



The Voice

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EDITORIAL

CHURCH-RELATED COLLEGES FACE THE FUTURE

Church-sponsored education in America, at the college and university level, has been widely criticized in recent decades by both a confused majority (laity) and an informed minority (educators and enlightened clergy). Old forces of secularism as well as new forces of theological reinterpretation have confused many and left the laity with the general impression—often an unfocused one—that the church does not really know what it is doing and that it does not stand for anything which can be clearly defined. And since the Christian Church does not speak with a single and authoritative voice, the laity has increasingly felt, it (the Church) must be incompetent to deal with education at higher levels and would do better, perhaps, to leave such education to the secular state entirely.

A better-informed minority, however, has also censured the educational program and policies of church-related institutions and sought a clearer definition of their role in American life. This more insightful minority has probed deeper into both the recurring problems and promising prospects of church-sponsored education.

One of the boldest and most candid investigations, by representatives of this informed minority, of education in church colleges and universities, was authorized and initiated by the Board of Trustees of the Danforth Foundation in 1962. The Trustees at that time insisted that the investigation be comprehensive and forthright, and that its findings be published in popular form. And over a period of nearly three years some 800 colleges and universities associated with religious bodies were studied by a variety of methods that included questionnaires, personal visits, study of documents, statistical analyses, testing of students, and group discussions. A preliminary report, later used as a basis for further discussion at regional conferences, was issued by the Danforth Commission on Church Colleges and Universities in 1965 and constitutes a first and popular presentation of its findings and recommendations.

The report, entitled **Eight Hundred Colleges Face the Future**, is a brief but compact one that sets forth much that deserves careful consideration by all church-related colleges. The major advantages and assets for such colleges, the report indicates, are these: freedom to experiment and to serve special purposes; close student-faculty relationships; a good record of preparation for graduate and professional study; concern for the progress of in-

dividual students; and espousal of humane values. But areas in which these institutions are weak or deficient are described as well. They include: academic qualifications of faculty; financial support of institution; selection of students in relation to educational purpose; curricular design; implementation of religious objectives; and self-evaluation.

The report concludes, on the basis of its own findings, that the group of church-sponsored institutions includes **some** of the finest colleges in America, but also **many** of the poorest. Over 20 per cent are not accredited by any state or federal agency, and only about one third of the group compares favorably with the **best** public and independent institutions. On the other hand, about fifty of this third could justly be described as excellent colleges and universities—institutions ranking somewhere within the highest ten per cent of America's schools of higher learning.

The **specific recommendations** which are derived or drawn from the findings of the Danforth Commission study are most interesting, and might well serve as a general framework for the more serious discussion and diagnosis of our own Mennonite college programs and policies. A running review of some of these many help to prompt and promote interest in such discussion among concerned brethren of our Conference.

1. **"Private institutions have more freedom to experiment than public institutions, but they are not taking full advantage of this opportunity."** The report points out, in this connection, that small church colleges are often tempted to imitate larger, secular institutions, which unthinking and ill-advised imitation only harms them in the end. Small church-related colleges are urged rather to strive for experimental and distinctive programs that will point the way to better educational theory and practice. Such wholesome experimentation will require strong academic leadership, however, and trustees are well advised, therefore, to seek out "energetic men who are young in mind and who have been involved in significant educational experimentation," the report declares.

2. **"The heavy toll of presidential failure and physical breakdown, and the administrative understaffing of many colleges call for a new, more flexible concept of college administration."** The report urges trustees and administrators to consider seriously the advantages of a group leadership pattern in which the day-to-day tasks of the president are more clearly and realistically defined. Various possible combinations of administrative leadership are suggested in the further discussion of this particular recommendation.

3. **"The recent experience of a number of institutions has demonstrated that the financial status of colleges and universities can be markedly improved through more efficient operation."** A number of concrete suggestions are made that promise to reduce

unit costs as well as to strengthen curricula in any church college. These include a reduction in the number of courses offered, more required courses, and fewer very small classes.

4. **"We are confronted with an opportunity to develop a better kind of preparation" of faculty members.** The writers of this report feel that the present doctoral program is not nearly as important for undergraduate teaching as many institutions have thought it to be. They assert that a broader type of preparation, such as that represented by a properly planned master's degree and certain types of nonacademic experience, might indeed be preferable—especially in the case of alert and promising young teachers—to the doctoral preparation usually required of, or urged upon, faculty members.

5. **"Some way must be found to control the whimsical and unplanned founding of new institutions within denominations."** The report reminds us that the establishment of new colleges without any central restraint has often resulted in the dissipation of available resources and the maintenance of many weak institutions.

6. **"... the time has come for most churches to reconsider their obligations to church-sponsored colleges and universities and to increase their appropriations substantially."** Presently, the average contribution of churches to these institutions is 12.8 per cent of their operating budgets—far too small a proportion, it must be admitted. And the truth of the matter is that churches whose members have modest means often manifest the greatest financial responsibility in higher education!

7. **"Liberal arts colleges, including the church colleges, can make an educational contribution of the first order by giving priority to good teaching."** The small church college has certain advantages, to be sure, and can safeguard the college from "becoming a factory-like institution in which the individual student is only a statistic or a computer card." By virtue of both its distinctive philosophy and typical size, it ought to be better equipped to teach in a more personal and truly influential manner.

8. **"The analysis of data on students and alumni can provide valuable clues to the improvement of an institution's educational program."** The provision of comprehensive alumni data, therefore, is strongly urged in this report.

9. **"The faculties of church colleges are in the most favorable position to provide intellectual leadership in the study of the issues facing the church and the hammering out of proposals for action."** The report maintains that the faculties of church colleges have, taken together, the breadth of knowledge required to see the church in perspective. They are, on the one hand, in touch with secular thought but, on the other hand, they care supremely about the Christian church and its future.

Other recommendations and other areas of education that should be further investigated are outlined in this illuminating report. It

ARTICLES

CARE IN SELECTION AND RETENTION OF FACULTY

(The following is an excerpt from the report of the Danforth Commission on Church Colleges and Universities, entitled **Eight Hundred Colleges Face The Future**. It will be understood from the nature of the study that the general tone of the excerpt is somewhat vague and not as specific as we might wish it to be, but it is presented here as a good indicator of some issues that ought to be our basic concerns and raises some questions to which we must find answers that are acceptable to us.)

As we have observed institutions and talked to appointing officials, we have been depressed by the routineness of much faculty personnel administration. Typically, when a college is looking for a new faculty person, it goes to one or two nearby graduate schools and seeks candidates with a particular degree and satisfactory recommendations. The finer points of matching an applicant to a particular college and a particular teaching responsibility are often ignored. More often than not it seems to be a degree, not a person, that is being appointed. Great colleges cannot be developed this way. The character of the teacher and his concern for the student are essential ingredients of quality.

Few church institutions provide sufficient opportunities for the professional improvement and refreshment of their faculties. Since many of the colleges are small, are located in isolated communities, and have small departments—conditions which limit the scholarly stimulation of faculty people—special attention needs to be given to this problem. How to keep a faculty alert and growing intellectually is a fine art that is being neglected. It requires money but, even more, it requires imagination and hard work. Low

is high time, surely, that we who are concerned about the relevance and adequacy of higher education in Mennonite institutions also take a close and critical look at our own programs, policies, and prospects in the light of sane recommendations such as these. Unless we do, we cannot face **our own future** with conscious commitment and high confidence.

