

The Voice

of the Mennonite Brethren Bible College

Vol. VIII.

MARCH - APRIL, 1959

No. 2

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Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. — 2 Tim. 2:15.

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Nehmet immer zu

„Darum, meine lieben Brüder, seid fest, unbeweglich, und nehmet immer zu in dem Werk des Herrn, sintemal ihr wisset, daß eure Arbeit nicht vergeblich ist indem Herrn“ (1. Kor. 15,58).

Mit dieser Aufforderung zum verstärkten Einsatz in der Arbeit des Reiches Gottes schließt der Apostel Paulus das große Auferstehungskapitel, das uns in einzigartiger Weise den Triumph des Gekreuzigten schildert. Alle, die von dieser Wahrheit tief überzeugt sind, haben auch die geistliche Ausrüstung zur Befolgung obiger Aufforderung.

Auch in dem Werk des Herrn hier im Bibel College darf es keinen Stillstand geben. Der Auftrag unseres Herrn einerseits, und die wachsenden Bedürfnisse unserer Gemeinden sowie auch der Missionsfelder andererseits, zwingen uns dieses Mahnwort des Apostels ernst zu nehmen. Wenn wir an „Zunahme“ in einem Werke des Herrn denken, dann müssen wir recht vorsichtig sein in der Wahl der Maßstäbe, die wir anlegen, um das Wachstum festzustellen. Eine größere Studentenzahl, ein erweitertes Lehrprogramm, und neue und bessere Räumlichkeiten sind nicht notwendigerweise die unfehlbaren Kennzeichen eines zunehmenden geistlichen Werkes, so bedeutungsvoll die genannten Dinge auch sein mögen. Eine rechte Zunahme im Werke des Herrn ist immer gekennzeichnet durch eine Vertiefung des geist-

lichen Lebens — durch eine größere Liebe zum Herrn, zu seinem Wort, zu seinem Werk. Dieses ist und bleibt unsere ernste Sorge, sowie auch der Gegenstand vielen und ernstesten Gebets, daß die Arbeit im Bibel College zu einer Zunahme des geistlichen Lebens führen möchte, zuerst bei unsern teuren Studenten, und durch ihr Zeugnis auch in unsern Gemeinden.

Eine Vermehrung des geistlichen Lebens schließt eine Zunahme auf den andern Linien jedoch nicht aus, sondern macht sie in vielen Fällen sogar dringend notwendig. Wir freuen uns über die Zunahme in der Zahl der Studenten, die in diesem Jahr das College besuchen. Dieser Umstand, sowie auch die Forderungen, die man an ein starkes Bibel College stellt, machen eine Verstärkung der Fakultät notwendig. Wir sind dem Herrn dankbar für die Aussichten auf Verstärkung in der Lehrerschaft. Zwei tüchtige und erfahrene Lehrer, Br. Cornelius Wall und Br. J. J. Toews, sind willig geworden, dem Ruf des Herrn und der Schulbehörde zu folgen für einen vollzeitigen Dienst in diesem Werk des Herrn. Wir glauben, daß der Dienst dieser Brüder sich zum großen Segen für die Schule und auch für unsere ganze Bruderschaft auswirken wird.

Die Sommerkurse am College möchten wir auch als eine bescheidene Zunahme (Siehe 3. Umschlagseite)

DENOMINATIONAL

Geschichtliche Hintergründe für die Entstehung der „United Church.“

(Fortsetzung)

In der vorigen Nummer dieses Blattes haben wir versucht, in kurzen Strichen die kirchlichen Gemeinschaften zu charakterisieren, welche sich schließlich zu einer neuen Kirche vereinigten. Wir haben ferner auch aufmerksam gemacht auf etliche wesentliche Ursachen, welche die Vereinigung nicht nur notwendig, sondern auch möglich machten. In diesem Aufsatz möchten wir nun in gedrängter Form die Entwicklungen schildern, welche zur Verwirklichung des Ideals führten.

Der eigentliche Anstoß für die Vereinigungsbewegung kam im Jahre 1902, und zwar in dem „Tor zum Westen“, in der Stadt Winnipeg. Letzterer Umstand ist auch bedeutungsvoll im Lichte späterer Entwicklungen. In diesem Jahre fand die Hauptkonferenz der Methodisten Kanadas, die nur alle vier Jahre tagt, hier in Winnipeg statt. Drei Vertreter der Presbyterianerkirche übermittelten offizielle Grüße: Dr. Bryce, Dr. Patrick und Ralph Connor (C. W. Gordon). Dr. Patrick, Prinzipal des Manitoba College, ließ es jedoch nicht bewenden bei einem formellen Gruß, sondern benutzte die Gelegenheit, um einen warmen Appell an die Konferenz zu richten zwecks völliger organischer Vereinigung der beiden Richtungen. Die Aufforderung fand einen unerwartet warmen Widerhall bei den Methodistenbrüdern und führte zur Ernennung eines Komitees, welches die Möglichkeit der Vereinigung untersuchen sollte. Der Ball war ins Rollen gebracht worden, und der Kampf, dafür und dagegen, began sich zu entwickeln.

I. Der Kampf um die Vereinigung.

Der Kampf für die Vereinigung war lang (1902-1925), schwer, und zuweilen bitter. Von den Kanzeln der Kirchen,

von den Kathedern der theologischen Anstalten, und in den Zeitschriften wurden die allerdenklichsten Argumente gebraucht, um die Notwendigkeit und Richtigkeit der Vereinigung zu beweisen. Eine kurze Zusammenfassung dieser Beweise dürfte zum bessern Verständnis der Bewegung beitragen.

1. Organische Vereinigung ist die Erfüllung der Lehre des Neuen Testaments, und besonders des Gebots unsers Herrn, „... auf daß sie alle eins seien“ (Joh. 17,21). Das hohepriesterliche Gebet Jesu spielte eine wesentliche Rolle in der Motivierung für Vereinigung. Einheit und Einigkeit sei der Wille Gottes, und diejenigen, die eine getrennte Existenz vorzogen, wurden der Disloyalität gegen Christus beschuldigt.

2. Organische Vereinigung ist notwendig um der Welt die geistliche Einheit der Gemeinden zu zeigen. In der ganzen Welt ist die Kirche, die den Leib Christi darstellen soll, zerstückelt und zerteilt. Die Welt braucht einen Anschauungsunterricht der rechten Einheit, und die 3 Kirchen Kanadas haben die Gelegenheit, der Welt die erste Demonstration zu geben, wie man die zerbrochene Einheit wiederherstellt. Der Umstand, daß in den Jahren ein Völkerbund unter den Nationen angestrebt wurde, konnte auch nicht unerwähnt bleiben. „A divided church cannot speak with effect to a League that proposes to unite the nations“ (Zitat aus **Church Union in Canada**, von E. L. Morrow, S. 50.).

3. Organische Vereinigung ist erforderlich, weil der Denominationalismus schriftwidrig und auch veraltet ist. Dieses Argument fand häufige und vielseitige Anwendung. Man behauptete, daß die Verhältnisse, welche in der Reformationszeit zu Trennungen geführt hätten, nun nicht mehr existierten. Die

Gemeinden, welche sich rühmen ein besseres geistliches Erbe zu besitzen als die andern, sind moralisch verpflichtet, der Bewegung beizutreten, um so die ganze Kirche zu bereichern und aufzubauen. Der denominationale Gesichtspunkt ist engherzig und lieblos. Man kann Leute nur halb so sehr lieben, wenn sie unter einem andern Namen gehen, usw.

4. Organische Vereinigung ist bedeutungsvoll, weil nur auf diese Weise eine „nationale Kirche“ Kanadas geschaffen werden kann. Es wurde immer wieder hervorgehoben, daß die Denominationen ein europäisches Erbgut seien, und daß der Zeitpunkt nun gekommen sei, europäische Vorurteile und Traditionen zu begraben. Die neue Kirche würde eine einheimische und „nationale“ Organisation sein, die aus den wirklichen Nöten und Bedürfnissen des Landes entstehen würde. Einen besondern Wert würde solch eine allkanadische Kirche haben für den Einwanderer, den Neu-Kanadier, der sich von so einer großen und vereinigten Bruderschaft angezogen fühlen würde. Die Verantwortung den Einwanderern gegenüber diene wiederholt als schlagender Beweis für die Notwendigkeit einer allumfassenden religiösen Gemeinschaft.

5. Organische Vereinigung ist notwendig, um des Herrn Knechte und des Herrn Geld zu sparen. Im Westen Kanadas war dieses sogenannte „ökonomische Argument“ sehr effektiv. Kein Prinzip des Neuen Testaments, so lautete die Beweisführung, erlaubt uns des Herrn Geld oder auch seine Knechte unnötiger Weise zu opfern. Eine Verschmelzung der Presbyterianer und Methodisten hätte viele materielle Vorteile. Der Geist der Konkurrenz und der Rivalität wäre damit ausgeschaltet. Kleine, um die Existenz ringende Gemeinden, die mit Missionsgeldern unterstützt werden müssen, würden durch Vereinigung in starke, selbständige Gemeinden verwandelt werden. Reisekosten für Prediger könnten stark reduziert werden. Die Zahl der Colleges könnte von 16 bis auf 8 reduziert werden, mit einer entsprechenden Verstärkung der Lehrkräfte.

6. Organische Vereinigung ist erforderlich um die Mission der Kirche zu stärken. Unter den gegebenen Verhält-

nissen wurden fast alle Gelder verwandt um die vielen kleinen Gemeindlein und Predigtstellen zu bedienen. Durch Vereinigung würde die Äußere Mission der Gemeinden einen neuen Aufschwung erleben.

Diese und viele andern Argumente wurden mit großem Eifer und ausgezeichneter Beredsamkeit verkündigt und verbreitet. Die Gegner der Vereinigung warnten besonders vor den Gefahren einer „großen Kirche,“ sowie auch vor dem Verlust des geistlichen Erbes.

II. Probleme bei der Vereinigung.

Die Schwierigkeiten bei der Vereinigung fanden sich hauptsächlich auf drei Linien: in der Gemeindeverfassung, in der Lehre, und in gesellschaftlichen Unterschieden.

1. Probleme in der Kirchenverfassung. Alle drei aktiv-beteiligten Richtungen unterschieden sich in der Organisation und in der Verfassung der Gemeinde. Die Presbyterianer standen aus biblischen sowohl als auch aus historischen Gründen für den Ältestenrat (Presbytery). Die Methodisten bildeten eine Episkopalkirche, in der das „historische Bischofsamt“ festgehalten worden war beim Austritt aus der Kirche Englands. Die Congregationalisten betonten stark die demokratische Verfassung und die Autonomie der Lokalgemeinde. Dieser Umstand bereitete den Komitees, die die Verhandlungen führten, große Schwierigkeiten, weil man keine gemeinsame Basis für die Verfassung finden konnte. Das Resultat war schließlich ein Kompromiß, wobei das Bischofsamt jedoch aufgegeben wurde.

2. Probleme in der Glaubenslehre. Die Presbyterianer haben in ihrer ganzen Geschichte eine starke Neigung zum Calvinismus gehabt. Sie betonten die Souveränität Gottes und Gottes Werk in der Errettung des Menschen. Die Methodisten, beeinflusst durch die Lehre von John Wesley, betonten mehr menschliche Erfahrung und Verantwortung in der Aneignung des Heils. Doktrinelle Erwägungen spielten jedoch eine sehr unbedeutende Rolle in den Verhandlungen, zum großen Teil aus dem Grunde, weil die liberale Theologie alle Kreise stark beeinflusst hatte.

