



# The Voice

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**TABLE OF CONTENTS**

	Page
<b>EDITORIAL</b>	
WIE WIRD MAN ALT? — J. J. Toews .....	1
DEDICATION ADDRESS — J. H. Quiring .....	4
 <b>ARTICLES</b>	
WHAT IS HINDUISM? — F. C. Peters .....	7
TEACHING ABSOLUTES IN A DAY OF RELATIVES — David Ewert .....	11
IS CHURCH MEMBERSHIP NECESSARY FOR SALVATION? — J. A. Toews .....	17
 <b>BOOK REVIEW</b>	
MUSIC AND WORSHIP IN CHURCH — P. Klassen .....	22

**EDITORIAL**

**WIE WIRD MAN ALT?**

Auf diese Frage würden die meisten wohl antworten, "daß geschieht von selber. Wahrlich dazu braucht man nichts zu tun." In so einer Antwort liegt gerade eine Gefahr. Das Altwerden ist dann ein Naturprozeß worin man sich nur unwillig dem Schicksal ergibt. Hat der Mensch dann keine Verantwortung in diesem Prozeß des Altwerdens? Ob er alt wird oder nicht, das bestimmt eine höhere Hand. Aber wie er alt wird, das ist etwas anderes. Wird man in diesem Prozeß mehr anziehend und Christus ähnlich oder mehr und mehr abstoßend?

Langes Leben wird in der Bibel als ein besonderes Gnadengeschenk angesehen (Psalm 91, 16; 1. Könige 3, 14; Epheser 6, 2-3; 1. Petrus 3, 10). Also sollte im Alter selbst, wie auch im Altwerden, ein Segen liegen. Dann sollte auch das Altwerden gut gehen und nicht mit Klagen und Murren begleitet sein. Daher wollen wir versuchen etliche Prinzipien zu unterstreichen, die uns in dieser Erfahrung behilflich sein könnten.

**I. Wir sollten die Gefahren des  
Altwerdens erkennen.**

1. Zuerst einmal die Gefahr des Minderwärtigkeitsgefühls. Der Geltungstrieb ist in jedem Menschen vorhanden. Das rasende Tempo unserer Tage reißt den Älteren immer mehr Verantwortung aus den Händen und übergibt sie jüngeren Kräften. Der so beraubte Greis steht dann ohne Aufgabe da und fragt sich, "Kann ich denn nichts mehr?" Er vergißt aber dabei, daß wenn er im Kleinen treu gewesen ist, ihm neue und größere Aufgaben zuteil werden. Vielleicht hat er nur die Aufgaben der Vergangenheit ge-

sehen, und hat kein Auge für die neuen Möglichkeiten. Göttliche Vor-  
sorge verbindet das Leben immer mit Aufgaben. So lange wie der Herr uns auf Erden läßt, hat er auch eine Aufgabe für uns.

2. Je mehr man erlebt hat, desto größer wird die Gefahr in den Erlebnissen der Vergangenheit stecken zu bleiben. Man fängt an mehr rückwärts als vorwärts zu schauen. Dies war nicht die Einstellung Pauli. Er hatte viel erlebt. In drei Missionsreisen hatte er Großes für den Herrn verrichten können. Viele hatten das Wort gehört; Kinder Gottes waren gestärkt und Gemeinden waren gegründet worden. Da hätte er wohl in seinen älteren Tagen viel in der Vergangenheit leben können. Doch in seinem Alter, aus dem Gefängnis zu Rom, schreibt er an die Philipper: 'Ich vergesse was dahinten ist, und strecke mich zu dem, was da vorne ist' (Phil. 3:13). Beim Altwerden sollen wir Zukunftsgedanken pflegen. Dere Gedanke an eine reiche Vergangenheit macht nicht glücklich. Wir brauchen die Vision einer herrlichen Zukunft. In Christo wird diese uns geboten. Das ewige Leben kennt keinen Anti-Klimax. Da geht es nur von einer Klarheit zu einer größeren Klarheit.

3. Abgeben, ohn Ersatz, führt zu einer inneren Leere die unglücklich macht. Man gibt seinen Beruf ab. Man tritt von verschiedenen Posten in der Gemeinde und Gesellschaft zurück. Man muß sich von verschiedenen Gelegenheiten zurückziehen, weil man physisch nicht stark oder gesund genug ist. Man verliert manche Altersgenossen durch Verzug oder durch den Tod. Somit werden die Verkehrsgelegenheiten seltener

und die Welt kleiner. Wenn man da keine weiteren Aufgaben mehr sieht und keine neuen Freunde mehr macht, wird man einsam und unglücklich. Da sollte man vielleicht in einem schönen christlichen Altenheim neue Kontakte machen die zur inneren Bereicherung führen würden. Man sollte auch bis ins Alter hinein, den Rat Jesu nicht vergessen neue Freunde zu machen. Keine ältere Person ist die einzige einsame. Es gibt noch viele andere die auch einsam sind. Kommen solche Einsamme dann zusammen, so kann es eine schöne Gemeinschaft geben.

## II. Wir sollten die Aufgaben des Alters erkennen.

Die Aufgaben des Alters sind so manigfaltig, daß man gar nicht weiß wo anzufangen oder was man auslassen darf. Doch wir wollen wenigstens etliche davon nennen.

1. Die Aufgabe des Zeugens. Nur der, der den Herrn erfahren hat kann von ihm richtig zeugen. Solche Personen sind unsere älteren Geschwister. Und doch nur zu oft sprechen solche von dem was sie selber in den Erfahrungen getan haben, und nicht von dem wie wunderbar der Herr geholfen hat. Doch wo man Gnade zu so einem Zeugnis nimmt, da ist das Zeugnis ein besonderer Segen. Man muß nur aufpassen, daß man nicht immer ein und dieselbe Erfahrung wiederholt und dadurch den Mitmenschen überdrüssig wird. Viele Jahre bringen viele Erfahrungen. Da soll man von den reichhaltigen Offenbarungen Gottes reden.

2. Die Aufgabe der Fürbitte. Dieses ist ja die Aufgabe aller Gotteskinder; nur läßt sich dieses Ringen, durch die vielen anderen Ansprüche, oft in den Hintergrund schieben. Die andern Ansprüche werden mit dem

Alter weniger, aber nicht die Not um Beter. Man braucht nicht lange in der Bibel zu lesen um zu merken wie groß die Vereheißungen für den Beter sind. Es gibt kaum solche Altersschwächen, die uns die Fürbitte unmöglich machen. Sagen wir nicht: "Ich kann nur noch beten," als ob daß das Wenigste sei, daß man tun kann. Nie werde ich jene Grossmutter vergessen, die immer wieder meine Hand so fest drückte und mit freundlichem Gesicht sagte: "Ich habe heute schon für dich gebetet." Nur die Ewigkeit wird es offenbaren, wie viel die Gebete älterer Geschwister getan haben.