Herbert Giesbrecht

salaries and weak libraries, points that have already been mentioned, are serious handicaps in faculty development in many institutions.

One of the most encouraging observations that we have made in this study is that even in the weakest, humblest, struggling college there seems always to be a nucleus of able, dedicated teachers who will stay with the institution through times of adversity as well as prosperity. This is perhaps the greatest asset of the small college. These are persons who could, if they wished, move to better positions but who, for reasons that are not always clear, choose to stay where they are. Sometimes it is religious conviction that holds them. Often it is loyalty to a kind of education, a kind of relationship with students, that is possible in the small liberal arts college. The good small college can use these attractions not only to hold its staff in the face of increasing competition but also, occasionally, to entice men of renown from large, impersonal institutions.

Limitations

But small colleges, with their small departments, have built-in limitations, too. It is difficult for departments with one or two faculty members to provide the breadth of scholarly competence, the intellectual stimulation, and the diversity of outlook which are essential ingredients of good education. In fields in which there are different schools of thought vying for academic ascendancy and the allegiance of students, these points of view can be properly presented in one- or two-departments only by extraordinarily able teachers. For example, in the social sciences there are often differences in methodology or values between such groupings as "behaviorists" and "theoreticians," "liberals" and "conservations," and so forth. If an educational institution defends its right to permit and even to encourage diversity in the scholarly conclusions of its faculty—and that is indispensable to the whole process of sound teaching and learning—it faces special difficulties with small departments. The large university has the same problem in maintaining balance, but for other reasons.

While one- and two-man departments are limiting in some respects, they present opportunities, too. A few small colleges have capitalized on this condition by merging departments into larger groupings and thus achieving better integration of curriculum. The administrators of large institutions know that excessive departmentalism is one of the prime causes of curricular fragmentation. A divisional form of organization which brings related disciplines and their teachers into closer working relations can promote interdisciplinary courses and help to unify both curriculum and faculty. In this way the small institution can make a virtue of what at first appears to be a serious defect.

Religious Commitment

In the staffing of church colleges and universities, one of the difficult areas is that of selecting persons who have the requisite religious commitment. If a college intends to be a Christian community and to conduct its work within a Christian context, the appointment of faculty members who are sympathetic with this purpose and who can make a contribution to such a community is an important factor in selection. From the point of view of academic integrity, the important thing in such cases is to make the additional qualification explicit to everyone concerned. The selection of personnel is, of course, the most important means an institution possesses for carrying out its purposes. Thus, purpose and staffing are indissolubly connected in a well-administered institution.

Where the purposes of a college require religious or other special qualifications of the faculty, is it wise to expect all members of the teaching staff to meet the qualifications? Should provision be made for what has been called "ventilation"? In a matter so basic as religion, is the student entitled to some teachers who hold other convictions? Would the appointment of a few such persons promote or obstruct the accomplishment of institutional purposes? . . .

In general, we find that most church institutions lack firm and carefully considered policies in these respects. Institutions commonly seek some evidence of religious affiliation in prospective teachers, but too often nominal church membership is regarded sufficient. What is lacking is the expectation that the faculty member will be an informed, thoughtful churchman, who can relate his subject to the Judeo-Christian tradition. Such persons are rare. This is one of the most basic problems of church institutions today.

This question has not been given the attention it deserves by most institutions. Some colleges assume that proper "ventilation" is provided by simply ignoring the religious qualifications of faculty members, while others—and these are very few today—see no need for it at all. In this connection we must comment on the widespread impression, especially among educators who are not personally acquainted with church-affiliated colleges, that these institutions are narrowly sectarian, that they are engaged primarily in religious indoctrination, and that their faculties are selected only for their evangelistic zeal. This impression is very far from the truth. It could accurately describe not more than 10 per cent of the church institutions in the United States. Many more institutions reflect a loose, vaguely defined religion and bend over backward to avoid any suggestion of sectarianism. Very few colleges restrict faculty appointments to members of their own churches. People who think that rigid sectarianism is the principal defect of church-related higher education are fifty years behind the times.

A BALANCED DIET IN THE CHRISTIAN LIFE

As human beings we are rightly concerned about maintaining a healthy balance in the foods we eat. We are concerned about balanced diets because of the unwelcome results that may follow if we neglect the salads and the proteins. Are we equally concerned that we and our children maintain a happy balance in matters pertaining to the mind and spirit — to the balanced feeding of the inner man?

The inner life is nurtured in all kinds of different ways. Whatever touches our thoughts, emotions, desires, feelings, sense of beauty, our imaginations, aspirations, our "character" — that inner life we all know about but find a little hard to pin-point — whatever touches us in these areas will influence our inner life for good or ill. And let us not suppose that we build up this inner life by prayer and meditation only, or by reading "devotional" literature. There is something about reading a good book, taking a pleasant walk, listening to great music, reading poetry, visiting an art gallery or a zoo, or playing a rousing soccer game that is also uplifting to the spirit of man. I am not suggesting that rather than listen to a sermon one should go for a walk (although in retrospect I admit that this could occasionally be better); I am merely saying that the restoring of the spirit is not limited to prayer, meditation, and listening to sermons.

Many of us have lost the capacity for "play." We make of life such a serious business that the deep joy of living has largely disappeared. And yet our work should be balanced by our play. This balance is not easy to achieve in a church setting because we have made a special virtue of being busy with "church work."

To be sure, some aspects of our labour are so enjoyable for us that they seem more like play than what we traditionally call work. But in general we operate individually and collectively on a sort of built-in emotional gradient regarding the work we do. Certain jobs or activities we find to be taxing and demanding (work) whereas others may require as much energy but by their very nature produce relaxation and pleasure (play). Some reading for us is "difficult", other reading is "easy". There is music that is "heavy", and there is music that is "light." This is another way of stating the difference between work and play. And one man's meat may be another man's poison.

The well-balanced Christian is presumably the one that has the right proportion of work and play in his schedule of activities for the week. There is work for everyone in the service of the King. Those church members who don't contribute some real energy and effort in the work of the church can hardly talk of a need for play or relaxation. If they attend but one service a

week (the Sunday morning worship service) they really have little reason to complain of having to attend too many church meetings and therefore staying away from all others. Such members need to consider seriously whether their interests in life are at all in line with the purposes of Christ for the Church.

And yet, from a layman's point of view, I am under the impression that we have made too much of attending meetings as such without considering sufficiently whether our church structure is becoming overloaded with what may be good things in themselves but become overdoses of "work" when taken collectively over a longer period of time. Is there any limit to the number of meetings I should attend during the week (exclusive of Sundays)? Should my wife or I be absent from home, say, four times a week? I can understand that the minister or church leader is concerned that the members attend the various meetings held in the church, but as an individual I must admit that there comes a point when I begin to stay home with a clear conscience.