3. Probleme auf sozialem Boden. Die Presbyterianer gehörten meistens zu den oberen Gesellschaftsklassen und ihre Kirchen befanden sich zum größten Teil in den Städten des Landes. Die Methodisten dagegen waren stark in der Arbeiterklasse vertreten und hatten auch viele Landgemeinden unter der mehr einfachen Farmbevölkerung. Die aristokratischen Presbyterianer fühlten den einfachen Methodisten gegenüber eine gewisse Überlegenheit, und dieses erschwerte eine Verschmelzung der Gemeinden.

Im Blick auf diese Unterschiede und Verschiedenheiten waren manche führenden Männer mehr zu haben für eine föderale Vereinigung als für eine organische Verschmelzung, besonders bei den Presbyterianern. Für die Vertreter der vollen Union jedoch war eine Föderation gleichbedeutend mit Verrat der ganzen Bewegung. Der Gedanke einer organischen Vereinigung triumphierte schließlich.

III. Direkte Maßnahmen zur Vereinigung.

Nach einigen Verhandlungen zwischen den 3 Kirchen wurde ein erweitertes Komitee ernannt zur Vorbereitung der Basis für die Union. Dieses Komitee bestand aus 60 Presbyterianern, 60 Methodisten, und 30 Congregationalisten. Verschiedene Kommissionen wurden ernannt zur Bearbeitung spezieller Probleme. Im Jahre 1908 war die allgemeine Grundlage fertig für Annahme und Bestätigung von den einzelnen Richtungen.

1. Stellungnahme der Congregationalisten. Im Jahre 1910 legten die Führer der Congregationalisten ihren Gemeinden zwei Fragen vor:

a) Bist du für die Vereinigung auf Grund der ausgearbeiteten Basis?

b) Wenn die Basis nicht befriedigend ist, welche Veränderungen sind erwünscht?

Von den abgegebenen Stimmen waren 80% für Vereinigung auf Grund der angedeuteten Basis.

2. Stellungnahme der Methodisten. Die Synodal-Versammlung der Methodisten im Jahre 1912 nahm Stellung zu einer Frage: Bist du für die Vereinigung auf Grund der vom Komitee verfertigten Basis?

Die große Mehrheit stimmte für Vereinigung. Eine kleine Minderheit fügte sich dem Beschluß der Mehrheit, so daß es in der Methodistenkirche zu keinem Bruch kam, und auch zu keiner Agitation gegen die Vereinigung. Dieses „edle Gesinnung“ der Methodisten wurde immer wieder als vorbildlich hingestellt bei den langen und bitteren Kontroversen in den Kreisen der Presbyterianer.

3. Stellungnahme der Presbyterianer. Schon im Jahre 1910 hatte sich die „General Assembly of the Presbyterian Church“ im Prinzip für die Union entschieden. Laut Konstitution der Kirche durfte solche Frage jedoch nur von den „Presbyteries“ entschieden werden. Der sogenannte „Barrier Act“ erlaubte es nicht, daß die Allgemeine Versammlung in dieser Sache das letzte Wort sprechen konnte. In der Abstimmung im Jahre 1911 waren 50 Distrikte für die Vereinigung, 20 Distrikte jedoch stimmten dagegen. Angesichts des unbefriedigenden Resultats, und als Folge starker Agitation von führenden Männern, sah sich die General Assembly von 1912 genötigt, die Fragen direkt vor die Lokalgemeinden zu bringen. Das Resultat zeigte, daß etwa zwei Drittel, oder 67% der Glieder, für Vereinigung waren.

Im Jahre 1916 fiel die historische Entscheidung in der General Assembly der Kirche: Wir gehen als Kirche den Weg, der zur völligen organischen Verschmelzung mit den andern Richtungen führt. Nun ging der Kampf erst recht los in der Presbyterianerkirche. Um nicht die Einheit des Landes während der Kriegszeit zu gefährden, entschloß man sich zu einem „Waffenstillstand,“ bis zur Beendigung des 1. Weltkrieges.

In den Jahren 1921-1924 ging der Kampf hauptsächlich auf juridischer Linie, wo es sich vornehmlich um das Kirchengeneigentum handelte. Die „Weiterbestehende Presbyterianerkirche“ behauptete, daß die „Austretende Gruppe“ alle Anrechte auf Kirchengeneigentum durch den Austritt einbüßte. Dieses wurde von den Advokaten der Unionisten erfolgreich widerlegt.

Nach langen Debatten wurde die gesetzliche Vorlage zur Gründung der neuen „United Church“ vom kanadischen Parlament am 19. Juli, 1924, angenom-

men. Ein Drittel der Presbyterianer, meistens in Ontario, reorganisierten sich als die „Continuing Presbyterian Church of Canada.“

Am 25. Juni, 1925, fand der formelle und feierliche Abschluß der Verhandlungen statt, und zwar in der großen Arena der Stadt Toronto. Nach einer begeisterten Parade durch die Straßen der Stadt, unterschrieben die folgenden Vertreter das historische Dokument: Dr. Pidgeon, für die Presbyterianer; Dr.

Chown für die Methodisten; Rev. Wariner, für die Congregationalisten; und Rev. Elsie, für die „Union Kirchen“ des Westens.

Die führenden Männer der United Church sind der Überzeugung, daß es Aufgabe und Verantwortung der Kirche ist, die Vereinigung und Verschmelzung mit andern kirchlichen Gemeinschaften anzustreben. Bis heute hat die Kirche in dieser Mission nur ganz geringe Erfolge zu verzeichnen. J. A. Toews.

PREACHING

When is Preaching Biblical?

Much is written today concerning biblical preaching. To this must be added our extra contention that we are biblicists. However, one seldom reads an article which would undertake to define what constitutes biblicism, or specifically, biblical preaching. This article is, in a small way, an attempt to do just that. The writer makes no claim to a final answer but simply submits his thoughts to the criticism of the brotherhood. One thing is clear, we desire our preaching to be biblical so that what we say might have a "thus-saith-the-Lord" ring to it. Only when our preaching is the expression of the biblical message can we be certain that we are the "ambassadors of Christ."

If we would seek to characterize the American pulpit of today, we would have to admit that the centrality of biblical preaching is not one of its main features. Perhaps the words of Amos would apply: "Not a famine of bread, nor a thirst of water, but of hearing the words of the Lord" (Amos 8:11). If we would seek to characterize the Mennonite Brethren pulpit of today, we could probably say that one of its distinguishing features is the almost exclusive use of the Bible for preaching. Seldom does one hear of extra-biblical topics being discussed. This is an encouraging note. The only

question left to answer is whether this is truly biblical preaching in the highest sense of the term. To answer this question we must attempt a definition of biblical preaching.

I. Biblical Preaching Demands a Proper Exposition of the Text.

True preaching involves an unfolding of the Word of God in such a way that the hearer is confronted with a divine truth speaking to his present circumstance. This means that the substance of a sermon should be a true reflection of the biblical passage on which it is based. This cautions the preacher against using the Scriptures as a "scaffolding" from which to erect the human fancies of his own mind. These thoughts may be faintly suggested by the wording of the text on which the sermon is based. A sermon can follow, quite closely, the biblical wording, and yet miss the biblical meaning.

Several things become imperative in attempting a thorough exposition of a text.

There must be a thorough knowledge of the Bible as such. On first hearing, this sounds unimpressive and elementary. It seems so needless as saying that the way to walk is to take balanced steps. And yet, our seminaries often

leave the student quite ignorant of the Bible as such. Little wonder that some Bible school graduates fare better in biblical preaching, since they can judge the meaning of a text in the light of their total knowledge of the Bible.

The growth of "Biblical Seminaries" is a testimony to the recognition of this basic requirement. Some years ago, one of our leading American seminaries created a chair of English Bible in order that its graduates "might not know less Bible than the graduates of Bible Institutes."

The preacher who desires his preaching to remain biblical must keep his reading of the whole Bible going quite beyond the specific preparation for weekly sermons. In this way the larger relationships of the various books of the Bible become increasingly familiar, and whenever one dips into any specific passage, he can immediately set it in its relationship to the rest of the book of which it is a part.

There must also be a thorough understanding of the text as such. Many preachers are more concerned about the aggregate of their ideas which they intend to expound before the audience, than in the true meaning of the text which is to speak to the congregation. In biblical preaching the text truly supports the sermon; it gives the sermon its authority. To the extent that the sermon speaks he message of the text, to that extent it is biblical.

In order to understand the text, we follow the advice of one expositor who asks: "How far back and how far forward must I go to be sure that I have grasped the real significance of these words?"

Here would be a crude example of what not to do. I Samuel 3:1 reads: "And the word of the Lord was precious in those days." If the preacher were to choose the theme, "The Preciousness of God's Word," he might say many fine things about the Bible, but he has committed a grave error in exposition. If he would read the context, he would immediately detect the connotation of the word "precious"—it means scarce or rare.

Once we have studied the text in its context, we can analyze the text itself.

All major terms must give up their true meaning and that in the setting in which the author originally used them. Of course, this takes us to philology. We might well remind ourselves of the words of Nathaniel Burton who said in his Yale lectures of 1872: "What is slander? Well, one form of it is reporting that a man said something that he did not say. And why is not the Bible slandered when some inaccurate and unexegetical fumbler spends hours every week in public discourses on what the Bible says?" He goes on to say: "So then our very veracity forces us to philology, to exegesis, to profound interpretation."

There are several channels open to every honest, hard-working preacher. He may use a lexicon and find how the word is actually used in other portions of the Bible. Usage is the acid test of meaning since the Bible was meant to communicate. Here I might refer to a very helpful work by a Mennonite scholar, J. B. Smith's *Greek-English Concordance to the New Testament*.

Word study is often very fruitful provided we do not lose sight of the entire forest in our admiration of trees.

Above all, the preacher in his endeavour to expound a text accurately, will use a commentary. It would seem to me that ministers with limited budgets should avoid spending money on books of modern sermons and outline helps, and should through the years concentrate on building a library of the best commentaries.

II. Biblical Preaching Demands a Proper Use of the Theme.

In good preaching, the sermon has just one major idea. The subdivisions, or points as they are often called, are simply parts of the one grand thought. The reason we have points or divisions in a sermon is because most people cannot handle the entire portion without breaking it up into smaller pieces. But the pieces must be truly parts of one whole. Two or three or four points which are not parts of one great idea do not make a sermon—they are two or three or four sermons all preached on one occasion. Scattered comments on a biblical passage do not constitute a sermon.

One writer has aptly said: "A sermon should be a bullet, not bird shot. It ought to be designed to hit the hearer in one vital spot, rather than to spray him with scattered theological ideas unrelated to each other."

For me, this would mean that every sermon has a proposition. This would be the major contention of the sermon. It is this that enables the listener to go home from the service with one single impression. He will be able to rephrase the preacher's central thought in one sentence—the proposition.

But a sermon may have a theme and not be biblical. How is the theme related to preaching which is biblical? It is the peculiar use of the theme which makes for biblical preaching.

The theme of the sermon should also be the theme of the text on which the sermon is based.