3. Die Aufgabe der Weissagung. Dieses mag uns etwas fremd lauten, doch nicht, wenn man den biblischen Begriff der Weissagung fest hält. Paulus sagt: "Wer aber weissagt, der redet den Menschen zur Besserung und zur Ermahnung, und zur Tröstung" (1. Kor. 14, 3). Wieviele brauchen diesen Dienst und wer könnte diesen besser tun, als erfahrungserprobte ältere Kinder Gottes? Man hat dann mehr Zeit sich mit dem Wort zu beschäftigen; man kann mehr Licht aus dem festen prophetischen Wort für die Probleme unserer Zeit ziehen. Nicht daß die Älteren ihre Meinung den Jüngeren aufdrängen, sondern daß sie die Richtschnur des Wortes klar darstellen. Wieviele derer, die im Sturm des Lebens verwirrt waren, haben sich von älteren, im Wort gegründeten Geschwistern zurechthelfen lassen.

4. Die Aufgabe ein Vorbild zu sein. Paulus sagte seinem geistlichen Sohn: "Sei ein Vorbild den Gläubigen im Wort, im Wandel, in der Liebe, im Geist, im Glauben, in der Keuschheit" (1. Tim. 4, 12). Diese Ermahnung gilt auch denen, die älter werden. Wie nötig brauchen wir rich-

tige Vorbilder. Manch eine jugendliche Person hat sein Vorbild in Vater und Mutter gefunden. Fast ein jedes junge Herz sucht sich ein Vorbild. Sind diese in den Reihen unserer älteren Geschwister zu finden? Ein Vorbild im Ergeben sein in Gottes Führung; ein Vorbild der Zufriedenheit; ein Vorbild der Selbstlosigkeit, usw. Das Bewußtsein, daß andere in meinen Fußstapfen folgen, gibt Zweck und Richtung bis auf den letzten Tag. Könnten doch unsere älteren Geschwister dieses im Auge behalten.

## III. Wir sollten erkennen, daß man sich auch fürs Alter vorbereiten kann.

1. Nicht nur mit eigenen Vorsätzen. Wie viele haben sich gesagt: "So will ich's nicht machen, wenn ich alt werde." Doch menschliches Vornehmen ist eitel. Damit kommt man nicht weit. Vorsätze beruhen hauptsächlich auf einzelnen Erfahrungen, die man im Leben derer, die einem voran gehen, beobachtet. Diese Erfahrung dürfte sich im Leben des Beobachters vielleicht niemals wiederholen; dann wäre auch ein Vorsatz der darauf ruht nicht mehr zutreffend. Also, Vorsätze genügen nicht als Vorbereitung fürs Alter.

2. Nicht nur mit eigenem planen. Damit wird man auch zu Schanden. Gott sagt: "Verlaß dich nicht auf deinen Verstand" (Spr. 3, 5). Damit sagt der Herr nicht, daß wir den Verstand nicht brauchen sollen. Er darf aber nicht als letzte Autorität gelten. Ein Vorgehen mit Überlegung ist Schriftgemäß. Aber nur planen und sich dann darauf verlassen genügt nicht. Die Zukunft ist zu unsicher um feste Pläne zu fassen; Umstände ändern so rapide. Die besten Pläne von früheren Jahren sind einfach nicht brauchbar. Also, nur planen genügt auch nicht.

3. Das Ergreifen der biblischen Lehre für das Alter. Die Bibel ist nicht nur an Kindlein und Jünglinge, sondern auch an Väter geschrieben. Die unsichere Zukunft ist mit Jes. 46, 4 gedeckt. Die Möglichkeit der Fruchtbarkeit im Alter ist im Psalm 92, 15-16 angedeutet. Der Sieg in schweren Verhältnissen wird uns in Röm. 8, 35-39 zugesichert. Feindliche Absichten verlieren im Blick auf Röm. 8, 31-34 ihre Kraft. Das Verhältnis zu den Kindern wird durch die Beispiele der Patriarchen geschildert (1. Mose 49). Als geistlicher Ratgeber, dient Paulus in seinem Alter als Vorbild, laut dem Brief Philemon. Es sind zu viel biblische Prinzipien um sie alle zu nennen. Doch wie wenig werden solche Lehren in unsern Gemeinden als Direktive für das Alter hervorgehoben. Diese sollten nicht nur den schon altgewordenen gesagt werden, sondern mehr den Altwerdenden, damit sie diese mit sich ins Alter nehmen können.

4. Durch das Genießen der Gemeinschaft in der Gemeinde. Eine Bruderschaft mit dem Wort durchzogen ist von unberechenbarem Wert. Hier darf man sich gegenseitig wahrnehmen, ermuntern, befruchten und ein Segen sein.

Die Gemeinde muß Gelegenheit schaffen, daß auch ältere Personen gemeinsam ihre Probleme vom Standpunkte der Schrift besprechen und lösen können. Es genügt nicht, diese dem Gutdünken des Einzelnen zu überlassen. Die Gemeinde hat hier einen Lehrdienst zu tun.

5. In dem man sich auf geistliche Werte einstellt. Das Sichtbare verliert mit dem Alter mehr und mehr den Wert. Wenn man dann nicht Ersatz hat so wird man ärmer und ärmer. Oft führt der Herr es so, daß man im Alter das Loßlassen

muß was man mit viel Mühe erobert hat. Das ist nicht immer leicht. Doch hat das Herz gelernt die geistlichen Schätze zu erkennen und zu genießen, so ist die Erfahrung nicht eine Verarmung, sondern ein beständiges Zunehmen an dem unaussprechlichen Reichtum, der in Christo Jesu ist. Um dies zu erfahren muß man schon lange ehe das Alter kommt sich vorbereiten, indem man es lernt am ersten nach dem Reich Gottes zu trachten.

## DEDICATION ADDRESS

(The dedicatory address, in abbreviated form, delivered by President J. H. Quiring at the occasion of the dedication of the A. H. Unruh Memorial Hall and Riverton Hall, January 24, 1965.)

When a relatively small conference of churches is willing to invest \$225,000 in an orderly arrangement of brick and mortar on a small college campus, it is appropriate that we stop to investigate the motive forces behind such a venture.

Today you will be given an opportunity to inspect these buildings. All may look at the same walls and scan the same rooms, but we really do not expect that all will see the same things and walk away with the same impressions. You will look at these walls through different lenses, colored by your interests, attitudes, prejudices and vocations, which in turn will color your evaluation.

The architect looks at the overall design as he first imagined it and it appeals to his aesthetic sense. The craftsman looks at the workmanship and marvels at the skill that has been applied. He may also see the sweat and toil by means of which he earned his daily bread. The treas-

urer looks in terms of cost and may walk away saying, 'these buildings could have been built for less'. The man who lacks a proper sense of spiritual values looks upon the whole enterprise as an act of folly.

Wie wird man alt? Geht man mit Bedauern den Tagen entgegen von denen wir sagen, sie gefallen uns nicht? Nein! Wir erkennen die Gefahren die unser warten und umgehen sie. Wir erkennen die Aufgaben und tun sie. Wir freuen uns, daß wir uns auf das Alter in biblischer Weise vorbereiten können und wissen, daß je mehr die Werte dieser Erde für ein Gotteskind schwinden desto näher ist der Himmel. Dem Herrn sei Preis dafür.

When these buildings are seen through the eyes of the Christian educator an entirely different view takes form. Certainly, he sees the solid structure in its beauty; he recognizes the practical arrangement, the adequate lighting and feels the warmth reflected in the well-chosen color pattern. However, he sees much more. The power of his vision is increased manifold and before his penetrating gaze these opaque walls become like transparent glass and he beholds a vision of the past, the present and the future. It is a vision which moves him to tears and to action, while others stare at a blank wall and remain cold and unmoved.