There are certain legitimate demands that the church, the home, and society at large may make on me as a responsible person interested in serving God acceptably in all areas. The fulfilling of these various demands constitutes the "work" we do. There is always a danger that the world may seek to monopolize the energies of the Christian (materialism, etc.) but there may also be the danger that the demands of the church can place the church member in a real dilemma. True, attending a church service may be uplifting to the spirit, but there is also an outflow of energy involved. The church provides a full program of activities. The home has needs of its own that must be met. As members of society we are also asked to play a part in the community. Shall we attend an important meeting or convention or is it best to stay at home? How can I know what I really "need"?

There comes a time when we all must decide just what is most important for us. I am in fact suggesting what seems a bit paradoxical on the outside — that it may in fact be better for me in the long run to stay at home with the family or relax in some other suitable way and "restore the soul" in those areas where it needs restoring. Just what does it mean when the Lord "makes us to lie down in green pastures" or when he "leads us beside the still waters"? Just how does the Lord "restore" our souls?

To be sure, we may well imagine that we have needs that don't really exist — that is, we have a misconception about ourselves in relation to the church and the world and our place in it. This sort of problem is doctrinal and spiritual. But there are real needs which we do have which we may as easily imagine not to exist. Some services are poorly attended. If our church leaders are convinced that we need these particular services then it will become necessary to think more creatively about what goes into them. These services have become rather stereotyped and "traditional" over the years, just as the "jugendverein" service did.

We are an overworked generation and will no longer come to church just because there is a meeting.

On the other hand, our leaders should take care that the church program is serving the real needs of the church members. There is a danger that our "church work" becomes severely institutionalized. There is little desire or opportunity to meet other members in our church or community on a social level because our energies are so often absorbed in other ways. We cannot do everything at once nor be all things to all men and still be proper parents to our children. Why do we often feel like running away from it all? Not because we have no desire to shoulder the cross of Christ but because we often feel that the burdens we bear are unworthy of our efforts and are often man-made.

There are many areas of the Christian life where we need to strike a happy balance if our lives are to speak convincingly to others. We have a duty to support the church and should see to it that a good proportion of our time and energy are thus directed. We must decide what proportion of the money we earn should be channeled into the Lord's work directly (it all belongs to him ultimately, as do we ourselves). How much time should be spent reading newspapers, periodicals, novels, etc., and how much for religious literature and the Sunday School lesson? How many religious records should I buy for every secular recording I have? Should I balance my university education with the same number of years spent in Biblical studies? Should I spend a few years working for MCC or the like as well as in my regular profession?

In the Christian home as well as in the church there are other balances to be maintained. The home provides many situations where good taste in the fine arts may be formed naturally. Whatever parents have discovered to be worthwhile in the areas of literature, painting, music, architecture or the like should be shared with the children on their level. Early acquaintance with good verse (perhaps in the form of nursery rhymes) will be a good preparation for judging and responding to better forms of poetic expression as the child grows up. This experience will help him to recognize good religious verse as well, and teach him to avoid trite and inferior religious expression. Folk songs help to establish musical taste on a sound basis, and the simple hymns can acquaint the child with genuine spiritual expression. The fondness that children often show for "popular music" is not too much of a worry if parents take time to acquaint their children with that which is more worthy. The Beatles should cause little worry (as far as their style of music goes) if they are balanced by Beethoven.

I sometimes have the impression that we are somewhat unbalanced in the emphasis given to certain aspects of "Christian service" to the neglect of others. Every Christian presumably is to serve God with those gifts given to him. In the church we

need preachers, teachers, counsellors, administrators, financiers, janitors, prayer warriors, pillars, musicians, etc. If we are specialists in some area or other we must be careful not to over-emphasize that particular area. We have done little to give attention to talents that are exercised in the less orthodox ways. We also need to give more attention to the well-trained layman and what he can contribute to the fabric of the church. We seem to have little use for painters, sculptors, architects, novelists, or poets. Can we use a person in the church who is fond of sports? What shall we do with a research chemist?

Let me suggest that we learn to use all these God-given talents in the work of the Kingdom. These diversities in the church help us to present the Gospel to the outside world in a well-balanced form when these gifts are dedicated to God.

Peter Klassen

ESCHATOLOGY AND MISSIONS

The whole question of missions and eschatology was attacked seriously some twenty-five years ago in an article written by Oscar Cullmann, who, in 1941, followed his first article up with his **Eschatologie und Mission im Neuen Testament**. Since then the subject has been much alive. No doubt the crisis in the missionary enterprise of the Western world, and the vicissitudes of the times in general, have helped to create a genuine concern about such a topic. Time was when respectable theologians did not concern themselves with such a subject—particularly the theologians living in affluent societies. If the topic was discussed at all, it was dealt with by missionary leaders who were not always good theologians. It is gratifying to see that today this subject is grappled with not only by concerned missionaries but by responsible Biblical scholars. It is to be hoped that such genuine concern with the theology of missions will also become the concern of the believers in the Christian communities throughout the world where they rub shoulders with pagan peoples constantly.

I. Renewed Interest in Eschatology and Missions

In the process of re-thinking the foundation on which the mission of the Church rests, Christian thinkers have begun to take the Biblical teaching of eschatology seriously, because of its vital relation of the meaning and purpose of mission. David Bosch, in a recent work makes this remark: "Es ist darum eine erfreuliche Tatsache, daß Missionswissenschaftler in unserem Jahrhundert immer klarer die richtige Verbindung zwischen Mission, Gottes-herrschaft, und Enderwartung ins Auge fassen (David Bosch, **Die**

Heidenmission in der Zukunftsschau Jesu, p. 12). He feels that this is imperative, because of some inherent weaknesses of the past in the understanding of the Biblical relationship between eschatology and mission. Bishop Newbigin feels that in every age we have to go back to God's revelation of Himself to learn afresh, by the guidance of the Spirit, in fellowship with the whole of God's people, what the task of the Church is. This is precisely what is happening in the study of eschatology and missions.

In the past few centuries Protestant missions, in general, have been content with basing their enterprise on isolated missionary texts. But the great frustrations of the last decades have called for a re-study of the whole Biblical message. That some particular eschatological view lay behind all mission endeavors of the past—whether consciously or unconsciously—can be seen quite readily from our historical vantage point. Ecclesiastical missions stressed the expansion of the Church. This was for them the coming of the Kingdom. Philanthropic missions saw the Kingdom ushered in by improved world-conditions. Apocalyptic missions felt the urgency to complete the missionary task in order to hurry on the "Coming of the Lord." In all of these approaches there were strengths and weaknesses. The weaknesses arose mainly out of a misunderstanding, or a partial understanding, of the Biblical teaching of eschatology as it relates to missions. J. Blauw, in his article, "Das Missionsdenken in den Niederlanden 1945-1955," reports that the missions scholar Schoonhoven, who has made a study of missionary motivation of the last century, has come to the conclusion that the only legitimate motive for missions is the expectation of the Kingdom of God, and Blauw feels that most Dutch missionary thinkers would agree. He quotes Schoonhoven as saying: "Die Eschatologie ist die Voraussetzung... des Apostolates. Die Kirche hat den Auftrag, sich selbst und die Welt vorzubereiten auf das kommende Reich" (J. Blauw, **Das Missionsdenken in den Niederlanden 1945-1955**). Some will beg to differ with this view, but one matter is certain: missions and eschatology cannot be separated. One's view of the "End" can easily paralyze mission activity, and it can lead to a false kind of mission activity. But an understanding of the Biblical teaching about the "End" will not only encourage mission effort, but will also give the proper structure to such activity.