Perhaps the best way to communicate what I am trying to say, is for me to use two illustrations. Let us begin with a negative illustration which shows us the wrong use of the theme. Here the theme of the sermon is not the theme of the text.

A preacher chooses to speak on the theme: "The Christian Home" and selects as his text Isa. 39:4: "What have they seen in thy house?" The casual glance tells of a seeming connection between text and theme. What does the text say when viewed in its context? What is the theme of the text regardless of its role in this particular sermon? The issue seems to be that Hezekiah had given military information to the Babylonians. It is quite plain that the word "house" has not even the remotest relationship to Hezekiah's family life but refers to the military resources of the king. The passage might well be used to impress men with obedience, and faith in, the purpose of God rather than trust in clever diplomacy. However, to preach on the Christian home with it as a basis is to miss the theme of the text.

On the other hand, one might wish to preach on the theme, "The Security of the Believer," and choose Romans 8:28-39 as the text. The passage opens with the word "we know" and closes with the affirmation "I am sure." Declarations

of certainty abound. Here the theme of the sermon is certainly in line with the theme of the text.

III. Biblical Preaching Demands Balance With the Presentation of the Truth.

Some years ago while working for a farmer, I was involved in a minor mishap. Loading a truck with bales of hay, I had not been mindful of maintaining a proper balance and we lost the load. One side had received too much emphasis.

Some sermons carry the right cargo but the cargo has not been properly balanced. It has been slightly, or seriously, weighted to one side.

This may not seem serious since emphasis always means added weight at one point. However, in some areas, overemphasis of one truth to the exclusion of another robs the sermon of its true biblical character.

Biblical truth is always balanced. The Bible seems so full of what some call "irreconcilable alternatives." In our presentation of the truth we had best leave them as that. The paradoxes of Scripture are often our lifeline to truth. They prevent us from going to an extreme.

Any truth out of proportion to other truths becomes an error. The history of preaching—which to some extent is the history of false cults—would only serve to verify this. When a group, or even one overly-zealous soul, began to harp on one truth, the end result was disaster. Eschatology out of balance becomes chaos. Simplicity as an end in itself often leads to cultural stagnation.

In dealing with a truth we need to know that truth is many-sided. Only seldom is "simple" truth really true; too often it is an over-simplification. We must never treat a "half-truth" as though it were "the whole truth."

It is possible to look at a particular truth with a microscope. Microscopes are not known for the territory which they uncover. It is possible to become so enamoured with the intricacies of a cell that one forgets the body. Certain things about the cell are only true in relation to the body. Apart from the body they lose their truthfulness.

What we need to do is to look at truth with a wide-angle lens which brings more of the background into focus.

Let us look at one truth which has often been out of balance—the doctrine of election. Many theological battles have been waged over this issue. Those who see only election as an isolated issue soon exclude some men from God's love by the arbitrary choice of divine will. On the other hand, some deny the validity of the doctrine all together.

It is clear that the Bible never deals with election in complete isolation from other truths. Election is set in relationship to other facets of truth.

For example, election is seen with reference to judgment. "You only have I known of all the families of the earth." This would be a simple statement of election. But we must read on: "Therefore I will punish you for all your iniquities" (Amos 3:2). "Election means a unique way of standing under God's judgment." Seen in this context it is clear that many teachers in Israel did

not give a biblical view of election in their sermons.

Election is also presented in association with the nature of God. In scripture, God's actions are carefully balanced with His nature. It is God, the Father, who elects.

If I were to choose an area in which we, as Mennonite Brethren, would do well to achieve a balance, it would be the area of the individual or the corporate body. The Bible certainly stresses the exceeding worth of the individual but this truth needs the corrective of group consciousness to prevent it from becoming unbridled individualism.

Such, it would seem to me, is the challenge of biblical preaching. As the Reformation was a rediscovery of the Bible, so biblical preaching is a rediscovery of the proper use of the Bible. There is a right and a wrong way of using the Bible.

F. C. Peters

BIBLE TRANSLATION

"Ein jeder in seiner Sprache..."

Das war das große Pfingstwunder, daß Menschen mit verschiedenen Sprachen die Botschaft von den großen Taten Gottes verstehen konnten. War die Sprachenverwirrung der Urzeit ein göttliches Gericht gewesen, so kam mit dem Anbruch eines neuen Tages für die Gemeinde ein Durchbrechen der sprachlichen Grenzen. An einem Tage wurden dreitausend gläubig, denn sie hatten die Heilsbotschaft verstanden; die Botschaft war in ihr Herz gegangen; sie hatten das Evangelium in ihrer Muttersprache gehört. Damit war der Gemeinde Jesu schon der Weg angegeben worden. Allen soll das Heil verkündigt werden, und zwar in einer Sprache, die sie verstehen.

Schon im vorchristlichen Zeitalter rang das Judentum mit dem Problem, der jüngeren Generation die göttliche

Offenbarung in einer ihr verständlichen Sprache mitzuteilen. Es ist auch dauernd das Bestreben der Urgemeinde gewesen, die sprachlichen Grenzen zu durchbrechen, um das Licht des Lebens in die Herzen aller Menschen hineinleuchten zu lassen. Diese Aufgabe ist der Gemeinde Jesu für alle Zeiten geblieben. Ueber das Große, was die gläubige Christenheit auf diesem Gebiet leistet, soll hier geschwiegen werden. Wir möchten in diesem Artikel von dem reden, was im Judentum und frühen Christentum getan wurde, um Gottes geschriebene Offenbarung in anderen Sprachen weiterzureichen. Das Judentum hat das Alte Testament, welches zum größten Teil in hebräischer Sprache geschrieben worden war, ins Aramäische und Griechische übersetzt. Das Christentum brachte schon recht früh

syrische und lateinische Übersetzungen hervor. Wozu diese Mühe? „Ein jeder in seiner Sprache“ (Apg. 2,6).

I. Aramäische Übersetzungen.

Nach ihrer Festsetzung in Palästina sprachen die israelitischen Stämme die hebräische Sprache. Jedoch wurde das Hebräische allmählich von dem Aramäischen verdrängt. Dieses war ein Prozeß, der sich über Jahrhunderte zog. Nach 2. Könige 18,26 verstand die große Masse des Judentums um das Jahr 700 v. Chr. noch nicht aramäisch. Aber etliche Jahrhunderte später ist es damit schon ganz anders. Im Zweistromland, verdrängt das Aramäische die assyrische Sprache und in Palästina wird das Hebräische verdrängt. Als im 6. Jahrhundert v. Chr. die führenden Schichten Judas nach Babylon exiliert wurden, war es ihnen möglich, sich mit den Babyloniern zu verständigen, wenn sie auch mit zäher Treue am Hebräischen festhielten. In Palästina drang das Aramäische unter den Zurückgebliebenen ein. Im 5. Jahrhundert v. Chr. war das Hebräische nur noch Sprache der Literatur, und nicht Umgangssprache. Trotz allem Widerstand war das Hebräische zur Zeit Jesu aus dem Volksleben verschwunden, und hatte nur noch einen akademischen Wert. (Natürlich war in Israel Gelehrsamkeit mit der Religion verbunden.) Jesus hat auf aramäisch gelehrt, denn die hebräische Sprachkenntnis des Mannes aus dem gewöhnlichen Volk beschränkte sich auf etliche Formeln.

Was bedeutete dies für das Judentum? Es blieb dem Judentum nichts übrig, als die Sprache des Volkes zur Sprache der Religion zu erheben. Im Synagogengottesdienst wurde die Heilige Schrift hebräisch gelesen, aber Gottes Botschaft fiel auf taube Ohren. Die israelitischen Väter lösten das Problem ganz einfach. Neben den Schriftvorleser, stellten sie einen Übersetzer, der dann in aramäischer Sprache frei wiedergab, was der hebräische Text sagte. Besser wäre gewesen, wenn er die Übersetzung vor dem Gottesdienst schriftlich niedergelegt hätte, doch das wurde dem „Methurgeman“ (so hießen die Übersetzer) nicht gestattet, denn die Ehrfurcht vor dem geschriebenen hebräischen Text war zu groß, um die Heilige

Schrift in aramäischer Sprache niederzuschreiben zu lassen. Noch heute hat das was „schwarz auf weiß“ ist, d.h. geschrieben, gedruckt, mehr Gewicht als ein geredetes Wort. Deswegen auch hatten die geistlichen Führer Israels davor Furcht, daß wenn das Alte Testament schriftlich ins Aramäische übertragen werden sollte, das Volk Israel die Ehrfurcht vor dem geschriebenen hebräischen Urtext verlieren würde.

Doch es kam die Zeit, wo diese freien Wiedergaben der Übersetzer schriftlich niedergelegt wurden. Solche Übersetzungen heißen Targume. Hier geschah das was bei den meisten Übersetzungen geschieht. Zuerst waren ganz unoffizielle Übersetzungen im Umlauf. Solche mögen schon etliche Jahrhunderte vor Christo in Israel bekannt gewesen sein. Mit der Zeit kam es dann zu autorisierten Übersetzungen. Dieses geschah nach A. D. 100. Zu diesen gehören die Targume Onkelos (Übersetzung des Pentateuch) und Jonathan (Propheetentargum), die aus dem babylonischen Judentum hervorgingen. Doch waren in Palästina auch unoffizielle Übersetzungen im Umlauf.

So war es möglich eine Kenntnis von Gottes Offenbarung zu verbreiten, indem sie einem jeden in seiner Sprache gegeben wurde. Zu beachten ist, daß Gott die alttestamentliche Offenbarung in hebräischer Sprache niederschreiben ließ, aber neutestamentliche Schreiber lassen ihre Bekanntschaft mit den aramäischen Übersetzungen klar durchleuchten. Paulus zitiert in Eph. 4,8 den 18. Vers von Psalm 68. Er zitiert nicht den hebräischen Text, noch die alttestamentliche griechische Übersetzung; dagegen ist ein Targum des Psalmes vorhanden, der uns das gibt was Paulus in Eph. 4,8 sagt. „Er hat den Menschen Gaben gegeben“ ist nicht im Hebräischen noch Griechischen, in Psalm 68,18, denn da steht: „Du hast unter den Menschen Gaben genommen.“ Also hat Paulus wohl unter göttlicher Inspiration eine aramäische Übersetzung zitiert. Als Jesus am Kreuz ausrief **Eloi Eloi lama sabachtani** (nach Markus 15,34) zitierte er nicht den hebräischen Text aus Psalm 22,1, denn der lautet: **Eli Eli lama azab-tani**. Er zitierte eine aramäische Übersetzung von Ps. 22,1. Jesus und die

Apostel haben die Übersetzung der Schrift in andere Sprachen gut geheißen. Das Judentum hatte sich schon im vorchristlichen Zeitalter zu dieser Einstellung durchgerungen. Dieses wird ferner ersichtlich, wenn wir an die griechische Übersetzung des Alten Testaments denken.

II. Griechische Übersetzungen.

Durch die Feldzüge von Alexander dem Großen (c. 330 B.C.) wurde die griechische Sprache und Kultur in der östlichen Welt vorherrschend. Alexanders Eroberungen schlossen auch Ägypten ein, und die Großstadt Alexandrien, nach ihm genannt, wurde das große Handels- und Kulturzentrum des Altertums. Die Beziehungen zwischen Palästina und Ägypten waren derart, daß palästinische Juden durch die Jahrhunderte nach Ägypten gezogen waren. Diese sporadische Auswanderung erreichte ihren Höhepunkt nach der Gründung von Alexandrien, im 4. Jahrhundert vor Christo. In dieser großen Metropole genossen die Juden besondere Vorrechte, und wohnten in Stadtteilen, die recht exklusiv jüdisch waren.