Beyond these brick walls the Christian educator sees the living, vibrant 'faith of our fathers' and, moved by a feeling of gratitude, he raises a **memorial**. He sees the swelling stream of searching youth and, moved by a loving concern he **invests**

in a training institution that will provide academic excellence in the warmth of a genuinely Christian atmosphere. He sees the rise of a new generation thrust into an environment they have not created and molded by an array of forces over which they have little immediate control and again he is moved by a sense of responsibility and bequeaths on them a **legacy**.

1. Today we look at the faith of our fathers and dedicate these buildings as a **memorial**.

We can speak with David when he pays tribute to his forefathers and says, "Our father trusted in Him." Our father had a faith that saved them from a sinful and meaningless life; a faith that separated them from the world; a faith that suffered the 'dungeon, fire and sword'; a faith that served. They have laid the foundation for a missionary program which today spans the world. They had a faith that accepted a divine commission, that received a divine promise, that was blessed with a great vision.

These men have taught us the word of God, they have nurtured us with their fervent prayers, inspired us by their noble example and encouraged us by the results of their lives. It is impossible for us to give due recognition to all those to whom we are indebted. I choose to mention only one as a representative of a host of faithful leaders whose faith we follow Dr. A. H. Unruh is known to us as the founding father and first president of this College. He laid the foundation when other were looking for a chimney and criticized his efforts.

To us who have been his students and have had the privilege of laboring together with him as colleagues, he was a true servant of God, a de-

vout student of the Scriptures, a great expositor, a sympathetic friend of youth, a pillar of the church. We consider him a great man of God, sincere, unassuming, co-operative and deeply spiritual. His influence in our lives has been dynamic.

It is to the memory of such men of God and other less known and more reserved saints that we dedicate this Memorial Hall today. We want to heed the admonition of the writer of Hebrews, "Remember your leaders. those who speak to you the word of God; consider the outcome of their life, and imitate their faith."

II. We look beyond these walls and see that steady stream of modern youth in search for truth. These young people, our own immediate offspring, have recently stepped out of the cradle, have been pushed through elementary and high school and find themselves cast into a very complex and stimulating environment and into a maze of conflicting ideologies and religious beliefs, which make them confused.

Although many of them do not seem to have been alerted to the dangers and challenges of their day, we find many others who are seriously concerned about finding themselves in a strange world. We see those who are interested in finding a purpose in life, who are looking for a solution to the individual problem of meaninglessness and the ever-recurring problems of selfishness and hate which lead to war and mutual destruction. They are in search for a mission in which they can realize a certain degree of self-fulfillment. We also see them as a people who experience a persistent assault upon their faith which they have inherited from their fathers and have not fully made their own.

It is not enough to extend our

sympathies to these young people. We know that they will soon leave the sheltered environment where all theories of life seemed self-consistent and workable. Now we must consider them as students who will go out into a cold and hostile world and face matters of life and death, heartbreak and tragedy, practical problems of family living, etc. and expect them not to succumb to the evils that surround them.

We desire to help them. We want to help them find true meaning and purpose of life. We want to give them the tools to aid them in analyzing and solving their own problems. We want to give them an opportunity for expression and self-fulfillment. We want to inoculate them against the contagious disease of false doctrine. We want to help to strengthen their faith in God, trusting that their honest doubts and genuine search for truth will lead them to sound convictions which are in harmony with the Word of God.

The program of studies we offer at College is intended to accomplish the objectives mentioned above. It may not be the program your child asks for at this time, but we think it comes rather close to what he actually needs. And so with the welfare of our young people in mind we dedicate these buildings for the training of our youth in a world of change.

III. Finally we consider these buildings as a legacy which we bequeath to a future generation. None of us should be so selfish as to think only of himself, and so shortsighted that we make no provision for the future.

Only twenty short years from now the present Board of Education will in all probability be replaced by

others. The present faculty members will sit in retirement reflecting in pensive mood on a life of service that will have left things to be desired. Church leadership will have passed into the hands of men who have imbibed the principles emphasized at M.B.B.C. Those who are born this year will line up in the halls to register for the second semester. The attack on their faith will not have decreased in intensity. The perplexing problems of life will not have diminished in number. There is little reason to believe that there will be less confusion and more peace of mind and satisfaction than there is now. We therefore shoulder our responsibility as those who form the link between the past and the future generations and pass on to our descendents that which is more useful than stocks and bonds and real estate.

Young men and women of tomorrow, we, the representatives of this present and passing generation, conscious of the debt we owe to our fathers and to you, our descendents, sign our will and testament and bequeath to you our most precious faith. It is the faith which we have inherited from our fathers, which has sustained us in life, comforted us in sorrow, strengthened us for service and kept our courage up in times of deep distress. It is a faith in the eternal triune God, Creator of Heaven and Earth, Redeemer and Lord of our life, the King of kings, and Lord of lords. It is a faith in the ultimate authority of the divinely inspired Scriptures.

We leave to you this growing campus with an educational program that is not the result of a passing fancy but of a deep conviction and sense of responsibility, to

(Continue on page 24)

## ARTICLES

### WHAT IS HINDUISM?

Hinduism is reputed by Eastern scholars to be the oldest of the world's religions. It had its origin in India. When the Persians invaded India they gave the name "Sindhu" to the region watered by the Indus; and the name "Hindu" is a corrupt form of "Sindhu."

Hinduism is the religion of the Vedas, the foundational scriptures of the Hindus. These includes the four Vedas — Rg-veda, Yagur-veda, Sama-veda, Atharva-veda — and "all the words that speak of God." Veda means God-knowledge or God-science.

#### The Religious Writings of Hinduism

The religious works of the Hindus are usually divided into **Sruti** (Vedas) and **Smrti**. **Sruti** means what is heard and **Smrti** what is remembered. **Sruti** is revelation and **Smrti** is tradition. In a sense there is a parallel here with the Jewish Written and Oral Law. **Surti** comes by revelation or direct experience and hence is primary, whereas **Smrti** is but the recollection of that experience and thus is secondary. According to Hindu belief, the **Surti** came much the same way as our Scripture; God spoke through the ancient seers and the words were recorded by them for us.

Each Veda consists of four parts. The **Mantras** are hymns in praise of the gods or prayers for prosperity here and happiness hereafter. The **Brahmanas** are guides for the performance of rites by which the worshipper pleases the gods. The **Aranyaka** give the philosophical interpretations of the rituals by way of allegory. The **Upanishads** are speculations in philosophy and these more than the others constitute the heart of Hinduism. Western scholars have been greatly intrigued by the **Upanishads** and it is reported that Shopenhauer was in the habit of reading them for his devotions before going to bed. He regarded them as his solace for life and death. Perhaps this is where he found the pessimism which characterizes his works.

One writer has dubbed Hinduism the faith that enquires. In discussing some of these details with a temple priest, the writer received the answer: "I don't know, I am seeking." It is a faith which strives and searches but fails to lay hold of anything definite. It is non-dogmatic. Here lies its greatest difference from Christianity which leads seeking men to ultimate fellowship with God through Christ and leaves the seeker a "finder."

