

BAPTIST HERALD

MARCH 1, 1969



AS I SEE IT

Religious News Analyzed

by Paul Siewert

Americans have experienced a most historic feat. Never before has man read the Bible from the peripheral of the moon, as did the three astronauts of Apollo 8; nor has he prayed for peace during such a dramatic achievement.

In spite of all the physical agony, social strife, and spiritual darkness; the very fact that these men would boldly and reverently read God's Word to the inhabitants of the earth on such a strategic flight should warm the heart of every believer. Thank God, our Christian legacy is not dead.

The background of these men is also noteworthy. It seems to be rather modest. These were not loud placard carriers or erratic crusaders for something new but daring men of faith with a sense of duty. They are family men with close church affiliations. We may even say that they come from the rank-and-file of society. Who said you have to be a rebel to be significant? Maybe the greatest contributors to the achievements of mankind will still come from the unpretentious and hard working, who have vision with determination. "Can any good thing come out of Nazareth?"

So let's give three cheers to the men who dared to visit "the man in the moon" and announce that God is the author and sustainer of our terrafirma. Let's hope that even our "prophets of doom" will be able to see some light and muster a smile or two.

Rev. Paul Siewert, pastor of the Ebenezer Baptist Church, Vancouver, B. C.

RELIGION HELPED PUEBLO CREW THROUGH CAPTIVITY

WASHINGTON. (BPA) Religion was an important factor in the lives of the members of the Pueblo crew during their captivity by North Korea, according to a report to the American churches by Rear Admiral James W. Kelly, a Baptist and the Navy Chief of Chaplains.

Kelly summed up the religious experience of the Pueblo crew during the 11 months of their captivity: "Every effort to take away their faith in God only caused them to move in the direction of God. Every effort to subvert their faith only caused them to re-affirm it."

Commander Snyder, a Protestant chaplain, and Lieutenant Commander Hamilton, a Catholic chaplain, were

part of the escort team which met the Pueblo crew upon their release at the base camp near Panmunjon on the day of their release. The chaplains stayed with the crew until they were admitted to the U. S. Naval Hospital, San Diego, Cal.

The chaplains reported to their chief that almost to a man the crew members "had moved in the direction of a deeper religious commitment, greater faith and habitual prayer life" during their confinement.

It was not easy for the Pueblo crew members to be religious during their captivity, Kelly reported. For one thing, prior to the captivity of the Pueblo, efforts to have worship services had been given up because there were never more than two who showed up. But the situation in captivity was described by one of the men, "All we had left was religion."

The North Koreans, however, it was reported, made it most difficult for the men to practice their religion. They had no Bibles or religious materials. No worship services were permitted. They were reprimanded for thanking God for their food.



NEWS & VIEWS

In spite of all this the men worked up a list of the books of the Bible, managed to recall the words of the 23rd Psalm and to write it out, and to piece together the Ten Commandments.

According to the report, the men prayed openly before one another, although they had to avoid being seen in acts of worship by their captors.

The Pueblo crew reported that they were told, "The Russians shot God down with a rocket!" Missionaries and ministers were held up to scorn by the North Koreans. "The Pueblo men were told that every cross in Korea was an antenna for sending espionage messages," Kelly said.

In response to the desire for worship services following their release, both Protestant divine services and Catholic mass were conducted for the men on the day of their release. An Army Jewish rabbi was made available for the two Jewish members of the Pueblo crew.

The following day a joint Protestant-Catholic Christmas Eve service was held for the crew. Every man attended.

The Navy chaplain chief reported that several of the men who had been indifferent to religion vowed that "it is going to be different now."

SUPREME COURT PROHIBITS DOCTRINAL DISPUTE CASES

WASHINGTON. (BPA) Civil courts are prohibited by the First Amendment of the United States Constitution from interpreting "particular church doctrines and the importance of those doctrines," according to the Supreme Court of the United States.

Therefore, a civil court may not "award church property on the basis of the interpretation and significance the civil assigns to aspects of church doctrine," the Supreme Court said. Further, the civil courts have "no role in determining ecclesiastical questions in the process of resolving property disputes," the Court concluded.