Aber Alexandrien war eine griechische Stadt, was Kultur und Geschäft betraf. Dieses schuf ein uns bekanntes Sprachenproblem. Die erste Generation konnte noch am Hebräischen festhalten; für die zweite war es schon recht schwer; für die dritte fast unmöglich. Es war für die Juden unmöglich, ihren Lebensunterhalt zu schaffen, ohne die griechische Sprache zu erlernen. Zudem genossen die Juden so viele Vorrechte unter einer „griechischen“ Administration, daß sie nicht ungerne das Opfer brachten und ihre hebräische Sprache für die griechische vertauschten.

Das bedeutete aber nicht, daß diese alexandrinische Juden den Glauben der Väter aufgaben, nein, es war ihnen um so mehr darum zu tun, daß ihre griechischsprechenden Nachkommen mit Abraham, Isaak, und Jakob bekannt sein sollten. Doch da war es dringend nötig, daß ihnen die Möglichkeit gegeben würde, die alttestamentliche Offenbarung in griechischer Sprache zu lesen. Wie schwer es den jüdischen Vätern fiel diesen Schritt zu tun, und eine Überset-

zung des „heiligen“ Hebräisch in ein „heidnisches“ Griechisch zu unternehmen, können wir uns kaum denken. Doch war ihnen der Glaube der Väter bedeutender als ihre hebräische Sprache und sie gingen ans Werk.

Gerade wann und wie diese Übersetzung ihren Anfang genommen hat, ist nicht mit Sicherheit festzustellen. Die Geschichte der Übersetzung der Septuaginta (d.h. „Siebzig“, weil nach einer Überlieferung siebenzig Übersetzer damit beschäftigt waren) ist von Sagen umwunden. Es ist anzunehmen, daß es hier ähnlich zugeht wie bei der Herstellung der aramäischen Targume. Privatpersonen mögen Übersetzungen für den Synagogengottesdienst gemacht haben, diese mögen längere Zeit im Umlauf gewesen sein, endlich aber kam es zu einer offiziellen Übersetzung des Alten Testaments ins Griechische — die Septuaginta. Anfänglich ging es bei der Septuaginta hauptsächlich um den Pentateuch, aber diesem schlossen sich dann nach und nach die übrigen Bücher an.

Daß die Übersetzung nicht von einer Hand kam ist leicht ersichtlich wenn man die Verschiedenheit der Wiedergabe des Hebräischen der Bücher des Alten Testaments sieht — manche sind fast „wörtlich“ übersetzt, andere sind sehr frei wiedergegeben. Jedenfalls ist der Pentateuch schon A.D. 250 in griechischer Sprache vorhanden gewesen; die anderen Bücher folgten, so daß zur Zeit Jesu eine vollständige Übersetzung der hebräischen Bibel in der Weltsprache — Griechisch — vorhanden war.

Die LXX (so bezeichnet man die Septuaginta) war ein jüdisches Werk, und hat bei den Juden anfangs in hohem Ansehen gestanden. Damit ist aber nicht gesagt, daß unter den Juden nicht Widerstand zu finden war, denn der zeigt sich bei einer jeden neuen Bibelübersetzung. Für manche orthodoxe Juden war der Tag, an dem die Übersetzung beendet war, so schlimm wie die Anbetung des goldenen Kalbes am Sinai. Jedoch im allgemeinen wurde die LXX die Bibel der griechischsprechenden Juden, die in der ganzen zivilisierten Welt von damals zerstreut waren, d.h. im Diaspora-Judentum. So hoch schätzte man diese Übersetzung, daß sie oft in ihrer

Lesart über den hebräischen Urtext gestellt wurde.

Diese Übersetzung hatte ja große heilsgeschichtliche Bedeutung. Die LXX war die Bibel der Apostel, welche die Heilsbotschaft in eine griechische Welt brachten. Die ersten Missionare brauchten nicht Sprache zu studieren und Übersetzungsarbeit zu tun, so lange sie sich im Rahmen des römischen Reiches bewegten. Nur als das Christentum über die Grenzen des Reiches ging, mußte übersetzt werden. Rom, Korinth, Ephesus und Alexandrien konnten die Botschaft des Heils af griechisch verstehen. Die neutestamentlichen Schreiber waren mit der LXX gut bekannt, und als das Neue Testament auf griechisch geschrieben wurde, zitierten sie diese griechische Übersetzung des Alten Testaments immer wieder. Der Hebräerbrief, zum Beispiel, ist angefüllt mit Zitaten aus dem Alten Testament, und alle Zitate dieses Briefes sind aus der Septuaginta.

Als die neutestamentliche Gemeinde ins Leben kam, machte sie das griechische Alte Testament zu ihrem Eigentum (wenn auch von Juden übersetzt — ja wir würden die Übersetzer als ungläubige Juden bezeichnen). Also fragt man bei einer Bibelübersetzung nicht nach dem Grad der Frömmigkeit der Übersetzer, denn Bibelübersetzung ist eine akademische Tätigkeit. Wenn dem nicht so wäre, hätten Paulus und die Apostel die LXX verdammt, anstatt sie immer wieder im Neuen Testament zu zitieren.

Doch gefiel es den ungläubigen Juden gar nicht, daß die Urgemeinde diese von Juden gemachte Übersetzung zu ihrem Eigentum machte. In den häufigen Disputationen zwischen Juden und Christen beriefen letztere sich auf Stellen aus der LXX, welche erstere nicht als beweiskräftig anerkennen wollten. Dabei handelte es sich zum Teil um Übersetzungen wie die bekannte Jesajastelle (Jes. 7,14), wo die LXX *parthenos* für das hebräische *alma* bietet. Für die Christen war diese Stelle, nach der LXX, ein Beweis für die jungfräuliche Geburt Jesu, während die Juden dieses im hebräischen Text nicht bewiesen fanden.

Infolgedessen schuf sich das Judentum jener Zeit eine ganz neue griechi-

sche Übersetzung. Aquila, ein Schüler des gelehrten Akibas, übertrug den heiligen hebräischen Text so genau wie irgend möglich ins Griechische. Aber so wie bei allen „buchstäblichen“ Übersetzungen schreckte er nicht vor den ärgsten Verstößen gegen den Geist der griechischen Sprache zurück. Es würde zu weit führen, wenn hier Beispiele für diese sklavisch-buchstäbliche Übersetzung gegeben werden sollten, aber laß es gesagt werden, daß die schlechtesten Übersetzungen die sogenannten „buchstäblichen“ sind, wo man Worte aus einer Sprache in die andere überführt und nicht den Sinn der Schrift wiedergibt. Für Nichtjuden muß Aquilas Übersetzung manchmal ganz unverständlich gewesen sein. Für die Christen muß seine Übersetzung von Jes. 7,14 recht anstößig gewesen sein, denn er übersetzte *alma* (hebr.) mit *neanis* (junge Frau), nicht *parthenos* (Jungfrau).

Bald nach Aquila, noch im 2. Jahrhundert A.D., entstanden andere griechische Übersetzungen. Dazu gehören die Übersetzungen von Theodotion und Symmachos. Theodotion lieferte keine neue Übersetzung, sondern legte die LXX zugrunde und korrigierte sie nach dem hebräischen Urtext. Doch war seine Übersetzung freier, und fand unter den Christen recht freundliche Aufnahme, wenn Theodotion selbst auch nicht Christ war.

Symmachos lieferte eine ganz neue Übersetzung des Alten Testaments. Er schloß sich eng an den hebräischen Text an, versuchte ihn dann in ein gutes Griechisch zu übertragen.

So gab es im 3. Jahrhundert n. Chr. schon wenigstens vier griechische Übersetzungen des Alten Testaments. Der gelehrte Origenes, von der alexandrinischen Schule, hat alle bis dahin getane Arbeit auf diesem Gebiet in den Schatten gestellt. In seinem berühmten Riesenwerk, der „Hexapla,“ die er etwa im 4. Jahrzehnt des 3. Jahrhunderts n. Chr. in Palästina schuf, hat er in 6 Parallelkolumnen den Urtext des Alten Testaments in hebräischer Schrift und in griechischer Transkription mit den 4 griechischen Übersetzungen zusammengestellt. Schon die Anordnung lehrt, daß

für Origenes nicht die LXX sondern der Grundtext maßgebend war und immer bleiben muß. Immer wieder ist die LXX bearbeitet worden und ist die Grundlage für manche Übersetzungen in andere Sprachen gewesen. Für die griechischsprechende Christenheit ist die LXX bis heute die Bibel des Alten Testaments.

So hat das Judentum, und später das

Christentum keine Mühe gescheut, damit Gottes ewiger Ratschluß, wie er uns in seinem Worte geschenkt hat, in einer Sprache übermittelt würde, in welcher man ihn verstehen kann. Da wir uns in diesem Artikel fast ausschließlich mit dem Judentum beschäftigt haben, wenden wir uns in der nächsten Nummer dem frühen Christentum zu.

D. Ewert.

CHRISTIAN EDUCATION

The Camping Program

As a result of the phenomenal growth of organized camping in recent years the camp experience has come to be regarded as an important aspect of a well-rounded childhood. It can be not only a stimulating recreation in itself, but also an important factor in the social, spiritual, physical and intellectual development of the camper. In order for it to be so, the camp program must be of such a nature as to provide the opportunity for the camper to develop those personal qualities, attitudes, skills, and spiritual interests which are of primary value in life. In this discussion we shall briefly consider some of the phases of a camp program.

I. What Is Camping?

Before we can talk about a camping program we must be properly oriented as to the general philosophy of camping. The characteristic elements which blend together to constitute an organized camp would include 1) the camper, 2) leadership, 3) outdoor life, 4) a camp community, 5) a camp program which is designed to satisfy personal needs and interests, and which stimulates wholesome personal, social and spiritual development. In camping, the primary focus is on the camper and the utilization of all facilities of the camp for the enrichment, growth, welfare and pleasure of the camper. Camping might be

defined in the following manner: Camping is a recreational experience in the out-of-doors which provides special opportunity for Christian education, training in skills, and development in social adjustment. This, I believe, would distinguish an organized camp from a conference, institute, Sunday school, athletic or other type of program that may be conducted in an outdoor or camp setting.

II. Why Have a Camp?

Camping presents many problems of leadership, health, sanitation, food, safety, program, and maintenance. Still new camps are being developed across the country. Why all the risk and financial investment? Has a camp something unique to contribute to the total education of children and young people today? What has a camp to offer that is not offered in school, at home, in the church, and other year-round organizations? Organized camping should supplement educational, recreational, religious and home influences in the lives of children and young people.

Many forces and influences have generated and stimulated the camp movement in America. Foremost among these is probably the **urbanization** of society which tends to deprive people of the enjoyment of nature. It is becoming increasingly apparent that people be-

come impoverished in certain areas of their lives by an exclusively city experience. The result is an accentuated desire to supplement this artificial life by a vital experience in outdoor living.

Another factor which has given impetus to the camping movement is the increase in **leisure time**. There are few chores for children or adults in the modern, highly mechanized city home today. Furthermore, people are becoming increasingly aware of their inability and unpreparedness to use constructively their leisure time.