#### The Relationship between Religion and Philosophy

Though Hinduism accepts the authority of the Vedas it is not an "authoritarian" religion. One specialist on Hinduism, E.B. Havell, says: "In India religion is hardly a dogma but a working

hypothesis of human conduct adapted to different stages of spiritual development and different conditions of life." Hinduism makes much room for reason, as much room as the individual actually needs to meet his intellectual frame of mind. Intelligibility in the light of reasoning is one of the canons of scripture interpretation recognized by orthodox Hinduism. The variety of views that we find in Hinduism are due to the freedom of scope that is given for intellectual inquiry.

The close relationship between religion and philosophy in India can be explained by this alliance of reason and revelation. For the Western mind philosophy is a theory of reality, a way of integrating life's experiences. For the Hindu philosophy is a way of life, an avenue to spiritual realization. Inquiry into truth must lead to a commitment. The American studies philosophy to get an answer to a theoretical question; the Hindu studies philosophy to answer a practical need. In India philosophy is always a pathway to religion. T.M.P. Mahadevan, Professor of Philosophy at the University of Madras, writes: "By this happy coordination [of philosophy and religion] the Hindu thinkers succeeded in preventing philosophy from become barren, and religion from becoming blind."

Hinduism is a religion of accommodation. This extreme flexibility has made it possible for Hinduism to survive many outside influences. A few basic principles have remained at the heart of the religion in spite of the fact that many of the outer ceremonies have changed and cults have arisen within the religion itself. This spirit of accommodation has actually made Hinduism a mosaic rather than a unified religion.

### Spirit is Reality

One of the fundamental beliefs of Hinduism is that there is one all-pervading and all-transcending Spirit which is basic reality. Here is to be found the source and ground of all beings. This is usually referred to as God; but many refer to it merely as the impersonal Absolute. This God did not create the world out of nothing (as Christianity teaches) nor out of any stuff external to himself. God is in everything that we see for everything is really an extension of him. Educated Hindus claim that Hinduism is not an idolatrous religion since the idols are only the symbols of the invisible spirit. What the Hindu adores, these scholars would have us believe, is the One God in the many gods. Where idol worship actually occurs these men would attribute it to the ignorance of the masses and some use Roman Catholicism with its images as a parallel to the Hindu pantheon of gods.

The Hindu rituals are of two kinds: Vedic and **Agamic**. The Vedic rituals are of the nature of sacrifices to the gods whereas the **Agamic** rites are mainly connected with the worship of idols. The **Agamas** differ for the different parts of India. The Vedic rituals cover all the important events from the cradle to the grave.

They are associated with birth, marriage and death.

In Hindu ethics two words are important. **Karma** means willed activity or activity for which the agent is responsible. **Dharma** means right activity, activity which results from a good will. Since ethics involves a study of right and wrong in conduct, it implies a standard by which conduct is judged. What is the nature of the standard of moral judgment in Hinduism?

Hinduism has a moral code, the Code of Manu. This code has been laid down for the immature, for those who cannot think for themselves. Such adherents have a morality which is largely governed by rule. The mature Hindu judges his action in the light of the end. Murder is wrong not because the code says so, but because it makes the murderer a brute and corrupts his character and this is not a worthy end. Why is it good to give alms? Because it leaves the character enriched and noble. Man becomes the measure of all things.

### Goals of Hinduism

Hindu thinkers have developed a scheme of human ends. Four ends are recognized though they are not of equal worth: wealth, pleasure, righteousness (**dharma**), and freedom (**moksha**). For most orthodox Hindus the last end is the **summum bonum**, the supreme goal. The others are intermediate stages toward the final goal and, therefore, are not intrinsically good.

There are groups in Hinduism which have made pleasure the highest good in life. These materialists see the morality of an action depending on the quantity of pleasure which it yields. The wise man, according to these materialists (**Carvakas**), should squeeze the maximum pleasure out of life and he should not let go a present pleasure in the hope of a future gain. "Rather a pigeon today than a peacock tomorrow." However, few Hindus are crass materialists.

There are also Kantians among the Hindu ethicists. "Duty for duty's sake" is their slogan. This is the categorical imperative of morality. If you ask why you should do your duty, the answer is because it is your duty. What you ought to do, you ought to do. This type of circular reasoning bothers no Hindu.

The orthodox Hindu makes duty a means to the highest good. For him that highest good is ultimate freedom (**Moksha**). Freedom is the essence of the soul of man. It is obscured by ignorance and the trail of evil which ignorance produces. Morality is desirable only because its pathway leads in the end to freedom. An act is good if it leads to greater freedom of the individual.

How is the standard of ethics applied to the conduct of individuals and groups? There is in Hinduism no unified application of ethical principles. What is right is right for a certain group or for a person in a certain stage of his development.

Moral laws are seen from three viewpoints. They are seen in the light of caste, in the light of a person's stage of development;

and there are those laws which are binding for all. The origin of caste is lost in obscurity. The underlying principle was most probably a division of labour. Originally the caste system was professional but it soon became hereditary. Although the earlier divisions were few the present picture presents a labyrinth of castes and subcastes. Gandhi spoke of the caste system as a "law of spiritual economics" which had nothing to do with "inferiority and superiority." However, this is not the way most Hindus view the caste structure today.

### The Basis of Caste

The Hindu philosophers describe man's moral qualities as being purity, virility, and dullness. Each man has these in varying proportions. Those who have purity in abundance are men of thought, holy men. The men of action have more virility, and those who have dullness are men of the feeling. Then there is a fourth class composed of those who have no particular dominant quality. From these groups come the castes and subcastes of today. What Westerners often forget is that caste is also a matter of character. The quality of a man's character is determined by his caste and originally his caste was determined by his character. Certain conduct is now expected of each caste group.

From this caste system has come the evil of the outcaste. These people have no place in the religious pattern of Hinduism. They are regarded as untouchables, unapproachables and unseeables who should be kept outside of the pale of civilization. Some pious Hindus claim scripture sanction for this practice while others have opposed it on the same ground. Mahatma Gandhi named these Harijans (Sons of God), and fought for their emancipation. On one occasion he said: "Whilst I am prepared to defend, as I have always done, the division of Hindus into four castes, I consider untouchability to be a heinous crime against humanity... I know no argument in favour of its retention, and I have no hesitation in rejecting scriptural authority of a doubtful character in order to support a sinful institution." The fact that these outcastes had no place in the religious life of the Hindus made them especially open to Christianity and it is among these people that many missions have had their greatest results. Christianity offered them what they could never have in Hindism; dignity and equality in Jesus Christ. It is also precisely this aspect that has kept many caste people from accepting Christianity. They were unwilling to give up the notions of inherent superiority.

There are four stages in the life of the Hindu: the period of studentship, the stage of the householder, the stage of the forest-dweller, and the life of renunciation. When one has completed the stage of learning it is time to marry and begin a household. During this time the householder is to seek wealth and distribute it properly. The third stage is one of semi-retirement. Manu says: "When the householder sees wrinkles and greyness and the

son of his son, let him retire to the forest." When a man has passed through the trials of life he must relinquish the responsibilities of life and retire with his wife. His time must be given to spiritual pursuits, a preparation for the last stage.

In the last stage a man renounces all in order to gain the supreme goal of **moksha**. The Vice-President of India, Dr. S. Radhakrishnan, said of this period of life: "The last part of life's road is to be walked in single file." He now becomes the man of the free spirit who loves all and hates none. He has broken through the narrow shell of clan and country and has become a man of universals. He has no private ambitions and no personal desires. He has nothing to accomplish in this world or the next. When he has achieved this human goal, he has no need of the trinkets of this world.

