



The Voice

of the

*Mennonite Brethren
Bible College*

XVI: 2

MARCH - APRIL

1967

THE VOICE
of the Mennonite Brethren Bible College

VOL. XVI **March - April, 1967** **No. 2**

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

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

Editor: HENRY VOTH

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EDITORIAL

RELIGIOUS RADIO PROGRAMMING

After listening to religious radio programs of all kinds for 25 years it might be in order to express some opinions on their content, style, and effectiveness. In doing so I shall write rather generally about religious programs sponsored or produced by various Protestant churches.

The need for reappraisal in the area of religious radio broadcasting is a pressing one. A number of radio groups have attempted investigations from time to time. Recently the **Canadian Mennonite** published the results of a random survey of opinion regarding religious programs heard over station CFAM, Altona, Man., during the past years. About 50% of the readers expressed distinct disillusionment with respect to such programs. It is my impression that about the same proportion of church members are also dissatisfied with the present state of affairs in our own M.B. Conference. Permit me to express my own reservations about many such programs and to suggest how we might improve them.

Some weaknesses

To my mind, the greatest weakness in religious programming generally is that one program is so much like another and their formats are always the same. It seems that popular groups such as the "Old Fashioned Revival Hour" began with a certain kind of program format (not necessarily divinely inspired at that) which other groups then copied ad infinitum and ad nauseam. The lack of imaginative programming shown by religious groups is nothing short of shameful. The adherence to the stereotyped "variety style" format has become so ritualistic with most groups that one could forecast the pattern several years in advance. The deadening effect this can have on listener interest can be experienced directly by tuning in to several programs in a row on a Sunday morning. Little wonder that many listeners (myself included) give up in disgust and listen to some symphony on the record player instead.

I am not saying that the gospel is not being preached or that the singing may lack spirit. I am saying that to ignore artistic aspects of programming can be fatal to any program, no matter how sincerely it may be presented. It would seem obvious to me that every program would be built around some theme or other and that each theme would probably have its own natural de-

velopment. By and large we get none of this. No matter what the subject matter, it always gets the same treatment.

Furthermore, the programs of various groups overlap with themselves and with each other far too much in content and style of presentation. Some "gospel" programs (and most fall into this category) deal with different texts but in the end all seem to be slight variations of the same theme Sunday after Sunday. The definition of **gospel** is much too narrow and the message becomes a series of tired, worn-out cliches. The gospel of Christ is suited to the needs of each person. Too many program directors seem to feel that society is made up of only one kind of individual, one whom I would describe as a non-intellectual type, of the lower income bracket, belonging to the lower social scale, with musical tastes of a relatively uncultured sort and fond of "popular" styles, and whose attention span is limited to 10 minutes or less. What about the more than 50% of the general public who do not fall into this bracket? What radio programs will they listen to?

Since practically all programs seem to be directed to the kind of person I have described, competition for his attention and his pocketbook can become quite keen. The sales pitches and the special "features" must be carefully prepared. Yet each group carries on independently, as if no other radio programs of that type existed. The emphasis on a general entertainment approach can be seen in that a half hour program rarely has a message much longer than 10 minutes.

Most religious radio programs fall below the general level of programs heard over the same station at other times. This is due to the fact that so little real effort is put into creative programming and because few people connected with the programs have had any professional training whatsoever for radio work.

The crux of the matter is found, of course, in the fact that good programming takes a lot of time and talent — and we may have little of either. We have not yet learned to pool our resources, even in our own constituency, so that good programming may be ensured. Regional loyalties to certain long — established programs may be quite strong. Perhaps it is in fact wise to keep the regional programs as they have been in the past, but surely our "Canada-wide" M.B. radio program will have to take on special characteristics if we want it to be attractive enough for the various provincial conferences to sponsor in their area.

The Canada-wide program

A radio program on a Canadian level should have federal characteristics. It should be different enough from the regional programs not to cause duplication in style and format. I would suggest that the appeal be geared to people just like ourselves — the general middle class bracket and up. I would think that we should present the gospel not as we think somebody else might like it, but the **best way we know how**. The audience we get

ARTICLES

AMERICAN RELIGIOUS PACIFISM PRIOR TO WORLD WAR II

A STUDY OF THE VIEWS OF REPRESENTATIVE LIBERAL THEOLOGIANs IN THE UNITED STATES DURING THE INTER-WAR PERIOD

Not all men and movements that parade under the banner of "pacifism" have a biblical, Christ-centered orientation. Although as non-resistant Christians we appreciate every effort to promote peace and to refrain from the use of violence, we recognize the inadequacy of any peace witness that is not rooted in the new life in Christ. The popular pacifism of the nineteen thirties, to which

would be the audience we deserve or win. And we should not judge the success of the venture by the number of letters that come in nor by the financial response. Nor should we gear the program to suit the needs of our own church members, saved or unsaved. These we can meet directly. We shall have to cast our bread upon the waters and perhaps wait for its return after many days.

I recall one type of program that was quite different from all the others in some respects: The Mormon Tabernacle choir program. Here was a program that featured nothing but the great music of the church and a brief talk that had nothing to do with Mormonism per se. Yet the leaders of the Mormon church stated recently in the **Readers Digest** that this program had won them **more goodwill** over the years than any other single promotion activity that they had carried on. Or consider the popularity of a program such as **Hymn Sing**, heard on TV. Both these program types emphasize music. I mention them because we have fine church choirs, Bible School choirs, oratorio and A Cappella choirs in our conference, yet we seem to find no use for them beyond their local functions. When are we going to harness the music potential in these organizations? Perhaps they could all be used in a Canada-wide program.

For some strange reason it seems to me that many people in our conference are afraid to stress quality in the work of the church. If we are not willing to up-grade our religious radio programs in all respects, then I see little hope of radio becoming a vital force in our evangelistic outreach in Canada.

Peter Klassen

more than 50% of all Protestant ministers in the U.S. gave lip service, disintegrated under the pressure of patriotism and nationalism just prior to World War II. Here is a lesson from history!

It is not easy to generalize about the theological views of the religious pacifists of the nineteen thirties. Their general indifference to dogmatism of any kind on the one hand, and the great variety in their denominational connections on the other hand, make a systematic analysis and evaluation of their views next to impossible. And yet these religious pacifists all had a common heritage: their historic roots can all be traced back to the social gospel idealism of the early twentieth century.

In order to gain a better insight into the theological motivation of the pacifists of this period, a brief study will be made of the views of a number of representative leaders.

One of the most influential and distinguished religious pacifists during the second decade following the Treaty of Versailles was Kirby Page. An ordained minister of the Christian Church, Kirby Page travelled widely during World War I. in the interests of the Y.M.C.A. and later as secretary of Sherwood Eddy. From 1926 to 1934 he was editor of **The World Tomorrow**, a periodical devoted to pacifism, socialism and "radical" religion. In the militantly pacifist Fellowship of Reconciliation he played a major role, holding the position of vice-chairman.