It is our contention that the Biblical foundation for world missions must take eschatology into account. Conversely, a proper grasp of the Biblical teaching about the "End", will strongly influence our missionary outlook.

II. Eschatology and Missions in the Old Testament

The first significant study of missions in the Old Testament was done by Prof. E. Riehm, in 1880, in an article: "Der Missionsgedanke im Alten Testament." Since then it has been a topic of much study and discussion, and so it ought to be, not only because the

Old Testament is in the Christian canon, but because the missionary message of the New Testament roots in the Old. The study of Missions in the Old Testament is, however, quite problematical. Our intention here is to show the eschatological character of the Old Testament's missionary message. We mention, first, the particularism of the Old Testament.

A. The Particularism of the Old Testament. At the center of Old Testament revelation stands Israel, God's people, chosen from among the nations. There is no other people like Israel who is in covenant with Yahweh. The only way for the Gentile to know Yahweh is by identifying himself with Israel. On the whole the Gentile world is dangerous, because of the tendency toward syncretism in Israel. At first sight, then, it appears as if the Old Testament has little to offer on our subject. However, as we look deeper we discover that the nations are really the great concern of Yahweh in the Old Testament.

B. The Universalism of the Old Testament. The separation of Israel from the nations was for the purpose of their ultimate inclusion. This is clear from the call of Abraham (Genesis 12:3f.). Israel is called into covenant relation with Yahweh to be a priestly people. Through her failures in history the prophets make it clear that only as a cleansed people can Israel really fulfill her mission. Israel's mission is not to go out to the nations, but to live on the bridge of cultures (Deut. 32:8) and to be a witness to other peoples by her obedience to Yahweh. Only once does a messenger go out to the Gentiles—Jonah. As a nation, however, there is no attempt made to go to the Gentiles. Rather, the Gentiles—who are on the heart of God, and for whom he is preparing salvation—are seen coming up to Zion. Manson says, "The salvation of the nations means, first and last, that by God's grace these nations will come to Zion, which means in the end that they will be incorporated in the Holy People" (T. W. Manson, **The Biblical Doctrine of Missions** p. 62). But all this lies in the future.

C. The Futurism of the Old Testament. As we have seen, the Old Testament is strongly particularistic. Where universalism comes into view it is still related to Israel. But there is no missionary activity in the New Testament sense. The whole matter of the salvation of the Gentiles is put into the 'last days'. God is the Lord of history and of all his creatures, and after He has fulfilled his purposes in Israel, then the Gentiles too will share in His salvation. So this spontaneous coming of the Gentiles to Zion is an eschatological event. As Bosch sums it up: "Beide Aspekte der alttestamentlichen Mission, der 'zentrifugale' wie der 'zentripetale', bleiben somit eigentlich der Zukunft vorbehalten" (David Bosch, **Der alttestamentliche Missionsgedanke** p. 186).

We are not making an attempt here to analyze the numerous missionary texts of the Old Testament, we are only trying to

underscore the fact that as far as missions in the Old Testament are concerned, they are thoroughly eschatologically oriented. The great Day of redemption for the Gentiles lies in the future, and on that great Day Israel will stand in the center of things.

By way of contrast we should say here that inter-testamental Judaism does not stand in this prophetic tradition. Although by being scattered among the nations Israel, is given a great opportunity to proselytize, there is no genuine concern for the salvation of the Gentiles during this period. Moreover the prophetic hope that the Gentiles would see the salvation of God, is buried under selfish particularism. The views regarding the place of the Gentile in the future are very complex and confusing: (a) The Gentiles will be destroyed in the future; (b) they will be eternally damned in Gehinnom; (c) they will remain on earth in servitude to Israel; (d) they will dwell in independent states but tributary to Israel, and outside of Israel; (e) they will be joined to Israel, but as second rank members of the family of God; (f) they will share equally with Israel in the blessings of salvation. This view is very rare. What is important to observe is that whereas the New Testament speaks of the mission to the Gentiles as preceding the 'last days', in Judaism there is absolute silence on that question. Repentance, good works, Torah study, and other activities might hurry on the Messianic age, but not the conversion of the Gentiles. Munck remarks, that "The idea that the mission had any place in eschatological events was quite foreign to Jewry" (Joh. Munck, remarks, that "The idea that the mission had any place in eschatological events was quite foreign to Jewry" (Johannes Munck, **Paul and the Salvation of Mankind**, p. 38). We have only one word on Jewish missions from Jesus, and that is a criticism (Matthew 23:15).

We have added this paragraph on Jewish missions in the inter-testamental period to show that in contrast to the Old Testament, the mission to the Gentiles has no place in the eschatological views of Judaism. With this we turn to the New Testament.

(To be continued)

D. Ewert

THOUGHTS ON CHRISTIAN EDUCATION

Creativity in teaching is largely a matter of effort. Opportunity comes down a pipe and we miss it because it comes dressed in overalls, not in a tuxedo.

Everytime teaching takes place, somebody sweats. The teacher before the lesson; the student while the lesson is being taught.

To a great extent, teaching is the teacher reproducing himself. The question which each teacher ought to ask himself is: "Do I wish to reproduce myself, the way I am now?"

A SERMON

“ODER VERACHTEST DU DIE GEMEINDE GOTTES”?

1. Korinther 11, 22.

Die Gemeinde, die Versammlung der wahrhaft Gläubigen und Heiligen, ist Gottes Eigentum. Sie ist der Leib Christi. Jesus sagt, “Auf diesen Felsen will ich bauen **meine Gemeinde**...” Paulus nennt sie “die **Gemeinde Gottes** welche er durch sein eigen Blut erworben hat.” Gott liebt seine Gemeinde; sie ist ihm teuer und wertvoll. Er “hat sich selbst für sie gegeben, auf daß er sie heiligte und hat sie gereinigt durch das Wasserbad im Wort, auf daß er sie sich selbst darstellte als eine Gemeinde, die herrlich sei, die nicht habe einen Flecken oder Runzel oder des etwas, sondern daß sie heilig sei und unsträflich.” Eph. 5, 25-27. Zu diesem Zweck hat der Heilige Geist Bischöfe eingesetzt, damit sie die Gemeinde Gottes weiden sollen.

Es ist möglich sich an die Gemeinde Gottes zu vergreifen und zu sündigen. Saul versündigte sich eines Tages an die Gemeinde indem er sie verfolgte. Nach seiner Bekehrung hat er schmerzlich bereut was er, laut seinem Bekenntnis, in Unwissenheit und im Unglauben getan hatte. Seit dem haben viele sich an die Gemeinde verschuldet. Der Haß gegen die Gemeinde wütet fort und die alte Erde ist scheinbar noch nicht gesättigt von dem Blut der Heiligen.