The four stages of life are intended for the spiritual growth of man. Each stage has a conduct which is peculiar to that level of growth. However, it is possible to omit certain steps. One can accept renunciation as a student or a householder. Some do and become holy men at an early age.

### Conclusion:

What then is basic to Hinduism? Perhaps we could argue for three things as belonging to the center of a mosaic which is exceedingly difficult to understand. Here is the summarization of Dr. T. M. P. Mahaderan:

1. Several roads lead to God, who is the supreme Spirit. This makes Hinduism completely irreconcilable with Christianity which teaches that only one way leads to God — Jesus Christ.
2. It is spiritual things which should be given first place. All things will follow.
3. Spirituality must express itself as universal love, and in a life of selfless service.

F. C. Peters

### TEACHING ABSOLUTES IN A DAY OF RELATIVES

The Greek "Academics" held that in the realm of human thought one could arrive at precisely the opposite conclusion by logical argument. And so, they concluded: There is no absolute truth. If this was so, they reasoned, a wise man should never make up his mind about anything, but always hold himself in a state of suspended judgment. It is against this logomachy that Paul warns Timothy, in I Timothy 6:20, 21, in his criticism of useless 'antitheses'.

There are Christians who stand in danger of thinking that the Christian faith and life are largely a matter of opinion. This at-

itude is often born out of a luciferic pride and the age-old desire "to be like God." But when the human mind is made the standard of authority, where "man is the measure of things," we have no common norms for determining what is 'relative' and what is 'absolute' in the Christian life.

Therefore, it is imperative that we ask first of all for the locus of authority.

## I. THE LOCUS OF AUTHORITY

### A. Negatively:

#### 1. Not in the individual believer.

If we were to poll the opinions of individuals to discover what they think might be 'relatives' and what might be 'absolutes', one would not find general agreement. Nor would they agree on the reasons why they consider some matters to be absolute and others relative. "Everyone is entitled to his own opinions," "My opinion is as valid as yours!" — these are familiar responses. Eutyclus, in a recent issue of **Christianity Today**, facetiously suggested, that if the story of the conversion of the Philippian jailor were told in such a way as to reflect the modern approach to some of the great sureties of our faith, Paul would have answered the question: "What must I do to be saved?" with the words: "Well, what do you think?" We may as well agree, that we will not settle any issue by such subjective approaches.

#### 2. Not in the Christian masses.

History teaches that the majority can be wrong. Perhaps our democratic way of life carries over into matters concerning our faith, when we accept majority opinion on certain issues. The feeling seems to be, that if only a large enough group, or a number of smaller groups, would discuss relevant issues we would come out with an acceptable core of ideas. But we can hardly settle very many issues by panels and the 'talk-it-over' method. Although light can be diffused in these ways, often we have little more than a pooling of ignorance. And, "Seven times zero is still zero." If it is a majority opinion, born out of a serious study of the Scriptures, the matter stands quite differently, but this is not always to be assumed when Christians discuss questions of faith and life.

#### 3. Not in the current culture.

There is much in our culture which is good; some things are neutral; but there are also numerous things which are downright wicked and demonic. A culture that has ruled God out, tends to influence men to a secular world-view, and what is right and wrong then tends to depend largely on what is currently acceptable in a given culture. In this way, worldly-minded Christians get lost in the morass of relativity. We must always look at culture with critical eyes — eyes which have been set in focus by Biblical teaching and fellowship with God.

## B. Positively: The Scriptures.

Heaven and earth may pass away but not the Word of God. Here is a constant factor which the church uses as her standard of judgment. To be sure, believers do not always understand the Word in the same way, nor do they apply it in the same way, but such disagreements, when born out of a different interpretation of Scripture, are not nearly as serious as those which are born in the human mind — mere opinions — without reference to Scripture. With those who take the Scriptures seriously we always have a common ground, a common norm of authority. But where tradition has been raised to the level of the authority of Scripture, as in the Catholic Church, we do not have a common 'standpoint' from which to speak.

## II. THE PROBLEM AREAS

### A. The Teaching of the Church. For example:

1. **Creation.** What is absolute and what is relative with respect to this doctrine? (a) Absolute — That all that we see ultimately owes its origin to God's fiat; that God is the Lord of creation and governs all its processes; that there are divinely graded levels of life; that man by virtue of his special creation is separated from the animal world; that all mankind is a unity, etc. (b) Relative — The time of creation and the manner of creation is not understood by all Bible interpreters in the same way. Here we allow for differences of interpretation of the Biblical account.

2. **Eschatology.** (a) Absolute — For example: That history runs under God's control and moves to a gloriou climax; that Christ will usher in the end of this age by his personal appearing; that all men shall be judged; that this judgment issues in the eternal bliss of the redeemed and the eternal torment of the damned. (b) Relative — Questions like: Will there be a unique tribulation before or after the parousia? Of what nature will the millennial reign be? Are the Biblical numbers — often used for calculating time — to be understood mechanically or as standing for periods of time? Will there be a national conversion of Israel before the End? On such matters we must allow for some freedom of interpretation within the bounds of Scripture.

### B. The Life of the Church.

1. **Absolutes:** (a) Clear commands — For example: i. The command to love. It may show itself in various ways; we may all fail in a greater or lesser measure, but it always remains a clear commandment. ii. The command to pray. We may have different patterns and postures, but the Bible would not conceive of a Christian who does not pray. iii. The command to serve. There is no option in this matter, either. We may serve in different capacities and ways, but service is structural to the Christian life. (b) Clear

prohibitions — For example: i. Dishonesty; ii. Adultery; iii. Blasphemy; iv. Murder. (c) Clear principles — For example: i. Do all to the glory of God. (I Cor. 10:31); ii. Do only what builds up (I Cor. 6:12; 10:23, 24); iii. Avoid that which enslaves (I Cor. 6:12); iv. Choose the better (in adiaphorous matters) (Phil. 1:10). v. Strive to please God (I Thess. 4:1, 2).

2. Relatives: (a) Ambiguities in the interpretation of the commands of the Bible. For example, in the command to share of our earthly substance; in the command to serve the Lord; etc. (b) Variations in our understanding of the prohibitions of the Bible. For example, the prohibition to kill is not understood by all Christians in the same way. Is it to be applied only in personal relationships, or is to be generalized and applied to all areas? (c) Diversity of application of the principles of conduct laid down in Scripture. For example: i. Do all to the glory of God! But not all agree on what is to the glory of God. That we can know only from a serious study of the Scriptures. ii. Do all for the upbuilding (yourself and others)! But not all agree on what's good for themselves or for others. iii. Nothing shall enslave us! But the area of application varies, for we are not all equally sensitive to the voice of conscience. iv. All we do is to be out of faith. But since the consciences of people vary, some people can do things which other condemn.

Therefore, we must be patient, on the one hand, but bring Biblical teaching to bear, on the other.

### C. The Work of the Church.

1. Its Organization. (a) Absolutes: Only believers belong to a church; the church must have a teaching ministry; it must have spiritual leadership; it must engage in practical ministries. (b) Relatives: Whether only one ordained minister or five; who is to be on the church council, or whether there should be a council at all — in such matters the church has leeway to work out the details within a given framework, which is constant.