Kirby Page was a true son of the social gospel tradition. Many of his literary efforts have been devoted to an account of the life and teachings of Jesus. According to Hughley, it was the supreme desire and professional objective of Page to make a "direct application of the love ethic to political, economic, racial and international problems."¹ In the "mind of Jesus" and in the "way of Jesus", Page had found his frame of reference in dealing with all social problems, including the problem of war. In an article that appeared in **The World Tomorrow** in 1929, Page asserts that there are three ways of dealing with wrong doing: acquiescence, retaliation, and transformation. From the gospels he shows that Jesus always employed the latter method. To provoke his readers to re-examine their position, Page then posed the following questions: "Would he (Jesus) be a Christian today? That is, would he maintain the beliefs and practices of contemporary Christians on this question (i.e. war)?"² Page's conclusion is this: if Jesus were alive today and exhibited the attitudes and indulged in the practices which characterized his career in Palestine, he would certainly be regarded as a dangerous and subversive citizen in our present world. His name would appear prominently on numerous blacklists, Page continues, and "he would be labelled a Bolshevik by economic reactionaries..."³ And yet, if Jesus would be true to his own record, he would go about doing good, and though he would resist evil with all his might, he would always rely on methods which would be consistent with the ends he sought, is his conclusion.

Another important aspect of his theological views, and one

which had far-reaching implications for his religious pacifism, was Page's view of the nature of man. Page was possessed of a firm confidence in the intellectual, moral and spiritual capacities of human nature, as well as a general optimism in regard to social change and institutional reconstruction. Since Page's pacifism was not only a religio-ethical standard, but could also be described as a political technique, he was always promoting the causes of radical socialism. Most religious pacifists, including Page, were tremendously impressed with the "Soviet Experiment" in social change and institutional reconstruction. Hence Page was occasionally accused of being a communist. In an article in **The Christian Century** he defends himself against this charge. After exposing the general fallacy of incrimination by association, he contends that it is impossible for him to be a communist, because the latter employs violence as a method in social change. He utterly rejects Lenin's view that all questions pertaining to class struggle can never be settled except by violence.⁴

During his long and active ministry Page had written voluminously, publishing in addition to a long list of articles more than a dozen books and about a score of pamphlets. Perhaps no other religious pacifist proposed as many schemes and formulas for world peace. His twenty-two point program provided pacifist groups more with materials for discussion and debate than with incentives for action.

Another outstanding pacifist of this era was John Haynes Holmes. After graduating from Harvard with distinction, he preached in a Unitarian church in Dorchester until 1907, when he came to New York to become the spiritual leader of the Church of the Messiah. After 1917 this church became known as the Community Church. It was in this church where he preached his great pacifist message on April 1, 1917, which incidentally also reveals his theological views. In this message Holmes made the following famous statements, which have often been quoted: "War is never justifiable at any time or under any circumstances. No man is wise enough, no nation important enough, no human interest precious enough, to justify the wholesale destruction and murder which constitute the science of war."⁵

In the same message Holmes contends that the God revealed by Jesus is not a God of battles but the Father of all men, Jew and Gentile, bond and free. His law, as interpreted and promulgated by Jesus, is "Love one another", "Resist not evil with evil", "Overcome evil with good", "Love your enemies."⁶ Apart from this emphasis on the "Jesus Way", which we have also observed in the theology of Page, Holmes appears to be rather non-committal on basic theological questions. An anonymous biographer of Holmes admitted in an article in **The World Tomorrow**, that he had not been able to classify Mr. Holmes religiously. "All I have discovered," he writes, "is that he is not an atheist. When I asked him to tell me what he believed, he said he has never made a statement on the subject. I cannot, therefore, put him down as

a Unitarian or a humanist . . . I have discovered, however, a man with a warm heart and an alert mind . . . a man who works incessantly . . . to carry the world toward a noble destiny."⁷

Holmes was instrumental in establishing the "Unitarian Fellowship for Social Justice" for the purpose of propagating radical views on religious, social and political problems.

An even shallower moralism is found in the philosophy of Harry F. Ward, another ardent pacifist. He served for years as secretary for the "Methodist Federation for Social Service", and later also as chairman of the "American League Against War and Fascism". Ward claims that the Church of the twentieth century must make the choice between the traditional Christianity and the "religion of Jesus." In an article entitled "Jesus' Significance in our Modern Age" Ward contends that "the chief value of the religion of Jesus, now and always, is that it challenges man to develop his religion in and by changing his life."⁸ Ward rejects the teachings of Paul as later accretions to the "religion of Jesus" and finds his blueprint for the new social order in the Sermon on the Mount. Ward seems to be more a Marxian Socialist than a Christian pacifist.

Paul Jones, who was degraded from his office as Bishop of the Episcopal Church in 1917 because of his pacifist convictions, appears to have somewhat more positive views. According to his biographer, Jones was brought up "in an atmosphere of liberal theology, unperplexed by questions of the literal inspiration of the Bible or of rigid ecclesiasticism."⁹ The teachings of Jesus appealed to him, especially the truth, that Jesus had emphasized love to God which should find expression in love to one's neighbour. Paul Jones saw all war as a "reversion to the methods of barbarism and a repudiation of Jesus' way."¹⁰

Quite typical of the "confessions of faith" of religious pacifists is the personal testimony of Sherwood Eddy. In a special chapter of his autobiography he describes his theological views which he introduces with the statement: "I have no formal creed, or closed system, nor is there a single historical creed that I accept in its entirety."¹¹ In spite of his rather shaky theological foundations, Sherwood Eddy manifested an unselfish devotion in his long service for God and man which was truly remarkable.

The theological views of other ardent pacifists, such as Harry Emerson Fosdick do not differ essentially from those presented above, but the scope of this article does not permit an analysis of their convictions. The theological liberalism of religious pacifism is evidence by the fact, that Protestants and Jews found it possible to cooperate in this movement. At a special service in New York in May, 1935, the followers of Moses and of Jesus joined forces against Mars by reciting the following "Covenant of Peace" together:

"In loyalty to God, I believe that the way of true religion cannot be reconciled with the way of war. In loyalty to my country I support its adoption of the Kellog-Briand pact which renounces

*war. In the spirit of true patriotism, and with deep personal conviction I therefore renounce war and will never support another."*¹²

By 1935 the pacifist movement in America had reached the peak of its popularity and influence. Ministers signed peace pledges and college students organized demonstrations and parades against war. In the late thirties, however, there was a marked decline in interest and enthusiasm and the movement began to disintegrate. As early as November 1936, B. Bliven wrote in the **New Republic** of the "rise and fall" of pacifism.¹³

The "fall" came a few years later. Georgia Harkness, herself an ardent pacifist pronounced (unknowingly to be sure) the death-verdict of the movement in a statement in 1938. "The Christian pacifist is willing to act, to wait, and if need be, be crucified to make his contribution to peace on earth. Any other form of pacifism flees before the trampling hoofs of the apocalyptic steeds."¹⁴ By 1940 religious pacifism in America had disappeared almost completely with the appearance of the "apocalyptic steeds" of Hitler and Mussolini. Biblical nonresistance, however, found practical expression in Civilian Public Service in the United States, and in Alternative Service in Canada, during World War II.