Während manche die Gemeinde in Unwissenheit und im Unglauben **verfolgen**, gibt es andere, die der Gemeinde wohl näher stehen, aber sie im Herzen **verachten**. Paulus wendet sich in 1. Korinther 11 an Gemeindeglieder mit der Frage: “Oder verachtet ihr die Gemeinde Gottes...?” Man schaute mit Geringschätzung auf die Gemeinde und auf einzelne Glieder für welche Christus gestorben ist. Paulus tadelt diese Einstellung als unwürdig.

Solche Geringschätzung der Gemeinde kann auf verschiedenen Wegen zum Ausdruck gebracht werden.

I. Einmal verachtet man die Gemeinde Gottes indem man sich als Bekenner Christi nicht der Gemeinde anschließen will. Von den Pharisäern und Schriftgelehrten lesen wir, “Sie verachteten Gottes Rat wider sich selbst und ließen sich nicht von Ihm taufen” (Lukas 7:30). Dieses könnte heute auch von vielen Bekenner Christi gesagt werden.

Durchweg sucht der Mensch nach einem Anschluß an einen Verein, Verband oder einer Organization. Das Gefühl der Ein-

samkeit verbunden mit dem Bewußtsein der Zusammengehörigkeit veranlaßt ihn dazu. Recht viele tragen ein Zeichen so einer Mitgliedschaft an ihre Person. Und doch weigert man sich durch öffentliches Bekenntnis und durch Taufe den Anschluß der gläubigen Gemeinde zu suchen. Womöglich betrachtet man es noch als einen Vorzug als Gläubiger von der Seite zu stehen und die Gemeinde von draußen zu beurteilen, während es doch ein Vorrecht ist in den Leib Christi eingegliedert zu werden, um alle Vorrechte und Verantwortungen der Gemeinde zu genießen.

II. Andere verachten die Gemeinde indem sie sich von der Arbeit in der Gemeinde zurückziehen.

Die Gemeinde ist der Leib durch welchen Gott auf Erden wirkt. Sie ist Sein Werkzeug durch welches Er die Millionen von Menschen mit dem Evangelium nahe treten möchte.

Die meisten Gemeindeführer haben sich wohl schon lange mit dem Gedanken versöhnt, daß eine gewisse Zahl der Glieder ins Schlepptau genommen werden müssen. Sie werden mitgezogen anstatt daß sie am Seil mitziehen. Doch wünscht man, daß diese Zahl kleiner wäre. Man hat feststellen wollen, daß durchweg nur der dritte Teil der Gemeindeglieder aktiv in der Gemeinde mitwirken. Beobachte einmal selbst. Manche ziehen sich von den erbaulichen Versammlungen zurück und geben vor, daß sie sich unter der Predigt langweilen. Andere nehmen nicht regenmäßigen Anteil am Abendmahl. Andere, oder auch dieselben, bleiben fern von den Gemeindestunden wo die Gemeinde betend, beratend und beschließend arbeitet um die verschiedenen Zweige der Missionsarbeit erfolgreicher zu gestalten. Man findet aber Zeit die vielen anderen Veranstaltungen in der Gesellschaft zu besuchen. Manche finden es schwer sich rege an den finanziellen Unternehmungen der Gemeinde zu beteiligen ohne wiederholt dazu ermahnt zu werden.

Man fragt sich nach solchen Beobachtungen, gibt es eine edlere Gemeinschaft mit reineren Motiven und höheren Zielen als die Gemeinde Jesu Christi? Bietet sie dir nicht Gelegenheit alle deine Kräfte und all dein Vermögen zur größten Befriedigung und zum größten Wohl deiner Mitmenschen anzuwenden? Warum willst du dich dann nicht voll an der Gemeindeführung beteiligen? Könnte diese Lässigkeit nicht letzten falls auf eine bewußte oder unbewußte Geringschätzung der Gemeinde Gottes zurück geführt werden?

III. Man kann die Gemeinde verachten indem man sich nicht der Zucht der Gemeinde hingibt. Unter Zucht verstehen wir nicht nur die Strafe, sondern die Erziehung der Glieder. Es liegt schon im Wesen der Gemeinde, daß man eine Verantwortung für das geistliche Wohl der Brüder übernimmt. Die Heilige Schrift lehrt die gegenseitige Ermahnung. Ich bin meines Bruders Hüter.

Die Gemeinde versucht diese Aufgabe zu erfüllen durch öffentliches Lehren und durch die persönliche Wahrnehmung. Man weist hin auf die biblischen Richtlinien die für das christliche Leben maßgebend sind. Man beurteilt die verschiedenen Handlungen

nach dem Maßstab der Heiligen Schrift und kennzeichnet sie als recht oder unrecht, als würdig oder unwürdig. Man weist auch hin auf die göttliche Kraftquelle, die es uns ermöglicht nach dem Sinne Christi zu leben. Wo es uns aus Schwachheit nicht gelingt oder wir hartnäckig werden da folgt Tadel, Zurechtweisung, Aufmunterung und, wenn notwendig, die Strafe.

Die Gemeinde sucht die Liebe und die Strenge in der Erziehung zu verbinden. Wer die Liebe warm empfindet und die Strenge anerkennt als eine Treue zu den unwandelbaren Geboten Gottes, der wird sich womöglich ermahnen lassen zu seinem eigenen Heil.

Was uns heute jedoch traurig stimmen könnte ist die Tatsache, daß man sich nicht gerne der Gemeindezucht hingeben will. Man steht schon fraglich zu der Lehre des christlichen Lebens und der Respekt vor der Autorität der Gemeinde schwindet. Der ausgeprägte Individualismus macht sich geltend und will sich nicht vorsagen lassen. Man will frei bleiben und zieht es öfters vor sich lieber von der Gemeinde zu trennen als sich der Zucht der Gemeinde hinzugeben — ein offenes Zeichen der Geringschätzung der Gemeinde Gottes.

IV. Zuletzt verachtet man die Gemeinde Gottes indem man gewisse Glieder durch seine Handlung beschämt.

Die Gemeindeglieder sind nicht gleich. Sie sind verschieden in ihrer Ausbildung, in ihrer Begabung, in ihrer sozialen Stellung und auch in ihrem Charakter, aber sie stehen auf gleicher Stufe in ihrem Wert vor Gott und bilden einen wesentlichen Teil der Gemeinde Gottes. Die Unterschiede dürfen nicht zu einer Schattierung der Glieder führen. Sie sind alle Brüder und Schwestern für welche Christus gestorben ist.

Nun kann man leicht in Seiner verkehrten Einstellung gewisse Glieder der Gemeinde hintenan stellen und Veranlassung geben, daß sie sich selbst gering fühlen. Sie werden beschämt. In Korinth waren es die Armen, die da beschämt wurden. Dieses könnte heute auch geschehen, denn nicht ein jeder zieht den vollen Nutzen von dem gegenwärtigen materiellen Wohlstand in unserem Lande.

In anderen Fällen dürften es die weniger gebildeten sein, die nicht die höheren Schulen besucht haben, und folglich nicht die Sprache der "Gebildeten" sprechen. Es dürften auch die weniger Begabten sein, die nicht Schritt halten können in der Übung der Kunst.