2. Its Functions. (a) Absolutes: Ministry of mercy; ministry of teaching; ministry of proclamation; corporate worship. (b) Relatives: Is this ministry of mercy to be carried out through MCC, or in some other way? Is this ministry of teaching to be done through the Sunday School, or by other institutions? After all, such institutions are not structural to the church. Or should we put more emphasis on foreign-missions than on home-missions? etc.

3. Its Practices. (a) Absolutes: As I understand the Bible, this includes such matters as baptism, the Lord's Supper, discipline. (b) Relatives: The form of baptism — here we allow for differences of view, as we must on footwashing. We may not all agree whether we should use wine or grapejuice at communion; how often we ought to commune; or even on how discipline ought to be carried out

## III. THE TEACHING OF ABSOLUTES

### A. By Instruction:

We ought to teach the absolutes of the Bible without embarrassment or apology. Our day is given to so much discussion of that which is relative that people who do not know the constant factors in the Christian faith, finally begin to think that all is relative and a matter of personal opinion.

At the same time we must not absolutize our interpretation of a given passage and feel that when someone unsettles the accepted interpretation, that the Word of God is being undermined.

If only our members knew what was clearly taught in Scripture about God, Christ, the Holy Spirit, Man, Salvation, the Church, the Living Hope, then the fraction of relatives would not disturb them unduly. But those who don't have a firm grip on the absolutes are very quickly unsettled when they are confronted with alternative interpretations.

### B. By Example:

1. Submission — Many a clever argument has been refuted by the godly life of men and women to whom God's absolutes were a reality and who lived by them. If only we had more pillars in the church who would try seriously to live by that light which they have found from God's Word, then the younger generation which tends to rebel against the ways and views of the fathers, would find centers of orientation. Young people seem to get more confused by what they see in older people, than by anything else. They are quick to see inconsistencies in the lives of others, and then, because they lack maturity, they throw out the child with the bath.

2. Confidence. In Phil. 1:28 Paul says that confidence in time of attack is a token of the winner. And so it is in the battle for the truth. Some people take special joy in tearing everything to pieces; they criticize everything that has been of value in the past. Children often blow off steam at home — a sign that they feel secure in the presence of their parents. If, then, we react violently to such criticism and feel as if the world is coming apart at the seams, these critics are only encouraged. We must show our indomitable faith in the victory of the truth. Many attacks on the church could be passed off as a fleeting fancy if we remember our Lord's words: "The gates of Hades shall not prevail against her."

## IV. An APPROACH TO RELATIVES.

### A. Individual Liberty in Peripheral Matters.

We may not entirely agree on what constitutes peripheral matters, but there are certain matters which must remain personal concerns between an individual and his God, or between man and wife and their God. We have no business probing into such issues

unless these people seek our counsel and help. Obviously, these should be matters of private life which do not affect or offend others. This approach can easily be violated by those who have false views of Christian liberty by applying the principle to almost everything they like to do, but we must allow for a margin of individual freedom in peripheral things.

#### B. Communal Search for the Application of Scripture to Current Problems.

There is the problem of the adiaphora (things that are either right or wrong, depending on who does them, where they are done, when they are done, how often they are done, etc.) Such matters arise constantly, and so the church cannot once and for all stamp them as either wrong or right. However, by bringing Biblical principles to bear on a current problem, the church may agree for the time being, that a certain practice is to be avoided by all members of the church, and this for the sake of guarding the spiritual life of the church and its testimony in the community.

If, for example, the vast majority in the church agrees that attendance at the theatre endangers the church's spiritual life and testimony, then this position should be undergirded by Biblical principles, and theatre-attendance should then be forbidden not because the viewing of moving pictures is wrong, but because Biblical principles of conduct stand in judgment over such practice. We must approach such problems in the way Paul approaches the question of idol meats. If the large majority in the church agrees, that under the present circumstances it would be better to avoid certain places and certain activities, then the minority is not at liberty to follow its own views. If it does, it violates a basic Christian principle, the principle of brotherliness. However,, it also makes it necessary for the church to examine its position with regard to certain things that are questionable, again and again, either to reaffirm a former position or for reorientation.

#### D. Emphasis on the Positives of the Christian Life and Faith.

In the matter of the relatives we can easily get so bogged down with quibbling over the minutiae of right and wrong, that we dissipate all our time and energy and so lose sight of the great verities of the faith and the greater concerns of the Kingdom of God. It is interesting to observe that the Christians who are always "chafing at the bit" are usually such who have not yet caught sight of the great purposes of God in history, and have not yet seen that their life is to be identified with these purposes. But when God moves into men's lives with his Spirit, he gives them a deep assurance of the reality of divine things, and the relatives and absolutes fall into pattern because of "the expulsive power of a new affection."

D. Ewert

## IS CHURCH MEMBERSHIP NECESSARY FOR SALVATION?

In the history of the Christian Church, various answers have been given to the above question. Most Christians of the Medieval Church would have responded with a strong affirmative if they had been confronted with such a question. Actually, however, the question seldom arose, since church membership was taken for granted in a society where all individuals within a given territory belonged to the Church. Augustine had developed the concept, that the Church was the mediator and dispenser of salvation. He never hesitated to assert that the gospel, to which the historic Church witnessed, was the divine truth, and that the sacraments which it administered, were the very acts of God. The Church, as a "saving institution," thus itself became the object of faith. The famous dictum of Cyprian, "extra-ecclesiam-nulla salus (outside the church — no salvation), was generally accepted up to the time of the Reformation. Other Church Fathers taught that "no one can have God for his Father, who does not have the Church for his mother." Outside the Roman Catholic Church, very few groups or denominations in our day would subscribe to such a belief. There are many Christians of our modern age, however, who would answer the above question with a categorical "no." They insist that salvation depends upon our relationship to Christ, and not upon our membership in a church — at least not in a **local, visible** church. They find a "way of escape" from the responsibility of local church membership by claiming that the only thing that counts is membership in the invisible Church, the universal Church, the "mystical" body of Christ. The advocates of this position constantly call attention to the distinction between the true Church, which is an organism, and the apostate Church, which is a mere organization. As used by the proponents of this view, the true Church, which is an organism, and the apostate Church, which terms would appear to be mutually exclusive — the organism cannot find its expression and function through an organization. Some would go so far as to claim that all true Christians are found outside the membership of organized churches.

A proper answer to our question cannot be provided by the church creeds of the past, nor by the subjective opinions of people who have become disillusioned and disappointed in their experience with the established churches. We say with Isaiah of old: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isaiah 8:20). The Word of God is the believer's final authority in all matters of faith and practice. The problem of the relation of church membership to salvation is a crucial one, with far-reaching implications for our Christian life and service. In the teaching of the New Testament, and especially in the principles and practices of the Apostolic Church, our question is satisfactorily answered.

On the basis of the New Testament, one could possibly give a three-fold answer to describe the relationship of church membership to salvation.

