian Schools — J. A. Toews	5	1
Imitating the Incarnation — V. Adrian	6	1

ARTICLES

Theological:

What is Hinduism — F. C. Peters	1	7
Is Church Membership Necessary for Salvation — J. A. Toews	1	17
The Sword and The Keys of The Kingdom, I — V. Adrian	3	12
The Sword and The Keys of The Kingdom, II — V. Adrian	4	4
The Ministry of the Deacon — V. Adrian	6	4

Practical:

Teaching Absolutes in a Day of Relatives — D. Ewert	1	11
Missions by Proxy — J. J. Toews	2	3
Wortverkündigung erfordert Worterklärung — J. A. Toews	2	3
A Victorius Faith for a Challenging Future — F. C. Peters	2	12
Should the Mennonite Brethren Agree to Use the Same Version of the Bible — D. Ewert	3	3
Warum hat unsere Predigt nicht mehr Erfolg? — F. C. Peters	3	8
Der materielle Wohlstand — Eine geistliche Gefahr — J. A. Toews	4	10
Finding People — J. J. Toews	4	14
Teaching the Liberal Arts — H. Giesbrecht	5	4
Where Are the Preachers for Tomorrow	5	8
Learning to Live With Ourselves	5	12
Meine Freunde haben mich verlassen — J. H. Quiring	6	2
Reading Modern Literature — H. Loewen	6	11

BOOK REVIEWS

Music and Worship in the Church, by Austin C. Lovelace — P. Klassen	1	22
The Suburban Church, by F. A. Shippey — H. Giesbrecht	2	21
Life By the Spirit, by A. S. Wood — V. Adrian	2	24
Missionary, Go Home, by James Scherer — J. J. Toews	3	19
Jesus Christ and History, by G. E. Ladd — J. A. Toews	3	22
From the Exile to Christ, by Werner Forster — D. Ewert	4	22
Church Growth and Christian Missions, by D. A. McGavran — J. J. Toews	5	20
Christian Missions and the Peace Witness Envoy of Peace, by R. P. Beaver — J. A. Toews	6	18
Tyndale — Galatians, by R. A. Cole — D. Ewert	6	20
History of Christian Education — C. B. Eavey — H. H. Voth	6	22

SERMONS

Dedication Address — J. H. Quiring	1	4
Per Pharisäer und der Zöllner — H. H. Voth	2	18
For One Brief Shining Moment — H. Giesbrecht	3	15
Love in Action — J. H. Quiring	4	17
Give Thanks in All Circumstances — V. Adrian	5	15
Eine Biblische Weihnachtsgesinnung — J. J. Toews	6	14