J. A. Toews

(Footnotes for this article on page 11.)

THE SOVEREIGNTY OF GOD IN THE THEOLOGY OF JESUS

* With reference to the thesis that "the sovereignty of God finds its fullest meaning in the exercise of restraint on the cross", in Part 1 the first two temptations of Jesus in the wilderness experience were explored to develop Jesus' understanding of God as the Creator and Cause of all things, and as the One who chooses.

Part 2

IV. GOD AS LORD OVER MEN.

The final temptation suggests the third facet of God's sovereignty as taught by Jesus. The picture of God as Creator is complemented by the description of heaven as the throne of God, and the earth as His footstool, Matt. 5:34, 35. In another instance while addressing His Father in prayer Jesus uses the descriptive phrase, "Lord of heaven and earth", Matt. 11:25 (Luke 10:21). As the sovereign God of heaven and earth one can therefore expect that He will be Lord over men. And in exercising this Lordship, that He will give things to man and in return demand things of man.

The promise of Christ to those who ask their Father is that He will give good things (Matt. 7:11); and to those who seek first His kingdom and His righteousness, that He will give all those things necessary for daily existence (Matt. 6:33). A parallel passage in Luke 11:13 significantly adds, "the Holy Spirit". The range of

these gifts is an indication of the meaning of His sovereignty. He is also Lord of the harvest and as such sends out labourers into the harvest (Matt. 9:38, Luke 10:2). The disciples, and so all labourers, are assured by Christ that when they are delivered up to their adversaries, that which they are to say, will be given them by the Spirit of God (Matt. 10:20). Likewise God, according to His gracious Will, reveals His counsel to "babes" (Matt. 11:25) and especially did He reveal to Simon the true identity of Christ as the Son of the living God (Matt. 16:17). In the most intimate relationship of life, Jesus claims that it is God who gives union as He warns, "what therefore God has joined together, let not man put asunder" (Mark 10:9, Matt. 19:6). And finally, since the kingdom itself is first a gift to Christ and then to His children (Luke 12:32, 22:29), the actions of men and the related rewards, whether in piety, almsgiving, prayer or fasting (Matt. 6:1, 4, 6, 18) are also under His Lordship. But the most serious discussion of rewards for service is couched in the language of the parable. The servants in the parable of the pounds took their responsibilities seriously only in so far as they knew their Master, and all those who refused His reign suffered death, (Luke 19:11-27).

Even as the gifts of God are all-inclusive, so His demands are absolute. First, He demands perfection. Jesus says, "You therefore, must be perfect, as your heavenly Father is perfect" (Matt. 5:48). Secondly, He demands unshared service, (Matt. 6:24). Thirdly, He demands heart forgiveness for the brother, (Matt. 18:35); and finally, He demands the doing of His will, "on earth as it is in heaven" (Matt. 6:10), as a condition to entering the kingdom, (Matt. 7:21), and to establishing a brother or sister identity, (Matt. 12:50).

With a victorious, "Begone, Satan!" Jesus declared, for all men to hear, that God is Lord over men. It is God who gives, and it is God who demands, and not Satan. Thus it is that the Word says, "You shall worship the Lord your God and him only shall you serve," (Matt. 4:10).

If it was then that the devil left Christ, it almost seems that it is now that He comes to us. What of these assertions by Jesus concerning the sovereignty of God. Against the brilliance of His life and teachings stands the darkness of His passion and death. Where is the sovereignty of God in this? The delusion that Jesus speaks only of the kindness and not of the severity of God will hardly be tenable in the face of these facts. Is there a key to unravel the demands of such a God from the responses of such a Man, and so give to us all a new understanding of where we stand before Him? Surely when one compares the picture of God's sovereignty as painted by Jesus and the reality of a world plagued by sin and sickness and the indifference of men to the choice and will of God, His exercise of restraint is a mystery. Let us then examine the experience of Christ in final conflict with the tempter, and see if there is here an answer to the riddle of sovereignty in the exercise of restraint by God.

V. GOD IN THE PASSION EXPERIENCE.

As the end of Christ's life and ministry approach, there is a marked heightening of the conflict as Satan makes a last all-out effort to thwart, if at all possible, the accomplishment of God's purpose in Christ. He who came from heaven's glory, came to deal with the problem of sin. He was named by the angel to Mary (Luke 1:31), and by the angels to the shepherds of Bethlehem (Luke 2:11), as Saviour; and so also proclaimed in the temple by Simeon (Luke 2:30), and on the banks of the Jordan River by John the Baptist (Luke 3:6). But as to how this salvation would be accomplished, not even His closest followers surmised correctly. Perhaps they understood somewhat the severity of God in dealing with sin, but how the exercise of restraint in the presence of sin is related to sovereignty was something only Christ could teach by His experiences. Thus we shall examine the Last Supper (Matt. 26:17-35, Mark 14:12-25, Luke 22:7-38), the agony in Gethsemane (Matt. 26:36-46, Mark 14:32-42, Luke 22:39-46), and the cry of dereliction from the cross (Matt. 27:46, Mark 15:34). to learn what the relationship is between the sovereignty of God and sin.

1. The Last Supper.

Evidence to support the understanding that Jesus knew and predicted His own violent end is all too obvious to mention at length. In setting His face to go to Jerusalem (Luke 9:51), and in rebuking Peter for acting as Satan's mouthpiece by denying the probability of His death on the cross (Mark 8:33), Jesus publicly proclaimed the fact that the way of God for His Son was the way of the cross. The events and discussion of this period only become understandable against this background. While the celebration originating in the Passover meal,⁵ can only be fully understood as an occasion for Jesus to share with His disciples the meaning of this way as a sacrifice for sin.

The announcement of the betrayal gave notice to all that Jesus was going this way for sinners. All present at the meal felt themselves included in the possibility of being the one. But even though Judas became the instrument of betrayal, Peter proclaimed at Pentecost that Jesus was "delivered up according to the definite plan and foreknowledge of God" (Acts 2:23). Here then is a declaration that God's sovereign plan for Jesus Christ was the way of the cross. In the elements of the Supper Jesus revealed what the following of this way would mean for Himself and for all men.

With the words "This is my blood of the covenant, which is poured out for many for the forgiveness of sins" (Matt. 26:28), Jesus pictures the violent taking of His life and His offering of it as a sacrifice to God, the setting up of a covenant between God and man according to Jeremiah 31:31, and the putting away of

the wrath of God. Jeremiah in commenting on Jesus' explanation asserts, "His death is the vicarious death of the Servant, which atones for the sins of the whole world, and ushers in the beginning of final salvation."⁶

Thus the way of the cross is God's sovereign way of dealing with the sin of man. Rather than destroying man in His wrath "He is not willing that any should perish" but in His Son shows the restraint of love which satisfies the justice of God.

