

Lord's return in judgment and glory. But the New Testament, like the Old, takes war for granted as an evil brought on by sin, yet incorporated into God's plan and deployed to his purposes. Nowhere does the New Testament suggest that a soldier should leave military service upon becoming a believer.

In Christian ethics just war criteria aim more to limit the evils of war than to justify it. But the complexities of modern warfare increasingly complicate evaluation by earlier standards, due to the destruction of the lives of non-combatants — whether by guerilla warfare in jungle villages, by conventional warfare in industrial society, or by nuclear warfare. Yet conscientious objectors to all military involvement have their right of non-participation today only because others in the past were willing to bear arms to preserve personal freedom.

The Gospel transforms believers for life in a new society ruled by love and, as such, anticipative of the Kingdom of Heaven. But it does not remove men from the world and the struggle for justice. In the Church, love of God and man is the only adequate norm of human conduct, for it mirrors God's own love. The Church knows the value of human life as a creation of God and as an object of Christ's redemption, and it can and ought fervently to plead the cause of peace and the merit of universal disarmament.

But it is not alone the egoism of others outside the Church that alerts the believer to an awareness that love needs still to be correlated with something that sets itself against selfish and arrogant human ambition. The believer's own struggle against self-regarding impulse, and against that of fellow-believers, tells him that the Kingdom of Heaven has not yet fully dawned. The Gospel can rescue men from the guilt and penalty of sin, and in a remarkable degree from its power. But it does not wholly transform the world into the church, nor wholly transform the church into the Kingdom of God. Only on that day when the King of kings appears will the tyrant and the pacifist lie down together. When the government is upon his shoulders it will confidently be said that war shall be no more, and the counterforce of ungodly powers and the coercive ministry of civil government will fade into oblivion.

CHRISTIAN PERSONAL AND SOCIAL ETHICS IN RELATION TO RACISM, POVERTY, WAR, AND OTHER PROBLEMS REPORT

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The church, under Christ's Lordship is sent into the world to proclaim personal and social righteousness and redemption. We affirm the validity of the Ten Commandments for our time. Personal conversion is of primary importance for the building up of the Body of Christ.

We evangelicals, with all other Christians, are duty bound to exemplify and to promote social justice, both as individuals and in community. It is the very nature of righteousness to act justly. God wills justice and God wills justification.

No man or woman needs to accept as normative oppressive, wicked, and exploitative forces which rob human existence of its God-given worth. Because the crucified Jesus in his resurrection triumphed over the forces of iniquity, they all are now dated and doomed.

We are called to affirm and to exemplify love and justice. There is a need to stand against that which is sinful and corrupt in order to show the good and the creative. Both on the negative and positive side, we should be willing to proclaim and to act within the bounds of fair play and legality.

Evangelism serves as a root in effecting the valid ministry of the church, producing compassionate acts of charity, righteousness, and justice, worship and fellowship and the knowledge of God, and educating people about his will for men. Constructive social reform according to biblical principles is as legitimate an area for Christian action as the compassionate acts of charity, and just as urgent.

We believe that Christian affirmation and exemplification must be within the God-given spheres of family, state, church, economy, and the sphere of free association. There are some areas where it is appropriate for the church to act, but there are many areas where individual Christians or groups coming together for a special purpose may express a Christian conscience in society.

The prophetic voice of the church must always speak creatively to human power structures. It will not use the language of force, but will use the force of language. Regenerate men and women are creative catalysts for social betterment. This is what Christ meant when he spoke of illuminating and preserving elements in the world.

Law is necessary to outlaw evil, but true brotherly love can only be achieved through personal regeneration, not through mere legal obligation.

While we recognize that there are certain immutable structures, there are, nonetheless, some subsidiary structures which need to change in the course of time. Christian social involvement includes not only

personal but institutional action. Institutionalized evil requires institutional action for change. We recommend study of the life and work of William Wilberforce and Lord Shaftesbury, who in their time promoted individual and institutional action, and even combined the two. We acknowledge these ventures without expecting or seeking to build utopia this side of the return of Christ.