Still another factor which is responsible for growth in interest in camping is the **camps themselves**—the program, facilities, and opportunities they provide are attractive and draw the people. Furthermore, they have furnished convincing testimony of their ability to provide an enriching experience which remains a lasting, happy memory in the life of the camper.

These are some factors which have brought to our awareness that there is a need for a camp, and particularly a Christian camp, today. It has thus happened repeatedly that the experiences of the child, youth or adult has been immeasurably enriched by a substantial experience in this type of outdoor living.

III. What Is a Camp Program?

The program of the organized camp consists of the daily experiences, Bible studies, chapel services, playground and waterfront events, daily devotions, chores, etc., that are indigenous to, or part of, group living in the out-of-door setting. All that affects the lives of the **campers** in the course of the camp day and the camp season is the camp program. To the Bible camp, the core of the program is the teaching and the experience and training for the Christian life which is given the camper. However, there may be many kinds of activities which alone do not make a camp program. The process of living together in Christian groups in the out-of-doors with efficient leadership is the major content of the camp curriculum—not only discussions, instruction, training or recreation transferred into the outdoor setting. The camp program, then, consists of the daily routine, the

making and carrying out of plans, the guidance of the campers in their personal lives and in their living together with other campers, and providing wholesome recreation and training in God's nature—an atmosphere such as the camp is suited to provide.

IV. What Factors Must Be Considered?

The principal factor to consider when drawing up the camp program is the **aims and objectives**. Camps exist for various purposes. Christian camps emphasize the spiritual gain to be derived from camping. Scouts would stress acquiring skills in outdoor living, campouts, and "roughing it." YMCA camps place great weight on canoeing and swimming. Private camps may be guided by the individual interests of their directors. Every camp must have some basic objectives, some stated reason for the "why" of the camp. This will determine its program.

The objectives of our Christian camps should be three-fold: spiritual, recreational and social (as outlined in *The Voice*, Vol. VII, No. 2, page 13). Within this framework some factors might limit or modify the camp program; such as the facilities and equipment, the climate and weather, the length of the camping period, the budget.

The **campers** must also be considered when adopting a camp program. The facilities are there for his enjoyment and his growth. The activities which are to be offered, the type of equipment which is to be purchased, and the plans of action which are to be adopted will be based on the character of the camper: what is the age range? Are they boys, or girls, or both? What is their background, and what camping experience have they had? How long will the camper stay? If these campers are to make spiritual gain, if they are to learn to take care of themselves, if they are to increase in group participation, if they are to become aware of nature about them, we must consider their level of learning readiness and their need and help them accordingly.

Furthermore, the **counselor** must be considered in developing the camp program. To a certain extent the staff is chosen to carry out the program; on the

other hand, we cannot be as selective as we would like to be, so, the limitation of the staff is a factor to be considered. What type of counselor have we to carry out the program? For example, we could not offer swimming lessons if we had been unable to secure a competent instructor. Above all, however, much can be accomplished if the staff understands the objectives and the work methods of the camp, if they receive some pre-camp training, if they like youngsters and outdoor living, and if they carry the concern for the spiritual welfare of the campers on their hearts.

All these factors will to some extent govern, limit, or influence the program that is presented at the camp. The campers will measure the success of the program by the fun they have—by the actual enjoyable things they do: the overnight campouts, the cookouts, swimming, handcraft, hikes, and field events—by the immediate effects of the activities. Nevertheless, we must judge the camp success on the basis of principles, the things that help the camper to learn to live successfully with others, grow in interest, grow in Bible knowledge, grow in self-assurance through learning to read the Bible for themselves, learn to swim and boat, grow in robust health, and develop a sense of the greatness of God as He has revealed himself in nature.

V. Chief Items in the Program.

It is beyond the limits of our subject to discuss the daily schedule here; it is also impractical to do so because it is highly probable that no two camps have exactly the same schedule. However, I believe we should touch upon some of the principal and basic areas in our program.

An essential part of the Christian camp program is the **class work**. In the past a variety of methods have been used to determine the content of the camp instruction classes. Some camps leave the responsibility of selecting and preparing the class material to the individual counselor. This is an easy way out for the board of directors, but it actually results in an impoverished curriculum. Some camps use regular DVBS materials which are prepared for ten-

day periods. For the ten-day camps this is a good plan, as much good materials are readily available. Scripture Press is introducing its constituency to some specially prepared Camp lessons for the first time this year. In camps lasting less than a week these longer courses cannot be successfully mastered. These lesson periods are most significant in the camp schedule and much stress should be placed on the necessity to make the lessons practical and meaningful to the campers.

Then, the morning and evening **devotion periods** in the cabins are a most important item on the program. These periods should be designed to teach the camper how to feed his own soul daily on spiritual food. Through these periods many Christian campers have received a pattern for their own daily Bible readings and prayer. The counselor should be careful to impress the camper with the fact that this phase of the camp program should not be viewed as a routine or merely as a part of the camp schedule, but as a vital personal relationship between him and his Saviour.

The **handicraft** sessions, too, must be viewed from a new perspective. The purpose of this period is not only to give the children something to do. Rather, the camper is to learn to appreciate crafts, he is to learn skills, and to relate what he does to his life. Here we must get away from making things from materials purchased in the store. The trend in handicrafts is to utilize native materials, such as: drift wood, diamond willows, birch bark, sea shells, etc. Another alternative is to initiate nature studies, identify birds, trees, flowers, collect butterflies and insects, go on hikes along the lake shore, etc. In this area there is much room for the counselor to use his imagination and creativeness.

Lastly, the **waterfront activities** can be made much more purposeful. There is a higher purpose than to merely give the children a time to "cool off" or to splash in the water. This period should be used to teach the children how to swim, and to learn the principles of waterfront safety. And when they go out boating, the purpose ought to be higher

than merely to have the pleasure of a boatripe. The camper must be taught how to handle a boat skilfully.

Throughout the day, the counselor needs to draw to the attention of the camper that he is in a situation where he is to learn to appreciate life and to live a life that is rich and full and abundant.

VI. How Does a Camping Program Supplement Other Agencies?

The camping program is not designed to replace but to supplement or augment the educational, recreational, religious, and home influence of children and young people. What does it offer that is new or different or of extra benefit to the camper? What makes this program different? What facets of the situation of a camp lend themselves to supplementing the year-round influences? The following are probably worthy to consider:

The **setting** is different. The camp is situated in the out-of-doors, away from the artificial urban environment or the common setting which has possibly somewhat numbed the person. At camp there is a more free, relaxed atmosphere, close to nature.

The **activities** are different. Because of the outdoor setting there are chances to do things in camp that are difficult to do in town. All activities are geared to the camper, he is no longer in a strictly adult world; but here all laws and regulations have been made with him in mind. The activities are planned not to restrict the camper but to offer him instruction, adventure, fun and enjoyment.

There is **isolation**. The child is removed from his home, which might be a negative influence at times; he is away from his street and block, and sometimes he is away from his friends. This circumstance tends to make him more susceptible to the teaching and guidance which the camp has to offer.

There is **more time**. In camp there are whole days and weeks for talking together, for counsel and instruction in the Christian life, for leisure time, for enjoyment and confidential exchange as they go for walks and hikes.

There is a **leader-group relationship**.

Here is a situation where they plan together, live together, play together, etc. For most every activity leadership is available. All is designed to help create a good living condition and a situation where the camper will confide in and seek the guidance of his counselor or other mature leadership. This is invaluable especially for securing spiritual help.

There is a **cooperative situation**. Not only is there a need and an opportunity for cooperation at camp, but there is also a greater readiness for cooperation. This is due to the fact that you have a new situation and also that the camper likes camping and thus is more responsive. Since camping generally takes place in vacation periods, an anticipation for vacation-fun, facilitates cooperation and tolerance.

Conclusion.

Camping is more than owning a cottage at the lakeside. Camping is more than transferring a DVBS program or playground activities to a camp site. Camping is the combination of education and recreation with a wholesome Christian training in God's great outdoors. It has happened repeatedly that the experience of the child has been immeasurably enriched by an experience of this type in outdoor living. However, much planning is required to make the most of the camping opportunity.

H. R. Baerg.

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EVANGELISM

Evangelism: The Approach of the Apostle Paul II Corinthians 5:13-21

(A sermon preached at a conference on Evangelism.)

Considering this passage, one comes to realize very definitely what Paul's teaching concerning evangelization is. The apostle writes the above passage in self-defence. Verse 13, in my opinion, is the pivotal verse. The enemies evidently attacked Paul from two sides. Some seemingly accused him of being too sober, too dry, too commonplace, too unconcerned. Others perhaps thought he demanded too high a standard of Christian living. Paul had to re-evaluate and re-examine his activity as evangelist. Defending himself I hear the apostle say: "The accusation is wrong. I demand a high ethical standard of those professing Christ, because God demands it. I am cautious, reserved, but I am doing it for the sake of the church, in order to give the listeners an opportunity for calm consideration of God's proposition before making their decision. This is God's way of dealing with men. I cannot do it any other way.

Our text gives valuable information regarding Paul's thinking along the line of evangelization. To look for the biblical basis of it means to check against Scriptures: 1) Whether the commandment to evangelize is actually given, and if so, 2) who is to evangelize, 3) whether evangelization is being done in the biblical way, and 4) whether the results of evangelistic efforts are of the expected quality.

I. Is the Command Given?

1. There are those who would object to evangelization on the grounds that to lead men to God is the work of the Holy Spirit. No doubt, the Spirit is working, as we constantly experience.

Many have found their Saviour without immediate human aid. The Spirit is working, and we are grateful for His faithfulness. Yet, we have to admit that Scripture very definitely charges men with the responsibility of taking into the world the testimony of God's saving grace.

2. The second objection to evangelization is expressed in the words: "They have Moses and the prophets," meaning that Scripture is available to everyone, and one can find his way of salvation by reading the Bible. Again, it is true that God has been working mysteriously through the living Word. I myself found my Saviour away out in the steppes of Russia in a lonely school house. God spoke to me through Romans 3, I surrendered, and He made me His child. The human testimony might seem superfluous in the light of this, yet in spite of God's marvellous and miraculous working through His Word and His Spirit the commandment of Jesus stands: "Go ye into all the world and preach the Gospel to every creature" (Mark 16:15), and "Ye shall be my witnesses" (Acts 1:8).

3. Thus the command stands. The apostle Paul says in Romans 10:14: "How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" With the believers rests the responsibility of going out into the world and proclaiming the Gospel of Jesus Christ. Evangelization must be carried on. The good news must be brought to souls that are yet in sin and far away from their loving heavenly Father. Paul's charge is to go out, broadcasting the appeal: "Be ye reconciled to God!"

II. Who is to Carry Out This Command?

1. No one can go out as evangelist, unless he himself has experienced salvation. But those who have experienced Christ are to proclaim His Gospel. To evangelize is the task of all the believers. Peter expects the church to do it when he reminds his readers: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light" (I Peter 2:9).

The world needs to know Christ. We are to proclaim His virtues, His greatness and goodness, longsuffering and willingness to forgive. "Ye shall be my witnesses" is the charge given to every believer.