### I. Church Membership — a Proof of Salvation

Just as baptism is an outward confession of an inward experience, so also church membership is an evidence of the new life in Christ. In the Book of Acts the response to the gospel message on the Day of Pentecost is recorded in these words: "They then that received his word were baptized: and there were added unto them in that day about three thousand souls" (Acts 2:41, translation by F. F. Bruce). Notice that all that received the word were baptized; the "idea of an unbaptized Christian is simply not entertained in the New Testament" (F. F. Bruce, **The Book of Acts**, p. 77). Observe also that all who were baptized "were added unto them." The concluding statement of this story is significant: "And the Lord added to their number day by day those who were being saved" (2:47). The reference to the number of the believers indicates that a certain record was kept of church membership. In chapter one we find a reference to the number of the original group (1:15). In chapter two we have a reference to the number that were added unto them (2:41). The New Testament sees the Christian — every Christian — always in the context of the fellowship of believers. All believers belonged to one or the other of the local churches. This is the basic assumption of the Apostle Paul in all his epistles. The idea that a Christian can exist and function in isolation, separated from a local body of believers, is completely foreign to the New Testament. To be "added to the Lord" (cf. Acts 5:14) was a term that was synonymous in the Apostolic Age with being "added to the church" (cf. Acts 5:11, 13 and 14). As soon as Saul of Tarsus experienced a genuine conversion, he was baptized (Acts 9:18); but possibly an even stronger evidence for his new faith is found in the fact that he immediately joined the group of the disciples (Acts 9:19). When he came to Jerusalem some time later, he again "attempted to join the disciples" (Acts 9:26). The Jerusalem Church, however, had some difficulties in admitting the former persecutor of Christians into her fellowship. After some tactful mediation by Barnabas, in which he explained the revolutionary change that had taken place in his life, Paul became a respected and a very active member of the community of believers here; "he went in and out among them at Jerusalem, preaching boldly in the Name of the Lord" (9:28-29).

Identification with Christ requires and implies an identification with God's people. Love to God must find expression in love for the brethren. John gives this proof of his salvation experience: "We know that we have passed out of death into life, because we love the brethren" (I John 3:14). Coming to Christ implies coming to Christ implies coming "to the assembly of the firstborn" (Hebr. 12:23).

According to the records of the New Testament, converts to the Christian faith joined the local fellowship of believers. The church was conceived as a universal brotherhood, but also as a local body. In Acts 9:31 we have a reference to "the church (singular) throughout all Judea and Galilee and Samaria." In his Epistle to the Galatians, however, Paul speaks of "the churches (plural) of Christ in Judea" (Gal. 1:22). Membership in the universal church presupposes membership in the local church. The former does not exist without the latter. Nowhere does the New Testament speak about an "invisible church." Membership in the "body of Christ" implies membership in a visible church, since the body is the visible manifestation of the invisible glorified Christ. The general pattern of New Testament evangelism is always the same: conversion, baptism, church membership. The case of the penitent thief on the cross does not invalidate this rule.

### II. Church Membership — a Process of Salvation

Just as baptism and communion are "means of grace" (in a restricted sense), so also is church membership. It plays a definite and important part in the salvation experience of the believer. The scriptural concept of salvation is a comprehensive one: it includes the past, the present, and the future; it is related to regeneration, sanctification, glorification; it implies the renewal of the heart, the change of life, and the redemption of the body. In his gracious providence, the Lord has instituted the Church, also the local church, for the edification of the individual member and for the realization and application of God's grace which the believer accepted at the time of his conversion. In several ways church membership aids the Christian in his salvation-experience.

#### 1. Church membership promotes Christian growth.

According to the New Testament Christian growth takes place within the fellowship of believers—not in isolation. Of the early Christians we read: "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42). The apostles' teaching, the fellowship of believers, the partaking of communion, and united prayers can quite properly be called the "ordinances" for Christian growth. All four, however, are related to the life and work of the local church. In order to grow in the knowledge of Christ and his Word, one must submit to the instruction of divinely appointed teachers (cf. Ephesians 4:11). Fellowship with others is also indispensable for growth in the knowledge of God's redemptive purpose and plan. Paul prays for the believers at Ephesus that they might "have the power to comprehend **with all the saints** what is the breadth and length and height and depth, and to know the love of Christ . . ." (Eph. 3:18-19). Zinzendorf claimed that without fellowship Christianity could not exist.

Church membership also promotes growth in grace — in Christian character. The Christian who does not join any church remains without proper training. He does not profit from the mutual admonition and encouragement that one finds in a brotherhood. The late A. H. Unruh testified: "One who does not join any church cannot keep in step with the church of Jesus Christ and may easily remain behind" (**Importance of Church Membership**, p. 7). One who remains outside the local fellowship of believers also is not subject to church discipline. His erroneous views are not subject to the criticism and correction of the brethren; his moral laxity and unethical conduct are not subject to the reproof and discipline of the church. The wise Solomon warns us against the dangers of isolation: "Woe to him that is alone when he falleth, and hath not another to lift him up" (Eccl. 4:10). Submission to church teaching and to church discipline promotes growth in Christlikeness. The early converts in the city of Antioch experienced a remarkable growth and development in their faith and life. How did this come about? We read in Acts 11:26, "For a whole year they (Paul and Barnabas) met with the church, and taught a large company of people; and in Antioch the disciples were for the first time called Christians." For a full appropriation and proper expression of salvation church membership is indispensable.

## 2. Church membership promotes the Christian witness.

Church membership is necessary for the salvation of those who are still outside of Christ. Our witness is to be a united, collective testimony. In Matthew 5:14, Christ refers to this corporate witness of his followers when he says: "You are the light (not lights) of the world." They are also compared to a "city on a hill" (Matt. 5:14). In the early church, believers had all things in common to meet the needs of individual members. The unity of believers in love and service is a powerful testimony to those who are still unsaved. Christ again and again emphasized the importance of a united witness. In John 10:35 we have this emphasis: "By this all men will know that you are my disciples, if you have love for one another." In John 17 Christ prays for the unity of his followers: "So that the world may believe that thou hast sent me" (17:21). The unity of believers must find practical expression, first of all, in the local body of believers. It is inconsistent to claim unity with all believers in the whole world, and yet fail to show this unity as a member of the local church. The effectiveness of the early Christian witness can be explained largely on the basis that it was a united witness, a corporate testimony, of the local groups of believers. Why does a soldier enlist in the army? Because he feels that he can render most effective service for his country in cooperation with other men. This is true of the Christian. The individual Christian cannot carry on an extensive program of evangelism and missions. As an active member of a local

church he can make a vital contribution in the building of God's kingdom. Church membership is necessary for the propagation of the faith — for bringing salvation to others.

## III. Church Membership — a Purpose of Salvation

The very purpose of Christ's redemptive work is the founding and perfecting of the Church. In Matthew 16:18 Christ declares prophetically: "...and on this rock I will build my church." In Ephesians, Paul describes the main objective of Christ's redeeming activity in these words: "Christ loved the church and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word, that the church might be presented before him in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish" (5:25-27). We stress "personal salvation", and rightly so. Every individual must experience God's forgiving grace and transforming power in his own life. But there the personal aspect ceases. Salvation becomes a corporate experience and blessing. The saved individual has significance as a **member** of the body of Christ. Gifts and functions of members differ, but "to each is given the manifestation of the Spirit for the common good" (I Cor. 12:7). Salvation means that we have been saved from a self-life. The individual member of the body does not exist for his own sake — but for the sake of the other members, as Paul teaches us in I Corinthians 12:25: "... that the members may have the same care for one another."