2. The Agony of Gethsemane.

From the Last Supper Jesus went with His disciples to the Mount of Olives, to a place called Gethsemane, and there He met for the last time the temptation of Satan to go another way, one not according to the sovereign will of God. This was to be the climax to the long inner struggle which began when Jesus set His face to go to Jerusalem. Along the way He made those who travelled with Him aware of the terrible truths surrounding His choice: He had no place to lay His head; there could be no looking back; prophets perish in Jerusalem; and finally, those who would follow Him must also take up their cross. The memory of many past victories was with Him in the final encounter. But this time He is very sorrowful, even to death (Mark 14:34). The way of salvation which He was to provide could only come as He submitted His will to God.

The prayer of Jesus reveals the basic nature of the struggle, "Abba, Father, all things are possible to thee; remove this cup from me; yet not what I will, but what thou wilt" (Mark 14:36). Jesus knows and declares His Father as the One to whom all things are possible. This aspect of God's sovereignty, as the omnipotent One, is balanced by the realization of a divine restraint in dealing with the problem of sin. The will of the Father and the will of the Son had to be one for the accomplishing of a way of salvation. The suffering and death of the Son were the sovereign will of God, even the God to whom all things are possible. To fathom the nature and extent of Christ's victory in the garden one has only to compare His commanding surrender to those who came to take Him captive. For in truth they were not taking Him, but He was giving Himself up.

Stalker, in speaking of the agony of Gethsemane, concludes,

"A careful and reverent study will reveal that this incident was the effort by which the will of Christ rose into unity with the will of the Father. It belongs to the very essence of human nature that it must grow from stage to stage; and the perfection of our Lord, just because it was human, had to realize itself on every step of a ladder of development... the step which He had to take in Gethsemane was supremely difficult; hence the effort and the pain which it cost. It seemed, however, in Gethsemane as if He had finally conquered, and it might have been expected that the mood of weakness and darkness could not come back. Yet it was to be permitted to return once more; and on the cross the attack was

*far more violent and prolonged than on either of the preceding occasions."*⁷

Let us now focus our attention on the cross, and view the climax as the sovereign God exercises His wrath toward sin against His Son.

3. The Cry of Dereliction.

It seems evident that in all of the events leading to the cross Christ was disappointed in the constancy of human love; seemingly all forsook Him. The only remaining place of comfort and love was with the Father. However, Christ had given Himself as an atonement for sin. Of necessity this would mean that God would exercise His wrath against sin by breaking fellowship with His Son, as the latter took on Himself the sins of the world. Paul sees Christ as the sin-bearer, accused by God (Galatians 3:13). The sin of man reached its climax and did its worst. Christ endured judgment that all men might be free. By taking into His heart the sin of the world, Christ brought salvation to the world.

So the cry, "My God, why hast thou forsaken me," was a cry of despair as the horror of the cross became real for Christ. He suffered at the hands of God something unutterable. But is this cry not also a prayer? and perhaps even a cry of victory? In one sense the work of atonement was finished. Only the spirit had to be given over, and the seal of the resurrection evidenced.

Here then is the unmistakable evidence - God is severe and kind as He exercises His sovereignty over His creation and His creatures, but in His Son this sovereignty is restrained so that sin might be atoned for. However, in itself, this restraint is sovereignty as the way of the cross, the will of God, and the wrath of God, are worked out in Jesus Christ to provide the way of salvation for all men.

H. Swartz

5 Joachim Jeremias, *The Eucharistic Words of Jesus*. Trans. by A. Ehrhardt. (Oxford: Basil Blackwell, 1955), p. 37.

6. *Ibid.*, p. 152.

7. James M. Stalker, *The Trial and Death of Jesus Christ* (Grand Rapids: Zondervan Publishing House, 1961), pp. 136-137.

NOTES ON ARTICLE FROM PAGE 1)

- 1 J. Neal Hughley, *Trends in Protestant Social Idealism* (New York: 1948) p. 73.
- 2 Kirby Page, "Would Jesus Advocate Peace at Any Price?" *The World Tomorrow*, (January, 1929, p. 25)
- 3 *Ibid.*, p. 27.
- 4 Kirby Page, "Why I am Not a Communist", *The Christian Century*. (August 21, 1935.)
- 5 John Haynes Holmes, *I Speak For Myself*. (New York: 1959) p. 176.
- 6 *Ibid.*
- 7 *The World Tomorrow*. (March, 1930, p. 122)
- 8 Harry F. Ward, "Jesus' Significance in Our Modern Age". *The World Tomorrow*. January, 1931.
- 9 John Howard Melish, *Paul Jones: Minister of Reconciliation*. *The Fellowship of Reconciliation* (New York: 1942) p. 28.
- 10 *Ibid.*, p. 30.

(Notes Continued on page 24)

AN APPROACH TO A CHRISTIAN VIEW OF LIFE

I was born in a country and at a time which introduced me to the world of woe. I was not yet seven years old when my father was arrested by the secret police and sent to prison and exile. My mother had to work hard to keep her three children alive, fed and clothed. During the years of World War II I saw more of what the world was really like. I saw hate, pain and death; for some time my faith in God and his love hovered on the brink of extinction, as I saw how the innocent together with the guilty were swept away by the ravages of war.

The credit for preserving my belief in love and goodness goes largely to my mother. She was young, courageous, very much in love with life. She took me to concerts, encouraged me to read widely, held education in high regard, and showed me by word and deed that life was worth living. She impressed it upon us children that all good and beautiful things come from a loving heavenly Father, and that in spite of all the evil in the world, God and truth would eventually triumph. The suffering, I was told, was part of human existence, and in the life of a Christian it was designed to contribute to godliness. With this view of life I came to this country. I loved my God, whom I had found personally after the war, I loved nature and all beauty found in people, books, music and art.

My adopted country gave me many things for which I am grateful to God and people: political security, material wellbeing, opportunity to serve God and my fellow-men, an education and advancement. In the Mennonite Brethren Church I was received kindly. My fellow Mennonite-Christians impressed me with their sincerity, hard work, and courage in trying to maintain a particular culture. To my disappointment I found, however, that the joy that should characterize people who claimed to have found the source of the abundant life, was sadly lacking. Church-going was scrupulously observed; purity and separation from the world were preached and taught; the life of each individual was constantly under scrutiny; the strict observance of Church regulations was looked upon as the ultimate test of a true Christian's life. Although I had to admit that all this was part of the Christian life, I could not help but feel that something very vital was missing in these otherwise good practices and intentions.

After my initial frustration at finding this, I accepted this way of life as the only correct one, beginning now to view life negatively and with a certain amount of suspicion. Life, I began to feel, was not worth living, since this life was merely a preparatory period for the "life to come". From the pulpit it was impressed upon me that the world was a vale of tears and a fountain of all evil. The city of lights was condemned as a most harmful place

for a believer. Ordinary, and what I thought, harmless amusements, such as bowling, attending concerts, were frowned upon. Secular training and particularly the University were held suspect because they undermined our particular way of life. I found, on the other hand, that there was a discrepancy between the preaching and practice in many churches. Missions and evangelism were certainly stressed, but this concern for others apparently extended to the natives of foreign countries only. A deep concern for non-Mennonite neighbors was sadly lacking. In fact, I soon found that these "outsiders" were not welcome, for they could possibly upset our long tradition of isolationism.