Was sagt Paulus zu so einer Verachtung der Gemeinde? "Soll ich euch loben? Hierin lobe ich euch nicht."

Die Gemeinde ist des Herrn. Er wacht über sie. Er nährt und pflegt sie. Er liebt sie und führt sie zur Vollendung. Verachtest du die Gemeinde Gottes? Gott bewahre!

J. H. Quiring.

BOOK REVIEW

Church and Kingdom

by Raymond O. Zorn

Presbyterian and Reformed Publishing Company, Philadelphia: 1962, 228 pp.

The subject of this book has received a great deal of attention in recent discussions among both European and American theologians. This renewed interest in the nature of the Kingdom of God, it should be noted, is not confined to "liberal" or "neo-orthodox" theologians, but is becoming a central issue in the "dialogue" among evangelicals. Dr. George E. Ladd, for instance, (Professor of New Testament History and Biblical Theology at Fuller Theological Seminary) has made a number of significant contributions to the literature on this topic. No doubt many readers are acquainted with one or the other of the following books by Dr. Ladd: **The Blessed Hope** (1953); **Crucial Questions About the Kingdom of God** (1954); **The Gospel of the Kingdom** (1959); and his latest and possibly most important study: **Jesus and the Kingdom** (1964).

The refreshing note in these contemporary studies of the subject by such men as Zorn, Ladd, Bright (**The Kingdom of God**, 1953) and others, is the emphasis on the dynamic and comprehensive character of the Kingdom of God. Too long have evangelicals suffered from a restricted view of the Kingdom, in which the main emphasis was placed on the eschatological manifestation and consummation of God's redemptive purpose.

In defining the kingdom, Zorn

claims that "Scholars today are generally agreed that the Biblical concept of God's kingdom... refers to His reign or rule rather than the sphere or domain of His rule (p. 1). Zorn rejects the view, that the Kingdom is only future, a goal or fulfillment toward which history should be progressively moving. Such an idealistic and futuristic conception of the Kingdom (as interpreted, for instance, by Oscar Cullmann), Zorn attributes to the influence of Kantian philosophy, and not to Biblical teaching. Although the Kingdom has a distinctive eschatological dimension, Zorn believes that we must stress the present aspect "as it was ushered in by the advent, message, and ministry of Jesus Christ" (p. 5). The present Kingdom of Christ is related to the past — to the people of God under the Old Covenant, and it is also vitally related to the future — to the Kingdom that is to come, when Christ, having subdued all things unto Himself, delivers the Kingdom unto the Father that God may be all in all" (p. 7).

Zorn treats the subject of "Church and Kingdom" from three major perspectives. In Section I the author traces the unfolding of God's redemptive purpose in history, and the relationship of the Church to God's people of the Old Covenant. The oneness of the people of God is an

a priori consideration for Zorn in any attempt to understand the relationship between Church and Kingdom properly. Zorn clearly differentiates between "Israel after the flesh" and "spiritual Israel." The latter only constitutes "true Israel" (Rom. 9:8). The New Testament Church (or Israel, cf. Gal. 6:16) is the successor and embodiment of "true Israel" (p. 25). This is confirmed by the following considerations: the Lord's Messiah is her king (cf. p. 33); the Church has become the possessor of Israel's promises and status; and because the Church is the instrument of redemptive employ (p. 42). In summarizing his arguments for identifying the New Testament Church with "spiritual" or "true" Israel, Zorn gives the following quotation from Bright: "What, then is the Church? The New Testament understood her simply as the true Israel, God's covenant and servant people, called to exhibit the righteousness of His kingdom before the world, charged with proclaiming the Kingdom in the world and summoning men to its covenant fellowship..." (p. 43).

Although Zorn sees an intimate relationship between Church and Kingdom, he does not identify the two. True, the Church is the instrument of Divine operation for the Kingdom of God; however, the latter has "cosmic dimensions in which the Church shares but which she never completely encompasses" (p. 82).

In Section II the author traces to their eschatological fulfillment those aspects of the Church and Kingdom, which, though yet future, will nevertheless find expression in the history of this present age, with a culmination in the age to come. Since the Kingdom **has come** and also **is yet to come**, the Church must always live as the "eschatological commun-

ity" (p. 87). Contrary to the views of Sauer, Cullmann and others, Zorn thinks that a "millennial rule" of Christ is not justified on the basis of New Testament teaching. The statements of Revelation 20 he interprets symbolically.

In Section III the author makes a practical application of the teachings set forth in the previous sections and relates those to the task of the Church in the Kingdom. Although the author apparently has a keen awareness of the social implications of the gospel, this reviewer finds Zorn's definition of the Church's task as well as his practical directives for its proper execution quite inadequate.

In defining the Church's task in relation to the State, Zorn claims that "the best government is the least government, and that the State's powers should be basically those of essentially negative exercise as it presides over society..." (p. 181). In such a view of the State there is no room for social progress and an expansion of the positive functions of the State. This view of the State is based upon an interpretation of Romans 13 which considers Paul's references to State functions to be normative, rather than descriptive (See my article on "Gibt es eine Biblische Staatsethik?" Vol. XV, No. 1).

Related to this problem is the author's view with regard to the Church's role in the conquest of evil. For him the weapons of the Church's warfare are only "primarily" spiritual (p. 151). According to Zorn, "overcoming evil with good is not an advocacy of pacifism, and... does not mean that members of her communion as individuals cannot bear the sword or actively resist evil" (p. 152). It seems rather paradoxical, that a theologian who rejects the

Millennium, at least in part, on the ground that it has political overtones which are related more to an Old Testament theocracy than to Christ's spiritual Kingdom, will turn around and make provision for members of that Kingdom in the present day to engage in carnal warfare. This is certainly a return to the unscriptural "dichotomy" of the Christian's life as held by Luther and other Reformers.

Zorn also follows the general line of Reformed Theology when he states that "the ministry of the Church should... begin by the covenant infant's baptism..." (p. 168).

A general criticism of the book might be in place at this point. The

author quotes copiously from the works of a few Reformed theologians who share his views (A. Kuyper, Sr., A. Kuyper, Jr., Geerhardus Vos, and H. N. Ridderbos) and does not give sufficient attention to viewpoints that differ from his own interpretation.

The strength of this presentation is undoubtedly its careful exegesis of Biblical passages which speak of the Kingdom. In addition to the general index of authors and subjects, the author has appended a selected bibliography as an aid to further study. Apart from the weaknesses indicated above, the book makes a notable contribution to a better understanding of Church and Kingdom.

J. A. Toews

Reading a Novel

By Walter Allen. (London: Phoenix House Ltd., 1963, 64 pp.)

When Rudy Wiebe's "Peace Shall Destroy Many" appeared several years ago, there was much ado about this particular novel, the novelist's role in our society, and the Christian reader's attitude to fiction and art in general. Many questions were raised: What is the novelist's purpose in writing a book? What is the "duty" of a Christian writer, and does he have obligations beyond those of a non-Christian novelist? Although much unjust and uninformed criticism was leveled against "Peace Shall Destroy Many" and its author, the discussion and thinking which resulted from all this have been generally to the good. Many have become vitally interested in an area which was largely neglected in the past.