But the lost world must know not only Him, but also the way out of darkness into His marvellous light. We are to tell what happened to us and how it happened, for we are expected to show others the way to Christ. I will never forget the instance when a father on one occasion said: "Brother Wall, will you help Johnny to become a Christian?" The father was a member of the church, but as father and Christian was unable to lead his son to Christ. What a tragedy! He did not know how he himself became a child of God and naturally could not point the way to others. How many I found since who were in the same situation.

Sometimes it is argued that the process of regeneration cannot be known. True, it cannot be known. It is a mysterious working of God, as Jesus himself said to Nicodemus.

Yet, we do know something. We can trace to an extent the psychological steps we took when passing out of darkness into His marvellous light, from death to life, from loneliness into His fellowship. I can trace them in my conversion experience and rejoice in the fact. As I realized them and took these steps, God performed the miracle of the new birth. Do you know how it happened with you? You should know. And if you do you are expected to point the way for others. It is the expected thing in Scriptures. To become a child of God means to enlist in the ranks of evangelists.

2. However, it must not be overlooked that the apostolic church recognized also the office of the evangelist. There are those who are called to be evangelists, and Paul considers himself to be one of them. They are God-appointed men. It is their task to spell out the terms of the Gospel. What is their message? The apostle states its contents in our text.

- a) Christ died for all and with Him all died.
- b) He died that all should live.
- c) In Him redemption is complete.
- d) Through Him we may obtain righteousness.
- e) In union with Him there is fellowship and newness of life.

The task of the evangelist is to reason with his listeners. He must do more than merely testify. It is for him to explain intelligently God's way of salvation. Through the combined effort of both, believers and evangelists, the church is to carry out the command of the Master: "Ye shall be my witnesses."

It is evident that everyone working in God's vineyard has fellow-laborers. No one does the whole work, nor does anyone his part all by himself. Human nature finds it hard to reconcile itself with the fact that man is not self-sufficient. Jesus told his disciples: "The fields are white to harvest. I send you to reap whereon you bestowed no labor. Other men labored, and ye are entered into their labors" (John 4). Jesus means to say that the success of the evangelist is not to prompt him to boasting. He is but one of the workers, of whom each one has done his small part. The one who is privileged to do the reaping must say with the others: "I am an unprofitable servant, I have done only that which was my duty to do."

Do we not realize the great danger of taking a wrong attitude? I know it from my own experience. I have to battle in order to keep aware of the fact that I am working with others. The Apostle Paul is an example in taking this attitude when he says: "Who is Paul, who is Apollos, but ministers. I have planted, Apollos watered, but God gives the increase. (And then) is neither he that planteth anything, neither he that watereth, but God that giveth the increase"

(I Cor. 3:4-7). Before Him all have to bow in humility, realizing their dependence upon God and their fellow laborers.

III. Is the Proclamation Done in the Right Way?

It was pointed out above that believers are to evangelize. But to be a believer does not say it all. Verse 14 points out that "the love of Christ constraineth us." Love is to be the sole motive of those engaged in evangelization, love for those for whom Christ died on the cross of Calvary. This love is to take the evangelist into the far-away field as well as to his neighbor or his fellow laborer, telling him of the wonderful things God has done when he made salvation possible. As soon as there is a different motive behind evangelization there is something impure, unethical, forbidden by God. We who profess Christ and proclaim the Gospel have to investigate our motives, asking ourselves, are we actually and exclusively urged by this love, when we plead with our fellow men: "Be ye reconciled with God; will you not make use of the great advantage God offers?"

1. Evangelization must be done in sobriety. Paul was criticized by his opponents for being too sober, too dry. His reply to this is: "Whether we be sober, it is for your cause" (v. 13). Sobriety is the art of presenting facts honestly. The apostle assured his readers that he was dealing soberly with them for their sake. He did not want to picture Christian life as being easy, making it appear rosy and pleasant. It was his task to put the proposition of God squarely before the people and leave it up to them to make their decision.

Here perhaps we are in danger of leaving the biblical method. Zeal in evangelization may lead to pressing too strongly for an immediate decision and by that not giving enough time to make decisions coolly and resolutely. There is need of being careful along this line.

2. It must be done with God's appointment. Paul calls himself here an ambassador of Christ. Those working in the Kingdom of God are to represent the work of Christ. We are never to forget that we are ambassadors, repre-

senting our Christ. This fact has to find expression in our conduct as well as in the method of working. There must be evident in the attitude of the Christian worker an eagerness to represent correctly the cause of His Master on the one hand. On the other again there has to be definitely a display of disinterestedness. One can become too much interested in the work one is doing, making it one's own and taking credit for all accomplishments. This leads to a wrong attitude toward Christ as well as toward the work itself. Too great an interest leads to pride in case of success and to despondency in the case of failure. The apostle Paul thinks of himself as ambassador, and neither success nor failure is a reflection upon his service. This is the correct attitude. If one is reconciled to being only an ambassador one is reconciled with doing no more than what the Master would demand. One also has wholesome indifference to success and failure in the work. One must be able to say: "After all it's God's work, and I want to go only as far as God gives me the green light." Over-enthusiasm in the work may result in self-glorification and seeking of honor among men. May God give us grace not to fall prey to this temptation.

3. Another element in Paul's method of evangelization is the plain statement of God's proposition: "Be ye reconciled to God." Salvation is God's work through Jesus Christ. God reconciled himself to the world. It came finally to the point that through the death of Christ on the cross the enmity between God and man ceased. Nothing bars the way any more. Sin is removed through the blood of Jesus Christ spilled on the cross. That is the Gospel message.

However, salvation cannot be effective unless man is also reconciled to God. After God has been reconciled, you and I must cease our enmity against God. Scripture unmistakably brands the unbeliever as being at enmity with God. This opposition must be discontinued. We thank God that it is possible for man to lose his opposition, that man can be reconciled. And we are glad that from our pulpits the clear call to repentance and return has been going out. Let us continue stressing God's

willingness to accept the penitent sinner.

4. In studying Paul's method of evangelization one must not overlook the intellectual approach. Verses 18 and 19 give evidence to that. Here Paul gives the reasons for his evangelistic appeal. He feels the need of giving an intelligent basis before expecting anyone to respond to his plea. In order to bring a person to a real conviction which can move him in a certain direction, one must provide a justification for the appeal made. This holds true particularly in Christianity. Without this explanation no firm conviction can be expected. An acceptance of a doctrinal statement upon the authority of the church or any person is not a conviction. Faith based upon such a foundation is void of contents. For that reason it is highly essential to realize that Christianity does employ intellect, for with its help Christianity can give reasonable answers to many perplexing questions. Scripture and life do have answers for our questions of faith. We have to find these answers. I had the joy of working in Europe with young people who have been under the strain and stress of the last war. Many of them came with an intellectual approach to Christianity. There is great satisfaction in reasoning with those who are in quest for peace, for reasoning creates conviction and conviction in turn fills faith with content. The very same thing Paul does in verses 18 and 19. He reasons with his readers, trying to get them to understand what Jesus Christ has done. They are to see the greatness of his personality and work. That in turn is to create in them a thorough conviction which makes for a strong faith. A strong conviction in its turn enters into man's very being and becomes the justification for action. Thus a firm conviction is the backbone of conduct. As long as this intellectual approach is lacking much of faith is white-wash. Christianity is something put on, accepted upon tradition and authority. The minute life begins to "scratch the surface" the coating disappears and the "true color" comes out again. The person without a firm conviction will give way as soon as he is being buffeted. The reason for it: Faith

was accepted on authority. Such a faith cannot stand its ground.

I am under the impression that the tendency is sharply going in the direction of forsaking this vital point in Paul's evangelization. We are approaching the point of being afraid of employing intellect in Christianity. As soon as one speaks of intellect some fear rationalism, liberalism or some other kind of ism has crept in to endanger fundamentalism. Nothing of the kind, my brethren, needs to be feared in the case of Paul's intellectual approach. Let us cultivate among our young people the ability of analyzing spiritual problems and finding a satisfactory scriptural answer. Let us help them to create firm Christian convictions, which in turn will give contents to their faith as well as stability to their conduct. May God help us to be more ardent students of Scripture, not mere readers of God's Word.

5. When we emphasized sobriety above, we now may be assured that it was not done at the expense of the emotional aspect. In his work Paul became very much concerned about his Master's business. We see it also in our text. His plea: "Be ye reconciled with God," is full of tenderness and warmth. He puts his heart and soul into it. However, emotions are not to replace reasoning. The urgent plea came after Paul offered a reasonable explanation for God's dealing with men. The aim of giving the tender appeal is to strengthen the will of men, so they would give themselves over to God and be reconciled. If understanding of the proposition is lacking, in what direction is the will then to move? It is useless to plead, fervently inviting to take steps, unless one has made definitely clear why the step is to be taken. If I would be told to go east, but not which way east is, where would I go? Of necessity I would have to be following a leader. So instead of being moved by my will in the direction of my conviction, I would be following someone blindly.

Those working on emotions and leaving the intellect unemployed in their evangelization are being followed. People accept their word and become followers of men instead of acting on their

own conviction. They become converted to the evangelist instead of to God. Scripture points to a different way. It is our duty to point people to Christ and be willing to be forgotten. We must help them to come into the wonderful relationship to Christ. After that we may remove ourselves from the scene. It is wrong and unbiblical for any worker to attach people to himself. Everyone of us will be removed some day anyway. And what will happen to the faith of those who do attach themselves

too closely to men? That is why Paul directs his appeal only to the enlightened conscience. Thus conviction gives direction to the will and man can move intelligently. When making his appeal Paul brought emotions into play in order to help the will move in the direction pointed out by conviction, which in turn is based on enlightened reason. Unless one follows this pattern, faith is apt to give way in the precarious situations of life. God prevent such calamity in the lives of those whom we evangelize.

C. Wall.

MUSIC

Die Sprechstimme

Wir alle haben in den letzten Jahren gemerkt, daß in unseren Gemeinden großes Gewicht auf Verbesserung unserer Gesänge gelegt worden ist. Unsere Jungen bemüht sich nach Möglichkeit, Stimmbildungsunterricht zu erhalten, um in einer besseren Weise auf diesem Gebiet dienen zu können. Nun merkt man, daß der Wunsch sich auch bei den jungen angehenden Predigern bemerkbar macht, sich auf dem Gebiete der Sprechstimme etwas zu orientieren und dazu soll dieser Aufsatz beitragen. Ehe wir uns jedoch mit etlichen fehlerhaften Erscheinungen beschäftigen, müssen wir uns etwas die Anatomie der Stimmorgane ansehen.

Anatomie der Stimmorgane.

Das wäre als Erstes das Zwerchfell zu nennen. Dieses ist der „Quermuskel“, der die Brust- und Bauchhöhle von einander trennt, der sich bei Entspannung nach oben kuppelt (Ausatmung), während er bei Anspannung (Einatmung) sich nach unten abplattet und so durch Verdrängung des Bauchinhaltes die Bauchdecke vorwölbt (Bauchatmung). Der Brustkorb wird durch diese Zwerchfellbewegung in der Richtung von oben nach unten erweitert. Als Zweites wären die Lungen und das Luftröhre zu nennen. Da diese aber meist bekannt sind, lasse ich hier ab, davon zu sprechen und

bleibe als nächstes beim Kehlkopf (larynx) stehen. Der Kehlkopf befindet sich am oberen Ende des Luftröhres und besteht aus fünf Knorpeln. Der Kehlkopf ist der Organ, in welchem sich die zwei Stimmbänder befinden, die etwa in halber Höhe desselben von hinten nach vorn laufen, beim Atmen und Flüstern hinten auseinanderstehen und beim Sprechen und Singen sich schließen. Als vierter Bestandteil des menschlichen Stimmorgans zählt das sogenannte Ansatzrohr: Rachen-, Nasen- und Mundhöhle.