Ever since the Lord came into my life, I had a desire to serve Him. I was given opportunities to teach Sunday School, to sing in the choir, to speak, and, after graduating from College, to serve in our home mission, which was considered to be a "Randmission", somewhere between the home and foreign fields. It was here that I came in touch with people of different and varying backgrounds. My rigid views, theories and my exclusiveness became a hindrance in my work with people; my negative approach to life, made me unaccessible to men and women I tried to reach. It was in our second year on the mission field, after we had come to see the problem and did something to overcome it, that we found open doors and "success" in the ministry. We learned to live with people, to enter their lives, to do things together with them, and to be simply human on their very own level. It was here that I also discovered, that the Bible was a truly human book, as well as divine, relating to human situations and the complexities of life. I also found that my former compartmentalization and division of life into labeled categories was foreign to the tenor of Scripture, and certainly foreign to all that Christ stood for. Jesus lived with the people, associated with the outcasts, befriended the sinners, wept with the suffering and dying and rejoiced with wedding guests, enjoyed the innocent pleasures that life offered, to the great disgust of the religious leaders of his day. In Christ's life on earth I found life as it should and can be lived.

This discovery of joy, freedom and the abundant life, made me immensely happy. Not only that, it animated my thinking and all activities. It made me realize how important it was that my fellow students, who were of different backgrounds and views of life, came to know that which I possessed. Instead of seeking opportunities to talk to them about this, I found that they soon sought those out who had experienced the true joy and freedom in Christ. People will always respect a person who can combine good scholarship, meticulous work, sound business practices and talent with positive, down-to-earth Christianity. People must see that there is more to the Christian life than regulations, systems, theories and dogmatic thinking and assertions. We must realize that we cannot live one way of life on Sunday and another in the laboratory or the office. All things we do, we do as Christians. We worship, work, play and entertain as Christians.

I found, moreover, that the world belongs to those who love God. This is really nothing new, for the Apostle Paul firmly believed this. Many aspects of life, including books, music, sports, etc., can and should enrich a Christian's life, adding to his understanding of himself, the world in which he lives, people and their problems. Not only that, our interest and involvement in these things should make us more understanding and sympathetic toward those who are without a knowledge of "the Way". In fact, I found that men of the world, once they see that Christians are not recluses, become interested in what I have to say about the true meaning of life. I have won friends among those who before thought that ministers were unapproachable. I have been invited to their home where we discussed the great questions that are close to every seriously thinking person.

The truth I had thus discovered for myself was simply this: For a Christian there should be no sharp division between his religious life and the so-called secular life. The two realms can be and should be harmoniously integrated in the life of a believer. This is simply a recognition of the fact that wherever truth, beauty, nobility and life are to be found, they ultimately come from God. Whether these find expression in God's Word or outside of it (nature, human experiences, etc.), makes only a difference in degree. The former is redemptive reality and truth, concerned with the redemption of the individual, whereas the latter may be termed general reality and truth, which apply to all other aspects of the Christian life. For example, a beautiful flower, a meaningful painting, a touching poem, a disturbing novel, music by Mozart, or a game of baseball — all these should add to our appreciation of truth and of life, for they express, portray or mold human existence. And since they do this, and I as a Christian become involved in them, they became for me truly religious experiences, although sometimes, as in reading a novel by Thomas Hardy, within a "secular" setting. This approach to life enables me to keep my personality intact, without dividing and subdividing it, which in fact happens when I as a Christian label all secular pursuits as sinful, or at best suspect. This composite approach to the world and life is Christian life affirmation, rather than negating all that which is not strictly Christian.

A serious question that may arise from this is, what about all that is evil, impure, anti-Christian in the world, art and life? Must we, or can we participate and become involved in these as well in order to become appreciative and acquainted with "life"? This is not the implication. Some things and practices are, according to the clear teachings of God's Word, absolutely wrong; in these there is no tolerance or compromise possible for one who believes that there are absolute truths and values. For example, stealing, killing, immorality, adultery, a secular-materialistic attitude to life, etc., will always remain sinful. These we categorically reject as evil in themselves and because the Bible is unambiguous concerning them. And whenever this evil appears in art or in life, we must

learn to discriminate between the good and the bad, accept the good, noble and beautiful only. The evil which manifests itself in various forms is part of that world which St. John says we cannot love and at the same time remain in God's love. The good and the beautiful, on the other hand, is part of the world of nature and of men, which the psalmist and even God delighted in. We may add, that the world of nature and of men does not include the physical universe only, but also all expressions in art and human life, which portray and explore this world.

What will be the effect of this positive view of the Christian life? First, we shall begin to see the goodness and love of God all around us, rather than dwell on the negative and evil that is also ever present. The ugliness of evil we must never ignore; but we must concentrate on the positive, knowing that God is in control of all things, and will bring the great drama of human existence to his own victorious end. Secondly, with this view of life, our association with people, our speech, our sermons, our witness, will seek to elevate, ennoble, and draw our fellow-men to the transforming love of God, rather than ever holding the law and the Judge before them. For too long have many of us worked on the guilt feelings of our people, have preached legalism rather than Christian freedom, have added to the burdens and frustrations of human existence rather than invited men and women to find rest for their souls. Many of our church members live as if they were still under the burden of sin, which they claim to have left at the foot of the cross. Thirdly, our concentration on the positive will result in genuine joy, which will find expression in all that we do. On our next holiday trip with the children we will see God's goodness and nature's beauty, and praise God for it; our evenings at home will be filled with singing, laughter and sharing; a dinner with friends at the restaurant will become a meaningful experience, adding a special touch to the common and ordinary; a religious or secular play or concert will evoke in us gratitude to God who has permitted us to see and understand another dimension of life. With this new freedom and joy, our emotional life will experience a rejuvenation; for the many and petty problems and feelings of guilt that plague men and women today will be replaced by positive living. Lastly, this manifest happiness will enable us to fulfill the great commission of our Master, to draw men and women to him who loves them. The industry, discipline, sobriety and virtues of the Mennonites are known to all and admired. But very few non-Mennonite people have so far found our Christianity attractive enough to give it a try. The world has been more impressed with our negative way of life than with the abundant life that all of us aspire to live. And since the Christian religion is the only religion that emphasizes freedom and particularly joy to such a great extent, its members must exemplify these virtues in their daily walk.

H. Loewen.

A SERMON

"IN THE BEGINNING, GOD . . ."