Walter Allen's "Reading a Novel" comes as a welcome contribution to the discussion on the subject of novel reading. This unassuming booklet, written by a literary critic and novelist, deals with the many questions

we have concerning the novel and the reader's response to it. The book is divided into two parts. The first part deals with novel reading in general, discussing such topics as **Good Novels and Merchandise, Why Read a Novel?, Classic and Contemporary Fiction, the Novelist's Obsession, "Immoral" Novels and "Unpleasant" Characters, a Basis for Judgment.** Although the seven chapters of the first part are somewhat brief and sketchy, the author makes his points well.

In the second part (chapter 8), Allen discusses eight novels, dealing briefly with style, mood and interpretation of each novel. The novels discussed are: "The Power and the Glory" by Graham Greene, "Between the Acts" by Virginia Woolf, "Middlemarch" by George Eliot, "The Masters" by C. P. Snow, "The Horse's Mouth" by Joyce Cary, "A Woman of the Pharisees" by Francois Mauriac, "Lucky Jim" by Kingsley Amis, and "The Bell" by Iris Murdoch. At-

ter reading these brief reviews the reader will want to read some of the novels.

A great novel, according to Allen, will not necessarily be a popular work—in fact, great novels will be read only by “the passionate few”, for to enjoy and to understand a work of art, a certain amount of creativity on the part of the reader is required. Milton’s “Paradise Lost” and T. S. Eliot’s “The Waste Land”, for example, are great and difficult poems and both demand a high degree of literary taste and sensibility, as well as a wide knowledge of other poetry in the readers. “The merit of a book has nothing, nothing at all, to do with the number of people who read it” (p.10). The real reader, like the real poet, is born, not made.

What is a great or good novel? A good novel is one that expresses in terms of character and story what the novelist “has discovered about life in the course of living it”. The greater the novelist, the profounder will be the discoveries he makes and expresses in character and plot. Moreover, the reality or truth which the author portrays will be of universal application in a great work, regardless of what the setting and situations of the novel are. This is why great novels have stood the test of time and are read all over the world.

Allen feels that a good novel will have high entertainment value, but by “entertainment” one must not necessarily mean pleasure. The truth which the novelist presents through his art form will sometimes please, sometimes disturb profoundly, sometimes expose certain evils in society, and sometimes even shock; but the picture of life presented must always ring true and genuine. “If the

novelist tries to fake the findings of his experience, no matter for what reason, whether for money or in the hope of pleasing a large public, whether to make converts to his religion or propaganda for his political party, he is being dishonest as a novelist and has lost his integrity, and he should be shunned” (p.33). One might add here that it is at this point where many so-called Christian novels fall short. In trying to teach a moral lesson, they distort the image of life.

According to the author the reader has two duties which he owes to himself, if he wishes to get the most out of his reading, and to the cause of good writing. These duties are (a) humility and (b) discrimination or criticism. By humility is meant “open-mindedness, willingness to sympathise and understand, perhaps even sportsmanship.” It simply implies that the reader enter a work of art on the author’s terms, trying to understand what he wishes to say, the language he speaks and his point of view. To judge a novel by what is not there, or by what a novelist should have said according to a particular reader’s sense of values or moral judgement, is highly unfair to the writer and his work, and it certainly indicates bigotry and intolerance on the part of the reader.

Once a reader approaches or enters a novel humbly most “unpleasant” and “immoral” scenes will fall in their proper places. The reader will perhaps discover that some of these scenes are part of the life which is represented by the novelist, and omission of these scenes would distort that portrait of life. The untrained reader often confuses a picture of unpleasant situations in a novel with the author’s approval of immorality. This is perhaps the most common confusion into which readers fall. For

example, Bernard Shaw’s “Arms and the Man” portrays scenes of flirting and army life, but anyone who has studied the play knows that the author condemns the glorification of war and insincerity in love. On this basis Allen even defends Flaubert’s “Madame Bovary”, saying that a “more moral novel was never written.” Here he seems to stretch his point a bit too far.

Reading a novel with humility, however, is not enough; a reader must read with discrimination, or critically. Since a novel is about life and human nature — which is both highly entertaining and essential for an understanding of the world in which man lives—the reader must constantly ask himself whether the work he is reading squares with the essential facts of life as he himself has experienced them. Does the novel fall short of these facts? Does it seem false to them? Does it illumine some aspect of life? Does it reveal some order, spiritual or other?

Does it lift up or depress? Does it approach life positively or negatively? These and similar questions should help the reader to differentiate between good and bad, and between good and better novels.

Allen feels that the novel will become more important in the future. Our lives have become “regimented”, our activities have become “material for graphs”, ours is an age of statistics, we are numbers on identity cards, men have become featureless and more and more identical, and individual differences are being “ironed out.” It is exactly here where the function of imaginative literature is so vital. “Obstinately, relentlessly, the novelist brings back all the problems of life, all the facts of existence, to one test: how they affect the individual, man as man, not man as a unit in society, a producer or consumer, or cog in a machine. He brings back everything to the test of individual emotional experience” (p.22). Harry Loewen

Wildfire: Church Growth in Korea

Shearer, Roy E.; W. B. Eerdman’s Publishing Company, Grand Rapids, Michigan, 1966; 242 pages.

The concern for church growth in Missions has been promoted by Donald McGavran and the Institute of Church Growth which he has founded. The title of the above mentioned book implies, and the content of the same proves, that Shearer too has become absorbed by this relatively new concept of “Church Growth.” This volume of 242 pages seeks to analyze the history of Protestant Missions in Korea from this point of view. Actually the book is one of a series in which missions in various countries have been studied from this perspective. **Church Growth in Mexico, Church Growth in Central**

and Southern Nigeria, New Patterns of Church Growth in Brazil, and others, together with this volume on Korea, seek to focus the issues of missions on quantitative production.

Shearer begins with a rather brief, but for his purpose, adequate presentation of Korean racial and historic background. First he acquaints the reader with the national religions of Buddhism, Confucianism, Chundokyo as well other smaller sects. Then he reveals the startling trend toward secularization in Korea, indicating that today over 90% of the South Korean people claim no religion at all. Shearer also gives sufficient

geographical details and introduces the reader into some cultural ethos, showing at various points in the book how these influence church growth. His use of graphs, figures, charts, and statistics helps greatly to clarify the issues and to strengthen his conclusions.

Shearer insists that in order to know why churches grow we must understand how they grow. To find an answer to this question, he takes the two major Protestant denominations of Korea, Presbyterians and the Methodists, and compares their respective missionary development. It is a well known fact that the Presbyterian Church experienced more growth than any other church in Korea. Shearer knows that most people have attributed this growth to the use of the Nevius Method. This approach carries the name of Dr. John L. Nevius, missionary to China, who advocated the planting of indigenous churches with particular emphasis on: Bible training for all Christians, wide itineration by the missionaries to care for the needs of the new churches, and the principles of "self-support", "self-government", and "self propagation. He goes to show how significant this method was in Presbyterian missionary strategy which gave priority to evangelism rather than institutional missions. The Methodist, again, stressed institutions more. While the Presbyterians had nine evangelistic male workers, the Methodist had only one full-time and one half-time worker. On the other hand, the Presbyterians had no one assigned to education. Shearer makes it clear it was not a failure on the part of the Presbyterians to recognize the value of education, but rather a matter of giving evangelism priority. In the Presbyterian approach, education fol-

lowed evangelism. Again and again new converts had to wait with baptism and reception into the church because they had not completed the course of instruction prescribed for them.