Physiologie der Stimmorgane.

Bei der Einatmung plattet sich das Zwerchfell ab, die Rippen heben sich an und der Raum in der Brusthöhle wird größer. Da man eben keinen leeren Raum haben kann, strömt zu gleicher Zeit Luft hinein, und die Lungen werden angefüllt. Bei der Einatmung war die Spalte zwischen den Stimmbändern geöffnet. Nun aber legen sie sich durch Drehung ihrer Befestigungsknorpel aneinander, so daß die Stimmritze zwischen ihnen sich schließt. Diesen Verschluss sprengt die von unten her durch die Luftröhre andrängende Luft, die Stimmbänder schlagen wieder zusammen und die Stimme entsteht. Diese aber wird erst erkennbar nachdem sie in dem Ansatzrohr und Resonanzhöhlen vergrößert worden ist.

Fehlerhafte Erscheinungen.

Nun möchten wir ganz kurz unsere Aufmerksamkeit auf wesentliche Fehler und Störungen richten, die wir bei uns von Zeit zu Zeit merken. Uns allen ist der Redner oder Prediger bekannt, der immer mit einer erhöhten, ganz unnatürlich klingenden Stimme Gottes Wort verkündigt. Man merkt das unbewußte Steigen der Stimme im Affekte, so daß z.B. bei einem Prediger plötzliche Sprünge einer Oktave nichts Ungewöhnliches sind. Weiter wird man merken, daß dieses auch eine häufige Ursache für die Ermüdung der Sprechstimme bildet, und daß der Betreffende kaum zweimal am Tage Vorträge halten kann.

Weiter wäre das sogenannte Singen beim Sprechen als fehlerhaft zu bezeichnen. Darunter meine ich, daß man auf jedem Vokal, anstatt eine Tonhöhe beizubehalten, dauernd moduliert, entweder die Stimme hinauf- oder hinabzieht. Dieses kann mitunter sehr störend wirken und es wäre gut, wenn sich ein jeder an Hand eines Tonbandgerätes prüfen würde.

Da wäre auch noch das viele Atmen als fehlerhaft hervorzuheben. Der Redner, der dauernd atmen muß, kann sich bewußt sein, daß bei ihm nicht alles in Ordnung ist und daß bestimmte Übungen vorgenommen werden sollten.

Als letzte Erscheinung möchte ich die Heiserkeit nennen, die, sobald sie offenbar wird, nur eine Warnung ist, später aber eine Gefahr werden kann.

Ursache und Verbesserung.

Erstens müßte als Prinzip festgestellt werden: die Halszone freihalten und am unteren Ende seines Stimmregisters sprechen. Wenn z.B. ein Mann, der in der Regel immer Baß singt, plötzlich eine hohe Sprechstimme hat, so muß man feststellen, daß er in einer erhöhten Lage spricht. Dazu wird es sich herausstellen, daß diese Person einen hochgezogenen Kehlkopf hat und die Halsmuskulatur ganz verspannt ist, er forciert nämlich. Dieses Forcieren und erhöhte Sprechen schafft schnelle Ermüdung, die durch Brechen und Springen der Stimme offenbar wird. Da beim Forcieren der Kehlkopf meistens in einer

erhöhten Lage sich befindet, müßte man sich üben, um die Halszone frei zu halten, den Kehlkopf meistens in einer normalen Lage zu lassen. Also sollte derjenige, der diese Neigungen hat, sich bemühen jeden Tag, indem er etwas laut ließt, seine Stimme zu kontrollieren und zu verbessern. Bei solchen Übungen sollte die Stimme sich im Umfang einer Terz (interval of 3rd) befinden.

Vom sogenannten „Singen der Vokale,“ ist hier weiter nichts zu sagen, außerdem, daß man sich bemühen sollte beim Aussprechen der Vokale eine gewisse Tonhöhe beizubehalten.

Um die Längeausdauer seines Atems zu entwickeln, müßten erstens Tiefatmungsübungen vorgenommen werden. Da die Lungen fast den ganzen Raum des Brustkorbes ausfüllen, müßte sich beim Tiefatmen nicht nur die Bauchdecke vorwölben, sondern die Seiten- und Rückenwand müssen sich auch dehnen. Dieses Tiefatmen verlängert nicht nur den Atem, sondern wirkt auch beruhigend für den jungen unerfahrenen Redner, der, bevor er seinen Mund zum Sprechen auf tut, ein paarmal tief einatmen sollte. Wenn das Tiefatmen erlernt ist, sollte man auch gleichzeitig die Vorschlußlaute (t, p, k) üben, damit der Luftverbrauch bei diesen Lauten auch zu einem Mindestgrad gebraucht werde.

Habe ich unter fehlerhaften Erscheinungen auch die Heiserkeit erwähnt, so möchte ich als Hauptursache solcher Erscheinung auch das Forcieren und im großen und ganzen den Mißbrauch der Stimme nennen. Wenn solche Heiserkeit einsetzt, sollte man viel Ruhe haben, und wenn dieses nicht genügt, so muß ärztliche Hilfe gesucht werden, denn dann hat man höchstwahrscheinlich Knoten (nodules) an den Rändern der Stimmbänder.

Hiermit möchte ich abrechnen, mit dem tiefen Bewußtsein, daß ich hiermit nur auf einige Einzelheiten hingewiesen habe, jedoch mit der Hoffnung, daß sie für den einen und andern anregend sein möchten, damit wir, die wir Gottes Sprachwerkzeuge sind, der Botschaft nicht im Wege stehen möchten, sondern das Wort in aller Klarheit und Schönheit verkündigen könnten.

Victor Martens.

CHRISTIAN WORKER'S LIBRARY

Books on the Parables of Scripture

Much has been written on the subject of Biblical parables by evangelical teachers and preachers through the years. An indiscriminate and exhaustive listing (if such could be prepared!) of such books and articles would undoubtedly fill several pages of ordinary print. It is a subject which, for obvious reasons, has often aroused both the curiosity (mainly this, in some instances!) and profounder and more serious interest (in other instances) of Christians in many places and at many different times in the history of the Christian church. And yet amidst this welter of books and pamphlets pertaining to this subject, few stand out as distinctly worthwhile and as clearly destined to maintain a place and role of some importance in respect to the Christian thinking and teaching of succeeding generations.

We have presumed (not unwisely, we trust) to cite and hurriedly comment (so that, as Habakkuk once put it, "he may run who reads it") upon several of these more worthwhile and profitable studies in this issue of our little journal.

One of the best known and most frequently referred to studies on this subject is, of course, Trench's *Notes on the Parables of Our Lord* (Baker Book House). A popular edition of this work has been issued of late (1948), which retains all the useful substance of the original work (published ca. 1860) but omits many of the more abstruse footnotes in Greek, Latin, French, and German and detailed accounts of erroneous views and their refutations included in the original.

Besides some very useful introductory material (on the definition of the parable; their fitness as a means of teaching spiritual truths, their proper inter-

pretation [general principles]), it offers detailed expositions of each of the Gospel parables. These expositions are marked, as a rule, by pleasing balance and careful restraint, and yet often sparkle with suggestive hints for the teacher and preacher. An appendix includes further notes (very brief—on some other interesting aspects or implications of these parables that are, in general, subsidiary to the main discussions of the body of the book).

As one looks over these chapters and the appendix notes, one senses very soon both the sanity and reverent scholarship of their author, Bishop R. C. Trench. It is clearly one of the most comprehensive and yet judicious works on this subject in respect to the use made of the studies of others, ancient or contemporary.

Another helpful book, at present, I believe, available only in the German (*Die Gleichnisse unsers Herrn und Heilandes in 52 Predigten*, published by J. G. Oncken Nachfolger), is C. H. Spurgeon's *The Parables of Our Lord and Saviour in 52 Sermons* (Pasamore and Alabaster). This work, as the title indicates, does not contain full expositions of the Gospel parables, but sermons which take up some of their key, or else practical, aspects and apply these to men with respect to their spiritual needs and the spiritual ends involved in the Christian life.

Because of the shrewd understanding of the human heart, and unusual ability to boldly and incisively apply spiritual truth to it, which this "prince among the preachers" possessed, he was able to draw many apt and pointed lessons from the parables and for this reason we have not hesitated to include this collection of sermons in our brief list.

A book which does much the same

thing for the parables in the Old Testament is Clarence E. Macartney's **The Parables of the Old Testament** (Baker Book House). Macartney was a distinguished Presbyterian minister (died a year or two ago) whose spoken and published sermons have enlightened and influenced many Christian believers outside, as well as, of course, inside the Presbyterian Church (U.S.A.). This particular book of sermons offers much suggestive material for both ministers and teachers who are casting about for more pertinent present-day applications to every-day Christian life of lessons contained in these parables.

The nine parables here considered by Macartney are those of: the trees (Judg. 9:7-20); the thistle and the cedar (II Kings 14:8-14); the lost prisoner (I Kings 20:35-43); the ewe lamb (II Sam. 12:1-23); the woman of Tekoah (II Sam. 14: 1-24); the vineyard (Isa. 5:1-23); the faithless wives (Ezek. 23); the two eagles and the vine (Ezek. 17), and the ploughman (Isa. 28:23-29). And Macartney's plain and yet pungent style and ready use of apt illustrations from life and literature help to make the reading and study of this little book an even more satisfying experience than it would be without these.

That other great British preacher of more recent years, G. Campbell Morgan, has also bequeathed to us a valuable study of the Gospel parables. Morgan's study, entitled **The Parables and Metaphors of Our Lord** (Marshall, Morgan and Scott) consists of expository lectures, rather than ordinary sermons, and so presents full-bodied expositions that, in the nature of the case, get at the central thought and thrust of the individual parables more often than is the case with the sermons of Spurgeon, highly practical though the latter be! Morgan's exact knowledge of New Testament Greek and New Testament customs and culture and his firm and comprehensive grasp of New Testament theology stood him in good stead here and enabled him to illuminate, interestingly and yet convincingly (in a way that is peculiar to Morgan!), many facets of the Gospel parables which are often given scant attention or else interpreted in a rather superficial and un-

convincing way by others. The fact that Morgan's work includes brief discussions of the numerous parabolic illustrations (metaphors) in the Gospel as well (such as "salt of the earth," "city on a hill," "the single eye," "birds and lilies," "mote and the beam," "loaf and the stone," "wolves in sheep's clothing," "leaven in a new setting," etc.), makes it even more valuable for the Christian student, teacher or preacher.