(Gen. 1:1, 2)

It would be a truism to say that the creation account of the Book of Genesis has been a battleground in the past century. Perhaps this is one reason why so few sermons have been preached on the first chapters of the Bible. This is most unfortunate, indeed, for the doctrine of creation is extremely significant for the daily life of the believer, and a neglect of this teaching impoverishes the Christian man. Perhaps another reason why the first two chapters of the Bible have not been used sufficiently as preaching material is, that the two chapters have too often been viewed in isolation of the rest of the Bible. They have often been singled out in order to relate them to the findings of science, rather than to discover their significance in the story of redemption.

Let us not forget that the Bible is the history of man's salvation, and these chapters are its starting point; they set the stage for the drama of redemption, they are the canvas on which the inspired Biblical artist sketches his picture of redemption. It should be observed, that of the fifty chapters of Genesis only the first two have to do with creation, and this should suggest to us where the interest of the author lies. These two chapters are but the backdrop for the early stages in the history of salvation.

Then, too, it is well for us to remember that the God who created the world, is also the God who made himself known in his redeeming grace to man; or, to put it differently, the Author of the "book" of nature (creation) is also the Author of the "book" of revelation (the Scriptures). These books are not at variance with each other, although we must admit that man is a fallible interpreter; at times he misreads the book of nature, then, too, he does not always read the book of revelation correctly either.

However, such human weaknesses should not deter us from seeking to understand God's creation as well as God's Word; both may be investigated without fear. The believing interpreter of the Bible is not afraid that the discoveries of the scientist will shake his faith. He will listen to the scientist with interest to see what he has discovered in the world which God has made. But when he hears the scientist giving answers to questions that concern themselves with the beginning, the meaning and the end of human existence, then he turns a deaf ear, for he knows that the answers to such questions can be found in the Bible only.

And so we approach our text, not for the purpose of speculation, but in order "to worship and bow down, and to kneel before the Lord our Maker". With the threefold ornament of

humility, reverence and faith we want to think together on what God wants to tell us when at the beginning of Holy Writ it is stated: "In the beginning, God . . ."

I. THE UNARGUED CAUSE (God)

The existence of God is nowhere proved in the Scriptures. Just think of the audacity of puny man—a mere speck in God's universe—attempting to prove or to disprove the existence of God. In pagan mythologies, where the gods create the world, we are always left asking: Who made the gods? And the genealogical lists of gods get longer and longer, for a fundamental idea in pagan cosmogonies is, that there is some power, some sovereign will, to which even the gods are subject. But not so in the Bible. Here *Elohim* is the cause of all things, and there is no cosmic power which transcends or exercises any kind of control or limitation on him.

To say with the biblical writer: "In the beginning, God", is a confession of faith; a witness to the fact that our God, who has made himself known to us in Christ, stands behind everything that exists.

In a day when Liberalism was threatening to undermine men's faith in the trustworthiness of the biblical creation account, G. Campbell Morgan wrote, that he was unconcerned about the age of the earth as long as they let God stand where the Bible put him, "in the beginning." To put *Elohim* at the beginning of all things means not only that he is the cause of all things, but also that he stands apart from all things; he is transcendent. Also, it means that everything that exists, is dependent on God; that God watches over his creation; he does not fashion the world and then leave it to itself. "Therefore will we not fear though the earth should change, though the mountains shake in the heart of the sea, though its waters roar and foam" (Ps. 46:2).

God sustains the universe which he has made; he orders sun and moon to run in their courses; guides the migratory birds; feeds the ravens and clothes the grass. And because he has created all things, and upholds all things, he gives meaning to all that exists.

So, then, when we proclaim the message that God made all things, we are not indulging in speculations which have no meaning for our life, but we are speaking to the deepest questions of human life; we are saying to the man and woman of faith: You can live without fear; for the God who made the universe, sustains it (no small matter in our day where man boasts that he has it within his power to destroy this globe). The message of creation is: your life and mine has a purpose; God created us, and that means that our lives have a place in God's plan. The message of Genesis 1:1 is also this: all things depend for their existence on God, and so we dare not live in titanic arrogance, autonomously, independently; but we must live humbly under the sovereignty and lordship of God.

II. THE UNDEFINED ERA (in the beginning)

The Hebrew word *bereshith* ("in the beginning", "at the head") refers to the ultimate beginning of all created things. Of course it is quite gratuitous to ask when this beginning was. No one knows. What is important is that God stands behind this beginning. In the religion of some peoples, chaos stands at the beginning; the world arises out of chaos, or a seed or an egg. But here it is God.

There are those who think that the genealogies of the Bible may be used to compute the age of the earth and the age of mankind, but all such efforts leave much to be desired, and a sermon is hardly the place in which to discuss the many theories about the age of this earth. Fortunately such theories are not really necessary for a reverent regard for the creation narrative, or for an understanding of its message.

My faith would not be greatly strengthened by a knowledge of how old the earth is, but it is very meaningful for my faith to know what "in the beginning, God" means. This tells me that he is the Lord of time, of history. And if time began with him, he will also bring history to its consummation. But more! Then history does not move in large meaningless cycles, for if it began in God, we can rest assured that it is going somewhere. It means that God has purposes which he is carrying out in time, and that I can look forward in hope to that great and glorious moment "when time shall be no more", and there will be a new heaven and a new earth.

III. THE UNLIMITED REALITY (the heavens and the earth).

The heavens and the earth are an unlimited reality in the sense that finite man will never be able to comprehend fully (telescopes and spaceship notwithstanding) all that God has created. The Hebrews, unlike the Greeks, had no word for universe, although they did speak of "the all" (*ha-kol*), and so they spoke of the universe as the heavens and the earth.

For the Biblical writer the heavens are not nearly as important as the earth, for it is on earth that man lives, where he rebels, where God visits him in his redeeming mercy, and so the heavens are described only to the extent that they relate to the earth. The creation account is geocentric, because it is part of redemption history — a history that is made on earth.

This unlimited reality, heavens and earth, is said to have been created (*bara*). Whereas in oriental cosmologies generally creation is described as a struggle between opposing forces, the Biblical faith affirms that the whole universe came out of the hand of God by his command. Since God stands before all that exists, there are no opposing forces to combat; God created the world out of nothing.

This insight gives us great confidence, for the God who made all things also holds all things together. "Have you not known?"

Have you not heard? The Lord is the everlasting God, the Creator of the ends of the earth. He does not faint or grow weary, his understanding is unsearchable." Although the universe in its vastness, its mysteries, its forces, may at times appear bewildering to man, a living faith knows that behind it all is God, who has become our Father in Jesus Christ. This universe did not come into existence by chance, by the blind groping of unconscious energies, but from the hand of God.

And the loving hand that created the universe has also made you and me. Should then the vessel say to the potter: Why have you made me so? "Everyone who is called by my name, whom I created for my glory, whom I formed and made" (Isa. 43:6, 7). You are his for a high and holy purpose.

IV. AND UNDEFINED CONSTITUTION (formless and empty).

The earth was formless and empty. It needed the hand of the Creator to shape it, and to fill it. Darkness was upon the face of the deep. Darkness, deep, and waters are common terms in pagan cosmogonies, but similarity of terms does not mean that the Biblical account depends on pagan traditions. To suggest that originally there was a world of perfect beauty which was destroyed by some enormous catastrophe and that Gen. 1 is the story of a recreation, appears to me to be quite fanciful. It would seem to me to be more sensible if the terms "formless and empty" were understood as describing the state of the universe before God had given it shape and filled it.