In the Nevius Method, the missionary would go on his itinerant assignment, and when he arrived at a place he would rent a "sahrang" (guest room with a heated floor) and then begin to proclaim the gospel. Individuals who accepted the gospel would then in turn witness to and seek to win their own friends and family members to the Savior and thus new groups would be formed. In this way evangelism would frequently run ahead of the missionary, who would visit these groups as soon as he could, seeking to establish them in the faith and to incorporate them into a church structure. This approach worked especially well in Korea because of the culturally formed social unit of the family. The Gospel flowed along the web of family relationships; often a multi-individual decision occurred so that the whole social unit moved to Christianity with only slight dislocation. This is called a "peoples movement". A person became a Christian as an individual, but as an individual in the context of a social unit.

The principles of self-support also proved a great asset in the Presbyterian setting in Korea. The Methodist did not rigidly adhere to such a policy. The use of foreign money, particularly in the northwest, was an important factor in slowing down Methodist church growth. The planting of new churches depended on the availability of foreign funds. Northern Presbyterian missionaries in Korea were required, by their own by-laws, to refrain from using private or mission money for both the con-

struction of churches and the employment of national church leaders in local church positions. Here the national Christians were never trained to wait for missionary appropriations from abroad to permit them to move. They improvised methods of their own to supply their needs. Shearer however, is careful to point out that this was more particularly true in the north-western field in Pyongan province. He suggests that there may have been environmental factors which could demand deviation from the policy of self-support. But when churches multiplied as rapidly as they did in Korea, dependence on foreign money would have stunted growth. In one year the worshipping groups jumped from a total of 53, with 25 of these in their own church buildings, to 126 congregations with 69 church buildings. This could never have been achieved with foreign funds.

Shearer then poses the question: Was it the Nevius Method alone that guaranteed church growth to the Presbyterians? Since this was the one outstanding distinguishing characteristic between Presbyterian and Methodist missionary policy one could easily have reasoned this way. But Shearer is careful to note that if this was so, the church growth in the Presbyterian work in Korea should have been more or less uniform all over the land. This, however, was not so. Presbyterian church growth was more peculiar to the one field, in the Pyongan Province. In other areas of Korea, particularly in the south, the Presbyterian churches did not grow much faster than those of other denominations. The author points out several environmental factors which made the Nevius Method so effective in this one locality:

- (1) There were a greater number of landowners who were more free from the inhibiting influence of the yangbans (landowner class who controlled the tenants on their farms). In the south where the yangbans were more numerous, tenants hesitated to turn Christian, because the Christians were so bitterly opposed by their masters.
- (2) The people were more literate in this area, many being able to read Chinese and thus participate in Bible classes more effectively.
- (3) The North was more free from conservative Confucian norms which kept many people in other areas in a grip of tradition.
- (4) Northern farmers were of better economic standing and could more easily support an indigenous program.

Mention of these distinctives is sufficient to enable the reader to recognize that the Nevius Method must be related to other factors if it is to produce church growth. Shearer also points out that in addition to the above-mentioned factors and the use of the Nevius method, special divine providence favored church growth for the Presbyterians. When a political revolution was attempted and the young prince, Young Ik Min, was wounded, the Presbyterian medical missionary, Dr. Horace N. Allen, was called to try to save the life of the prince. Dr. Allen's successful treatment won the confidence of the King and Queen, who granted Dr. Allen's request to start a Royal Hospital. Here too, the Presbyterian cause was blessed by the fearless and fruitful evangelistic ministry of Horace G. Underwood. In spite of legal prohibitions still on the books against open proselytizing in Korea, Underwood began with street-meetings, and dared to baptize and found churches. John Ross, a

Presbyterian missionary in Manchuria since 1873 made a journey to the border and met some Koreans. He witnessed to them and found them responsive so he baptized them. These Korean Christians returned to their homeland, came in touch with the Presbyterian work in Pyongan Province and became the first native workers, one of them a minister. The fact that the Presbyterians were led to locate in the little unwallled village of Sunchun also was significant for church growth. It was through this village that the Japanese built their main railroad to the

north, thus attracting population and a booming community aided church growth.

Shearer's book helps us to understand the true value of the Nevius Method when related to environmental factors. The value of a self-supporting, self-governing, and self-propagating church expansion program is indeed exiting. For the good of our missionary program, it is imperative that every missionary and mission board member plus many of our mission-minded brethren acquaint themselves with such an analysis as Shearer offers in this book.

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 Teachers Training, British Columbia
 University of British Columbia
 Waterloo University College
- FAST, MARGARET JESSIE St. Catharines, Ontario (2)
 Kitchener Bible School
 School of Nursing, Ontario, R.N.
 Waterloo University College
- HEINRICHS, AGATHA ANNIE Saskatoon, Saskatchewan (2½)
 Hepburn Bible School
 Waterloo University College
- KLASSEN, JOHN DAVID Virgil, Ontario (2)
 University of Western Ontario, B.A.
 Teachers Training, Ontario
- LOEWEN, BEN PETER Yarrow, B.C. (3)
 Teachers Training, British Columbia
 University of British Columbia
 Waterloo University College
- NEUFELD, NORMAN Clearbrook, B.C. (2)
 Clearbrook Bible School
 Waterloo University College
- NEUFELD, ROBERT WILLIAM Winnipeg, Manitoba (2½)
 University of Manitoba, B.Sc.
- PAULS, ERNEST JACOB Winnipeg, Manitoba (2)
 Hepburn Bible School
 Waterloo University College
- REIMER, ROBERT JACOB St. Catharines, Ontario (3)
- SAWATZKY, INGRID Clearbrook, B.C. (3)
- SCHIMPKY, KATHLEEN JOYCE St. Catharines, Ontario (2)
 Ontario Bible School
 Teachers Training, Ontario
 Waterloo University College
- SUDERMAN, RITA MAGDALEN Winnipeg, Manitoba (2)
 Teachers Training, Manitoba
 University of Manitoba
- TOEWS, GRACE MARGARET Morden, Manitoba (2)
 Winkler Bible School
 Teachers Training, Manitoba
 University of Manitoba
 Waterloo University College
- SACRED MUSIC DIPLOMA**
- PETERS, HENRY Gem, Alberta (5)
 Gem Bible School
 Waterloo University College
- BACHELOR OF ARTS WITH MUSIC OPTIONS**
 (awarded by Waterloo University College)
- PAULS, JANET Lethbridge, Alberta (3)
 Clearbrook Bible School
 Waterloo University College
- PETERS, HENRY Gem, Alberta (5)
 (cf. Sacred Music Diploma)

Numbers in brackets indicate the no. of years spent on MBBC campus.