Probably the most recent English study of the parables of the New Testament is Lang's choice work, entitled **The Parabolic Teaching of Scripture**, and published by Wm. B. Eerdmans Publishing Company in 1955. Lang's study differs from the others cited here in one important respect: it takes more serious account of the historical progress evident in the New Testament with respect to both religious events and the religious teachings referred to, or discussed therein. It was Lang's conviction that each New Testament parable reflects, in a measure at least, "the conditions which called it forth and is illuminated by the circumstances," and it is under the influence of this conviction that the author endeavours to cast "new" light on "old" and familiar parables. The general impression gained from a perusal of this book is, however, that Lang did not press this principle unduly and that his being mindful of it did prove a distinct help to him in the analysis, interpretation, and application to human life of the separate metaphor and parables of the New Testament. A convincing illustration and confirmation of this contention and judgment, we suggest, comes already at the beginning of the book (in chapter 3), where Lang discusses the parabolic teaching of Christ in connection with His interview with Nicodemus — and shows how His references to "water and spirit" and to the "brazen serpent in the desert" here had proper meaning and significance for Nicodemus (and have these for us) only when viewed against the background of Old Testament history and Old Testament prophecy and their relation to the sacrificial and redemptive death of Christ in the New Testament. Lang goes on to show, in a most intriguing and instructive way, how, in the case of each of the succeed-

ing parables, a) definite conditions or circumstances required or gave rise to the parabolic teaching, b) how that teaching was precisely what the hearers at that point needed or would profit from most, and c) how these parabolic teachings, thus viewed in order of historical succession, manifest a rather definite and consistent progression in the unfolding and development of divine truth concerning the broad outlines of the redemptive plan and program of God.

There is, then, much suggestive comment and meaty substance in these chapters on the New Testament parables. With respect to the moral and spiritual application of specific truths contained in the latter, to practical Christian living, both comfort and reproof are given their due place; truths which were meant to encourage are clearly brought out, while stern warnings, on the other hand, are neither shirked nor softened in force, except that (as we feel) the impossibility of a believer ever falling from grace is too generally and eagerly maintained. The extreme dispensational view that much of the first three Gospels is mainly Jewish and applies only indirectly to Christians of this present age, we might add here, Lang is able to refute rather neatly and convincingly with the help of careful exegesis of the text and this controlling principle of interpretation (mentioned above) involving serious consideration of historical progress in the Bible.

A last work which we must cite in this all too brief listing is A. R. Habershon's **The Study of the Parables**, an older work, but recently (1957) reprinted (together with two other valuable studies by the same writer: **The Study of the Miracles** and **The Study of the Types**) by Kregel Publications. Wilbur Smith, of Fuller Theological Seminary (writing in the April, 1958, issue of **The Moody Monthly**) has expressed his enthusiastic praise of this book in these words: "In many ways, Miss Habershon's **Study of the Parables** is the most profound work on this subject that has appeared since the exhaustive eight-volume study by Thomas Greswell of one hundred years ago—and when I say profound, I mean just that."

Other discerning scholars may not be disposed to commend this work quite as highly as does Smith, but there is scarcely any doubt that this particular volume will, as Robert Anderson predicts in the preface to it, "be found to be eminently stimulating and suggestive. To some readers, indeed, the perusal of it may prove an education in Bible study, by reason of the proof it gives of what Pusey aptly terms the 'hidden harmony' of Holy Writ." There are so many new (or at least new to many of us!) views of rich ore uncovered by the author as she "digs away" at the parables in the course of the nineteen chapters of this volume that one fairly gasps with delight again and again. Some of these new "sidelights" involve more important truths, in the light of the total revelation of God, than others, to be sure, but none of them fails to stimulate and instruct (in some measure at least) with regard to the deeper understanding of these otherwise familiar parables.

The device which, obviously enough, aided Miss Habershon considerably in bringing forth, as she does, "out of her treasure what is new (as well as what is old)" was that of close comparative study of groups of parables having some obvious elements whether structural, narrative or didactic) in common.

While Miss Habershon, at the outset (in chapter two), argues winsomely and convincingly for the view that some parables are historical, typical and dispensational in character—not merely one of these at a time—she herself, in the course of this volume, often prefers to make most of the prophetic aspect, and does so with much spiritual discernment and acumen. Several chapters which are particularly concerned with this prophetic aspect are these: "The Lord's Incarnation and Death"; "His Absence"; "His Coming Again"; "Israel's History in the Parables"; "The Parables and the Epistles" and "The Parables and the Apocalypse." An appendix that is full of additional interesting details about parables (such as lists of double parables) and an index to all parables discussed (sixty-one are referred to here) conclude the work.

H. Giesbrecht.

Ontario Churches Hear A Cappella Choir

Introduction. The evening of March 26 was an eventful one on the College campus. Just after 8 p.m. the A Cappella Choir left by bus on its annual tour of our churches. This year the choir was to tour Ontario, and on the return trip make a short detour to Goshen College, Goshen, Ind. The 37-passenger bus had no room to spare once the 35 singers, the conductor and the College president were seated.

Preparation. The majority of the twice-weekly choir practices were devoted to preparing a rather inclusive, broad and interesting repertoire. As might be expected the director, Mr. Henry Voth, increased both the number and the length of rehearsals as we neared the time of the tour.

However, becoming familiar with notes, words, interpretation etc., was not enough. Each choir member had become familiar with the aim of the whole venture and realized his contribution to it.

Aim. The purpose of the tour was two-fold. A verse of Scripture which was mentioned repeatedly on the program was I John 1:3: "That which we have seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and His Son Jesus Christ." Our major aim was, therefore, to testify of Christ and honor His name by means of music and spoken word, and secondarily, to promote the cause of our College within our churches.

Itinerary. Plans called for a tour of

all the Mennonite Brethren churches of Ontario including the mission chapels at Niagara-on-the-Lake and Hamilton. The choir was also to appear at a "Fire-side" in the Erb Street First Mennonite church in Waterloo, and tour the Goshen College campus. Due to God's gracious providence all engagements were met.

Program. At each program, as a rule, the choir sang 10 to 12 numbers. There was also a section in the program for smaller groups and special numbers, such as a brass duet, ladies' trio, ladies' choir, vocal solos and Oratorio numbers. The music had been chosen intentionally to allow for as comprehensive and representative a program as possible. Also included in each program was a report concerning the aims and accomplishments of the College, and a message by President J. A. Toews.

Evaluation. It is impossible for a choir member to remain completely objective here, but it was always heartening to hear of those who had been blessed by services. That we were able to be channels of blessing would certainly be an answer to prayer. Yet the tour probably affected the choir members much more than the listeners. Undoubtedly we gained a new insight into our conference, and consequently a greater appreciation for it. The message of our songs also made a deep impression on the choir. In conclusion it might be added that once again we were impressed with the fact that music is a universal language, powerful and influential, if spoken correctly. Len Neufeldt.

CAMPUS NEWS

Students in the M.B.B.C. have of late become rather "time"-conscious. Essays and term papers seem to be piling up and pop quizzes are the order of the day.

At the beginning of February Mr. Cornelius Wall joined the college faculty. Mr. Wall's work is appreciated by the students and his thought-provoking lectures already have caused students to rethink some of their theological problems.

From February 10-20 it was our privilege to have fellowship with thirty-six ministers from the five "Mennonite" provinces. This conference, by now an annual feature, was of benefit not only to the ministers but also to us as students. We had various opportunities in the halls and around the dining table to become better acquainted with some of the leading brethren of our churches. A number of the ministers served us in

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nahme in unserm Arbeitsprogramm bezeichnen. Im Blick auf die Annahme der Empfehlung des Bildungskomitees von Seiten der Kanadischen Konferenz im Juli 1958, sahen wir uns genötigt, die Frage eines Sommerkursus am College aufs Neue zu erwägen. Nach betender Überlegung der Angelegenheit haben wir uns entschlossen, auch auf dieser Linie einen Glaubenschritt zu tun, und einen kurzen Sommerkursus einzurichten. So der Herr will, dann gedenken wir einen drei-wöchigen Kursus zu bieten, und zwar vom 20. Juli bis zum 7. August, unter der Leitung der Lehrer Ewert und

Peters. Nähere Information soll in nächster Zukunft an die Gemeinden versandt werden. Es laufen jetzt schon Anfragen und auch Anmeldungen ein.

Bald stehen wir wieder am Abschluß eines segensreichen Arbeitsjahres. Wir laden freundlich ein zur Teilnahme an den Schlußfeierlichkeiten, und besonders zum Graduationsfest am Sonntag, den 31. Mai, wo 30 Studenten ihre Zeugnisse erhalten sollen. Möchten auch diese teuren Geschwister immer zunehmen in dem Werk des Herrn, wissend, daß solche Arbeit nicht vergeblich ist. Wir empfehlen sie und auch das ganze Werk eurer Fürbitte. J. A. Toews.

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chapel. Of special interest were the autobiographical sketch given by Rev. B. W. Sawatzky and the report given by Mr. Calvin Buhler on his work in Vanderhoof, B.C., among the "Sommerfelder" Mennonites.

Much prayer and preparation had preceded the missionary conference which directly followed the ministers' course, and God did answer our prayers. The main speakers were Rev. G. W. Peters, dean of the Mennonite Brethren Biblical Seminary at Fresno and Rev. J. Franz, missionary from Paraguay. Reports were also given by Miss Harder, Colombia, and the Ted Martens, Belgian Congo.

Chapel highlights during the past few weeks have been: the personal testimonies of the graduating students; the model sermons of our up and coming homiletics students; a brief talk by Mr. H. Born on school life in Paraguay—realistically, not idealistically speaking; and a challenge by Mr. H. F. Klassen to enter the promising field of Christian journalism even though it may cost "sweat, tears, and much proof-reading."

On March 14 we had the privilege of being host to the university students. Bob Bartola from Trinidad gave a testimony and the theme, "Victorious Faith," was discussed from various angles. A large number of university students attended the program and the fellowship hour which followed in the dining hall. The evening was enjoyed by all.

The college would be incomplete without musical activities, and there have been many of these in the recent past. The voice students of Mr. Victor Martens gave a recital March 7, as a proof that the odd noises coming from the music rooms now and then were not the result of indigestion but merely the means to an end, the end being accomplished singing.

Saturday, Mar. 21, the Oratorio Choir under the direction of Mr. Victor Martens, and accompanied by the Mennonite Symphony Orchestra, presented the St. John's Passion to an overflow audience in the North Kildonan Church. We hope that the message which was sung will re-echo in our hearts during the Easter season.

Symptoms of "eastern" travelling fever have become quite frequent of late among the more musically inclined students. No doubt the fact that the A Cappella Choir was to tour the Ontario churches at Easter and stop in at Goshen College on the return journey had this effect.

But not only are the students busy, the teachers too have a crowded schedule. During the Easter recess Dr. Peters will be ministering in Kitchener, Mr. Baerg in Vauxhall, Mr. Ewert and Mr. Toews at the annual Bible Conference in St. Catherines and Mr. Wall will be active in the Manitoba churches.

Our prayer is that in and through all these varied activities Christ could be glorified. Elfrieda Toews.

I. Cor. 13:13:

“The Greatest of These is Love”

Gracious Spirit Holy Ghost,
Taught by Thee, we covet most
Of Thy gifts at Pentecost,
Holy, heavenly love.

Faith that mountains could remove,
Tongues on earth or heaven above,
Knowledge, all things, empty prove
Without heavenly love.

Love is kind, and suffers long;
Love is meek and thinks no wrong;
Love, than death itself more strong,
Therefore give us love.

Prophecy will fade away,
Melting in the light of day;
Love will ever with us stay —
Therefore give us love.

Faith and hope and love we see
Joining hand in hand again,
But the greatest of the three,
And the best, is love.

From the overshadowing
Of thy gold and silver wing,
Shed on us who to Thee cling,
Holy, heavenly love.

Charles Wordsworth