Hence, the purpose of New Testament evangelism was not only the conversion of individuals, but the establishment of churches. This was Paul's method as it is portrayed in the records of his first missionary journey (Acts 14:21-28). The local church was both — the base of missionary operation and also the objective of missionary endeavor. Every local church was to be a "body of Christ" in the community where believers acknowledge Christ's headship and lordship. The centrality of the church-concept in God's redemptive plan can hardly be over-emphasized. The believer's salvation in this present life is intimately related to the temporal church; the believer's eternal state is intimately related to the glorified and perfected church.

Is church membership necessary for salvation? The answer from Scripture leaves no doubt. The individual member needs the church for Christian growth and spiritual maturation; the church needs the individual member for the fulfillment of the Great Commission. We conclude with Paul's doxology: "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

## BOOK REVIEW

### MUSIC AND WORSHIP IN THE CHURCH

by Austin C. Lovelace and William C. Rice, Abingdon Press  
New York, 1960, 220 pp.

There has been a welcome increase in recent years in the number of books devoted to a discussion of music and the church. Many of these discussions deal not only with problems or issues facing the practicing church musician but touch on significant areas such as the ministry of music as such and the part that the pastor and the congregation may play in making music an effective ministry in the total church program. The book under consideration is one that addresses itself not only to the "specialists" in church music but to the greater audience — to every person in the church.

The authors maintain at the outset that the minister must stand on firm ground and give support to the technical guidance of the "experts" — the director, the organist, the soloists and choirs — in co-operation with the music committee. Since any music in the church must be judged in its ultimate relationship to worship, its highest potential must depend in the final analysis on the attitude of each person who shares in any way in the praise of God. To each of these areas this book would speak.

The authors have also designed the book to serve the needs of those dedicated lay leaders of the church choirs and Sunday schools who seek guidance in the specialized and often unfamiliar field of church music. In this they have attempted to provide a manual for them which suggests philosophical guidance and practical help in improving the quality and use

of music in every area of the church's life.

In the preface the authors draw attention to the important fact that congregational singing by its very nature is essentially expressive, and can flourish only where there is a congregational spirituality that craves expression. Congregational singing will not flourish without encouragement from the pastor and the church musicians. It will not run itself, nor advance without guidance, nor attain its full stature until every regular worshiper feels a personal responsibility about it.

The authors do well in suggesting further that the minister and musicians share this book and the concerns which it represents with all. There is at least one chapter which can speak to the needs of everyone in the church, from the music specialist to the man in the pew.

The first chapter deals with "Worship and music" and is probably one of the crucial chapters in the entire volume. The close relationship that has existed from time immemorial between music and worship is indicated in the blending of worship and music at the dedication of Solomon's temple. Christ and His disciples sang a hymn at the institution of the Lord's supper; the early Christians in the catacombs were "singing hymns to Christ as God." The early missionaries of the Catholic Church were sent from Rome to all corners of Europe to found choir schools and to evangelize the heath-

en with song, word, and deed. We are familiar with the powerful use of music in the Reformation, about which Luther said, "Next to theology, I give the first and highest honour to music." The authors draw attention to the fact that every movement of spiritual awakening in the history of the Church has been accompanied by a revival of song, for singing is as close to worship as breathing is to life itself.

They admit, and so do we, that today music does not seem to obtain the same results. Much music-making in the church is dull, lifeless, and void of meaning. Many ministers and musicians are dissatisfied with things as they are but are uncertain as to what direction reform should take. There is a concern in many churches and denominations today which is evident in the re-examination of their historical foundations, with special study devoted to the meaning of worship and the value of certain worship patterns. The need for new approaches to these problems that will speak to the needs of our churches in the 20th Century is ably expressed on page 12: "...We tend to repeat the customary actions unaware that when we do today what we did yesterday we actually do something different since in the interval both we and our environment have changed; unaware also that we now do without conscious definition of purpose and method what was done yesterday with specific ends in view and by relatively precise means."

The authors draw attention to the primary problem facing the contemporary minister and the church musician — the re-uniting of music and worship in their historical role on sound theological foundations. Readers are asked to answer serious questions regarding the nature and func-

tion of music in the church services. Composers and performers are asked to assume a moral responsibility for creative integrity and excellence of craftsmanship in presenting the Word of God. The church is asked to make worship more than something that occurs during the eleven o'clock "worship service." Worship is a basic component in Christian education, stewardship, and evangelism, and the music used should not be so distinct that we use one type for the morning worship service, another for the "Sunday School" and a third for evangelistic services. In all these areas the ultimate concern is worship in its fullest sense. The leaders in music thus need to pay more attention to music used in the Sunday school and in the youth choirs because basic attitudes to the Christian life are being formed at these levels just as they are at more "mature" levels.

I presume that most pastors and church leaders would be attracted to Chapter II which deals with the minister and music in the church. Since the goal of church music is to aid in the worship of the church the minister must be able to provide leadership in this area. And when he understands the role of music in the total church program it becomes necessary for him to interpret this role to all the various leaders of the church — the worship committee, director, organist, pianists, church school leaders, etc. The minister cannot afford not to "bother with music problems." The understanding and discernment which a minister brings to bear on this aspect of church activity will bear rich rewards.

Many ministers feel they cannot deal with the musical aspects of the service because they themselves lack musical training or understanding.

This lack is a drawback, to be sure, but not really as heinous as many pastors might be led to assume. The pastor must make the music of the church spiritually enriching and edifying. He must know what is good spiritual musical food and see that it is fed in the worship and educational life of the church. The pastor must develop some basic philosophy of music and worship and administer policies, select and guide personnel (together with other church bodies) and promote the cause of church music in the entire life of the church. The pastor can show his concern by discussing these matters with the music committee, by recommending books to them, etc., and by teaching the congregation to expect more from the music that is used in the service.

Many practical hints are given to assist the pastor in performing his duties well with respect to the musical needs of the church. His relationship to the choir director, the organist, and to the congregation is given attention. The personal musical development of the pastor is not overlooked. Books such as "In Every Corner Sing" by Joseph W. Clokey are suggested as suitable material to help the pastor to judge what music is proper for the worship service even though he may not have a complete musical education. The minister must be alert to the theology present in the songs sung by the children's and youth choirs, and must understand the problem of "association" in music (becoming attached at an early age to music that may be inferior and never outgrowing it.)

Not least in importance is the injunction to the minister that he be able to sing or should at least make an attempt to do so. All prospective theological students are encouraged to gain experience in singing by

joining choirs and by taking vocal lessons. But more important is the need for the minister to know his hymnal well. Most hymnals have aids that are indispensable to a study of this sort. The minister would be wise to examine each hymn for text and tune and encourage the learning of fine new hymns as a matter of course.

There is a fine bibliography at the end of the book which suggests a number of titles for additional reading in each area of study. This list would be very helpful for pastors who have little material in the church music field. By reading the other chapters in the present volume any pastor would already have a much better idea of what part music is to play in the life of the church, since all aspects of music-making are dealt with in turn. The section dealing with congregational music would be of special interest and concern.

Since almost 50% of the time allotted to a typical church service is devoted to music in some form or other, it behooves all of us to consider more carefully what we are in fact accomplishing through its use. This book will surely provide a good deal of insight into ways and means of improving the present state of music in our churches.

Peter Klassen

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(Continued from page 6)

be used as a Christian training center for young men and women.

We bequeath to you our position, our field of service and all the weight of responsibilities and the pleasant rewards that go with it. Accept it and use it for the glory of God and the salvation of men. We have the confidence that you will take up the challenge. J. H. Quiring