Perhaps the message of this undefined constitution is: God can bring order out of chaos. He did it when the world began; he can do it in your life as well. Is your life a mess? The God of creation brings form and fulness into a confused life.

V. AN UNLIMITED POWER (the spirit of God moved on the waters)

The 'spirit' (*ruach*) of God may mean a strong wind (as Luther's version had it originally); or it could simply signify divine activity. But whether we capitalize *ruach* or not, it does suggest that God is at work in his unlimited power.

In his mighty creative activity he moves upon the chaotic state of the universe. Nothing can oppose his will. Over the deep, the waters, the waste and void, God moves sovereignly. "When thou sendest forth thy spirit they are created" (Ps. 104:39). Is there darkness in your life? God can make the light shine. Do the waves of suffering or sorrow toss you to and fro? "By his power he stilled the sea (Job. 26:12). He who "keeps steady the pillars of this earth" (Psalm 75:3), he will also sustain you. Therefore,

*"Commit thy way confiding, When trials here arise,
To him whose hand is guiding, the tumults of the skies.
There clouds and tempests raging, Have each their path assigned;
Will God, for thee engaging, No way of safety find?"*

D. Ewert

BOOK REVIEW

The Secular City

Harvey Cox, Macmillan, New York, 1966 (c. 1965), 276 pp., \$1.65.

The last four issues of the *Christian Herald* have polled some fifty bookstores on a monthly basis to compile a "best-seller" list. Prominent on each month's list has been Harvey Cox's *The Secular City*. In the March issue, *The Secular City Debate* (a series of essays by critics of Cox's book, and two replies by Cox) appeared on the list as well. Anyone with an ear to current debate is aware of the urgency of the sacred-secular distinction, and since seldom has a book been quoted so much by so many to so interested an audience, the work of this Baptist Harvard Divinity school professor demands some scrutiny. Another book that should be read in connection with the above two is Cox's *God's Revolution and Man's Responsibility*.

But what is *The Secular City* about?

Cox believes that urbanization has produced a totally different individual from the one encountered in a rural society or even in towns or small cities. Not only environment has changed; the very nature, the drives, the total being, of man have been transmuted as this change has been effected. *Homo sapiens* has become *homo symbolicus*, manipulator of complex communication symbols; tribal man has become city man.

This change means that man must strip himself of the vestiges of tribal institutions, his tribal mores, his

tribal categories. More specifically, these include (for western man) his church (as organization), his ethics, and his religion (the concept of an imminent, personal god). Because tribal man has been influenced most closely by his religion, it is this tribal religion which most threatens his living in the emerging large cities (Cox calls them the "technopolis", a new term for the sociologists' "megalopolis"). This process whereby urban, city-man breaks away from his tribal symbols, his religious categories, his peculiar metaphysical perspectives, Cox calls secularization. Secular man becomes, in Bonhoeffer's term, "coming of age", paying attention to this world and this time.

The first and most important change that will have to be made by emerging tribal-man, then, is to change his religious structures. In the technopolis he is no longer tied to interpreting physical and social events in religious categories; secularization is freeing him from tribal concepts of God's immanence.

To show historical and biblical bases for such a secularization process, Cox turns to the Old Testament itself, where he finds that the writers saw creation, the exodus and Sinai as secularization attempts by God. In creation, God and nature were separated, in that God was shown not to reside in any one aspect of the universe (e.g. he was not a sun-god). God is, Cox says, "outside the natural process". Second,

in secular society, as the Exodus points out, no one rules by divine right. Thus the pharaoh, as incarnation of the sun-god Re, is defied and God by delivering the Jews from pharaoh's rule shows that the state has no sacral pretenses. Third, the Sinai covenant, with its denunciation of idols, shows that all values are relative. Since idols represent the value system held by their worshipper, putting them aside involved for urban man the admission that the work of his hands had only relative value, not absolute, and that nothing created by him (and therefore secondary or derivative) must be worshipped.

Now, there is much in this that deserves applause. Certainly Genesis 1-3 give us an exalted view of creation with man as its crown, entirely dissimilar to the orgiastic legends of Greek and Roman deities and their creation responsibilities. Certainly the exodus shows pharaoh had not sufficient power to retain his slaves. Certainly Sinai items that we are not to worship other god. But there is much in here that seems to indicate lack of consistent exegetical and historical thoroughness, and of hermeneutic clarity and precision.

Surely it is a prime example of the reductionist fallacy to sum the Exodus as "a massive act of... civil disobedience... to accomplish specific social objectives" (p. 25, 26). And when he writes that "no royal house was ever afterward unquestionably secure on its throne" (p. 26), how does he account for the stability of the Davidic line in the southern kingdom for some 400 years, which even when it did fall was not overthrown on the basis of Nebuchadnezzar's convictions about secularization? To reduce the Exodus to an "event of social change" is to in-

terpret it in a way which contradicts the continuing epochal significance of the event for Israel's religious consciousness. Far from the Exodus secularizing Israel, it brought their God-King even closer—it was He who had personally directed them, and it was his actions that anything but secularized their society.

Further, Cox chooses the prohibition against graven images as an indication that religious values (ethics) are to be seen as relative; that there is to be no one absolute system, for "a kind of relativism is the necessary and logical consequence of faith in the Creator", and this important aspect is traced to Sinai itself, particularly to Exodus 20:3, 4. But of the 126 verses in chs. 20-23, five deal with his relativization of all value (ethical) system, namely, prohibition of idol worship; on the other hand, the importance of the Sabbath injunction takes up seven verses, indicating that there may be some purpose for this objectification of another value system; in addition, there are at least nineteen definite commands which also suggest that Sinai was not a total relativization. Further, the four chapters indicate that while "tribal man" was to consider the works of his hands a relative, God has addressed Himself to that community in a sense which forbids our seriously applying the word "secular" to it, whatever might be said about ours.

One could continue taking issue with Cox in his stance to the Bible, and his reluctance to consider carefully inclusivist interpretation. For example, to him the secular city has become the new Kingdom of God (p. 110 ff.). First, he accepts unreservedly Wilder's *Eschatology and Ethics in the Teachings of Jesus* as his authority, and assumes that Jes-

us was the Kingdom of God: its representative, its embodiment and its central sign. Since Jesus was man, therefore man struggling in his "social matrix" becomes the Kingdom of God. Second, even as the Kingdom of God demanded renunciation of the old and personal repentance, so the secular city demands renunciation of the old "tribal ways" and repentance for social myopia; in fact, this may "help us discard our moralistic perversion of repentance and return to a more biblical version" (p.113). But the basis of the hermeneutics on which this "biblical version" is to be reached is nowhere indicated. Third, since some German scholars define the Kingdom of God neither as having come nor as future coming but as a "sich realisierende Eschatologie", then by accepting their findings without question, Cox sees that the secular city, also now emerging in like fashion, must be seen as the Kingdom of God. Such views would appear to represent first, a serious perversion of the obvious content of the Synoptic teachings on the Kingdom and second, an overly trustworthy reliance on the work of other scholars whose views have not been entirely unchallenged.