We stress the importance of the resources entrusted to us. They require stewardship, particularly in view of the fact of waste and inflation. Wealth is entrusted to us in order for us to distribute to the needy, particularly to support them in basic needs of human existence, and is not for selfish advancement. Teaching the underprivileged to use their resources is important; e.g., it is better to teach people how to catch fish rather than to give them fish. We alert Christians to their responsibility to counter the exploitation of disadvantaged groups such as migrant workers, cheap labor, and disabled workers. We urge Christians to be associated with programs that create work for the jobless, particularly in the Third World. We encourage Christians to further education, housing, credit unions, consumer and production cooperatives and land reform.

We dissociate ourselves from any form of racism.

Sex is ordained of God in the context of love, which is essentially a spiritual factor. Christians must not underestimate the damage caused by over-emphasis on sex by adultery and promiscuity to the individuals involved and to society itself. Over-emphasis on sex goes together with the loneliness of the young. There is a preoccupation with physical sexuality and this tends to heighten the loneliness felt by young people. Christians must not let go unchallenged the flood of pornography, which involves the exploitation of the weaknesses of man and the corruption of his spiritual and moral nature. By attacking man in this way he is made an object of lust rather than a person made in the image of God. Pornography in attacking the image of God in man, is an attack upon God himself. In short, pornography is a destructive dehumanizing trade which exploits the weaknesses of consumers.

In observing the breakdown of marriage in many places, we record that in revival on the mission field, renewal of the homes is often a feature. Difficulties are still experienced in understanding the cultural backgrounds of polygamy. We urge further studies in the biblical response to polygamy.

The ideal Christian would do two things: He would promote social betterment in government councils; and at the same time, he would preach the ideal situation. Social engagement is a divine imperative with great opportunities today if only we remain under the control of the Bible.

PRAYER IN EVANGELIZATION

Bruno Herm

We all believe, we all are sure, many of us have often said, and maybe some of us have often preached that prayer plays a vital part in evangelism. It is impossible to think of an evangelical rally without preparation in prayer, without a prayer secretary, without special prayer-meetings. There is no missionary going out without asking those that stay behind to pray for him.

The vital question, however, which I want to put before us is: *What part does prayer play in evangelism? Is it just one of many other activities that are necessary to bring about what we call "fruitful or successful evangelism?" Or is it the activity on which all others and the final results depend? In other words: Is prayer fundamental in evangelism or is it supplemental? Is it essential to evangelism or is it complementary? Is it the primary task in evangelism or is it just one of many others? Is it the decisive factor determining the course and results of our evangelistic efforts, or is it one of many factors which will bring about what we want to see?*

I am sure there are many who will be inclined to agree right at the beginning, that prayer is fundamental in evangelism. If this is so — and I will have to try to prove this in my paper — then let us start to examine the foundation on which our evangelistic efforts are built. Is our foundation sound and good? If not, should we not stop building on it? What is better, building a house on a shaky foundation, or postponing building till something has been done to the basic structure? We may all agree here today that prayer is fundamental in our work, but are we also willing and prepared to take the consequences?

What do our activities in evangelism look like today? Is not the primary thing to secure a good speaker? Then there must be good and widespread publicity. Then we have to choose a good location for the meetings. Now we can form our committees and appoint our secretaries for music, prayer, finances, etc.

When we think of "missions today," what comes foremost into our minds? Finances? Well-trained personnel? Open doors, by which we mean countries with political and economic stability? Or is it first and foremost prayer? Prayer that clings to the promises of God and gives him the glory?

I have three headings to our theme.

1. *Prayer implied, though not mentioned*

If prayer is so important in evangelism, why then is it not mentioned in the Lord's command which we call the Great Commission, "All power is given unto me, go ye therefore and teach all nations, baptizing them in the name of the Father and the Son and the Holy Ghost, teaching them to observe all things, whatsoever I have commanded you, and lo, I am with you, even unto the end of the world"?

Why did not our Lord include prayer in this command to go, teach, baptize? Where does prayer come in? Is it not sufficient that the Lord