Perhaps these two major considerations (secularization attested to by the biblical text, and secular city-Kingdom of God identification) are sufficient to suggest that Cox's analysis of the secularization process is not one that coincides with what we consider responsible exegesis of scripture, apart from an academic consideration of his sociological concept of the "tribal man myth" that could be questioned on the same grounds that he questions the "social contract myth".

This is not to suggest that the book is irrelevant.

When Cox talks of anonymity in the technopolis, of the impact of pragmatism, of the need for new definitions of "work" in an age of automation, of the sex cult selling all conceivable products in North America, of the need to re-evaluate the function of the church-related college and its graduates—he presents concepts which need our careful consideration as we regard our witness.

But when Cox defines the kerygma as the news which teaches man that he has been freed from "ids and economic pressures", when he interprets Paul in Gal. 4:4 to refer to man as slave to "genes and glands and early toilet training", when he defines the diakonia as the healing of growing rifts of political parties in urban sprawl problems, when he illustrates the koinonia by referring to the Freedom Schools of 1963, when he stipulates that "Jesus Christ comes primarily through social change", when he specifies that the most important elements of our work are to minimize hunger and to maximize democratization processes, when evangelism is defined as "politics", when "to talk about God is to talk politically"—then we begin to question Cox's underlying presuppositions.

Perhaps the kindest thing that could be said would be to quote Cox's words in an essay he wrote in reply to his earlier critics. He says, "It was designed as a study book, intended mainly to provoke college students to discussion and not to goad bishops and seminary professors into rebuttal." I would suggest that perhaps there are criteria other than "discussability" which might have been considered by Dr. Cox in writing *The Secular City*.

V. Ratzlaff

The Church Grows in Canada

by Douglas J. Wilson (The Committee on Missionary Education, Canadian Council of Churches) 1966, 224 pp.

In many respects Canadians will become increasingly "self-conscious" concerning their nation during this centennial year. The publication of the book *The Church Grows in Canada* by the Canadian Council of Churches was intended to help insure that Canadians will also give adequate attention to the religious or spiritual development of the nation. In order to achieve this, the Council's directives to the author were that "the survey was to be comprehensive and reliable, readable, interesting to the layman and withal, brief" (p.ix). Dr. Wilson, who holds a doctorate in psychology from the University of Toronto and has served as a University lecturer for a number of years, is editor of religion for *The Montreal Star*, and was chosen by the Committee on Missionary Education for this rather formidable task.

The diversity of religious groups in Canada is probably surpassed only by that in the United States. Therefore it is by no means an easy task to give a balanced and complete picture of the Church in Canada. Nevertheless, Dr. Wilson has been remarkably successful and gives due recognition to the numerous smaller sects in Canada — including the Mennonites.

While in many respects the history of the Church in Canada parallels that of the United States and is in fact dependent on developments in the United States, there are also many factors which have given the Church in Canada a mark of distinctness. The religious situation in Canada is unique not only because of the strong French Catholic ele-

ment particularly in Quebec but also because of a greater degree of separation between church and state, and because of stronger forces toward church unity.

Textbooks of Canadian history, church history not excepted, do not generally read like novels. If Dr. Wilson's book fails to do so, particularly in the first several parts, it may not be due to any fault of his own. Nevertheless at times one feels that the story is too fragmented because of his attempt to deal with separate periods of each denomination's history independently and because of the inclusion of too many insignificant details, at least for the popular reader. The style of writing, however, as well as occasional shrewd or witty remarks, somewhat compensate for the shortcomings in other areas.

Part Four which is entitled, "Recent Developments", and constitutes approximately one half of the book, is somewhat more interesting, if only because of its more contemporary nature. Here Wilson deals with some of the trends toward union (e.g. United Church), the period during and between the wars, and various religious groups in Canada in more recent times. The last chapter, "Facing the Future" is devoted largely to the quest for unity in Canada as seen against the general climate of unity in the world. Throughout the book it becomes rather evident that Dr. Wilson is quite a vigorous proponent of church unity.

Most of us know pathetically little about other sects and denominations in Canada. This book should indeed

make a minimal amount of information readily accessible to all and in this way make us better able to witness to those whom we consider outside the faith and also give us a better appreciation for other Christians with whom we want to fellowship. p. Abe Dueck

(Notes continued from page 11) —

- 11 Sherwood Eddy, *Eighty Adventurous Years* (New York: 1955) p. 227.
 12 Reported in *News-Week*, May 11, 1935.
 13 B. Bliven, "Pacifism: Its Rise and Fall", *New Republic*, November 18, 1936.
 14 Georgia Harkness, "Are Pacifists Romantics"? *The Christian Century*. (June 1, 1938, p. 694).

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 Teacher's Training, Ontario
 McMaster University
 KRAMER, ANNEMARIE Winnipeg, Manitoba (3)
 MATHEW, CHACKO Kerala, India (3)
 Sharon Bible Institute, India
 Mar Thoma College, India, B.Sc.
 NEUFELD, ELEANOR Plum Coulee, Manitoba (3)
 Teacher's Training, Manitoba
 PETERS, AMOS Trinidad, West Indies (2)
 Teacher's Training, Trinidad
 QUIRING, JEANETTE YVONNE Burnaby, British Columbia (2)
 Teacher's Training, British Columbia
 University of British Columbia
 RATZLAFF, ELIZABETH EDITH Vancouver, British Columbia (2)
 Teacher's Training, British Columbia
 University of British Columbia
 REDEKOPP, ADOLPH JOHN Coaldale, Alberta (2)
 Herbert Bible School
 VAN NES, PATRICIA GAIL Hepburn, Saskatchewan (2)
 Bethany Bible Institute, Hepburn

SACRED MUSIC DIPLOMA

- DYCK, SYLVIA Winkler, Manitoba (3)
 Teacher's Training, Manitoba

BACHELOR OF ARTS WITH MUSIC OPTIONS

(awarded by Waterloo University College)

- GIESBRECHT, CAROL MARGUERITE Winnipeg, Manitoba (3)
 Waterloo University College
 GIESBRECHT, NORMAN KENNETH Winnipeg, Manitoba (2)
 Bethany Bible Institute, Hepburn
 University of Saskatchewan
 Waterloo University College
 KLASSEN, BERTHA EVALINE Saskatoon, Saskatchewan (3)
 Bethany Bible Institute, Hepburn
 University of Saskatchewan
 Waterloo University College
 KLASSEN, DOREEN HELEN Winkler, Manitoba (3)
 Winkler Bible School
 Waterloo University College
 WIENS, HAROLD H. Wheatley, Ontario (4)
 Waterloo University College

* The numbers in brackets indicate the number of years spent on the M.B.B.C. campus.