RELIGIOUS MORE TROUBLED —BISHOP

PASADENA, CALIF. (EP) People who turn to religion as an escape from trouble are in for a rude awakening, according to Methodist Bishop Gerald H. Kennedy. The popular pastor told his congregations in sermons here that religion adds to troubles because it awakens one's conscience. Kennedy said many people steer away from

religion because they think, "I got enough troubles without that!"

"Religion is an added burden," he said. "Any businessman knows that, any young doctor or lawyer trying to get started, get ahead. They know that without religion life would be so much simpler, so much easier."

"No person, no nation ever had it easy," Bishop Kennedy said. Historian Arnold Toynbee says that a nation, a civilization can survive only if it meets its crises and conquers them." He quoted Albert Schweitzer as saying that happiness is "good health and a poor memory."

"What does the Gospel say about all this?" Kennedy asked. "It does not say that a Christian is going to be spared the trials, battles, troubles and wounds. . . . But Christ said that He could give you confidence that the basic issues are going to come out all right, that your destiny is assured, and can give you a peaceful mind and a quiet heart."

MENNONITES, QUAKERS PLAN RELIEF PROGRAM IN BIAFRA

AKRON, PA. (EP) The Mennonite Central Committee and the American Friends Service Committee of Philadelphia have joined in a relief program for starving persons in Biafra.

(Continued on page 5)

Editorial

WHERE IS YOUR BROTHER?

One of the songs which grips the heart of every Christian who has a deep sense of responsibility is the one which says: "Must I go and empty handed, must I meet my Savior so? Not one soul with which to greet Him, must I empty handed go?"

The most embarrassing question, and the one most feared by the lone Christian at the gates of heaven, is the one which Christ is sure to ask: "Where is your brother?"

It is not surprising that the two most important questions affecting the state of man are asked at the beginning of creation. Both are asked by God: "Where art thou?" (Genesis 3:9) and "Where is thy brother?" (Genesis 4:9). Personal responsibility comes first and is followed immediately for others. The first question has to do with your relationship with God, while the second concerns your relationship with your fellowmen. The fate of your brother, therefore, depends on whether you are in or out of fellowship with God. It is difficult to have a meaningful contact with man if you have no contact with God.

In the story of the Good Samaritan, the priest and the Levite were out of contact with God in spite of their rigid religious principles. They were members of a strongly organized brotherhood, but they were not brotherly. So anxious were they to go about their religious duties that they had no time for love and compassion for the wounded and dying. They thought they could keep their appointment with God without bringing along their brother.

We do not know whether the Samaritan was on a religious pilgrimage or on an urgent business trip. He offered no excuses and made no convenient detours. He saw a man who, for the time being, was unable to help himself and the Samaritan needed no one to remind him that he was his brother's keeper.

Our unbrotherly attitude has often kept others from becoming brothers. Few of us know how earnestly and sincerely Mahatma Gandhi tried to be a Christian. One day he walked thirty miles in order to hear the missionary, C. F. Andrews, preach, only to be told at the church door that the service is for white, English people only. One of his most serious indictments was pronounced against us when he said: "I have read the Gospels and discovered that you Christians are not like your Christ."

We are coming close to the time of the year when we remember that Jesus was on His way to the cross in order to bring "many sons unto glory" (Hebrews 2:10). Let none of His sons be asked, "Where is thy brother?"

—B. C. Schreiber

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Today's Missionaries for Tomorrow's Churches

A Challenge for Baptist Youth

by George A. Dunger

AT THIS juncture of time and events our Baptist churches will have to take a new stance to three essential facts of the Christian life and the nature and task of the Church of Christ. These essential facts are: First, THE ENVIRONMENT IN WHICH CHRIST IS TO BE MADE KNOWN IS A DYNAMIC ENVIRONMENT. Second: MISSIONS NEED MODERNIZATION UNDER THE FORWARD SURGE OF THE INDIGENOUS, NATIONAL CHURCHES. Third: THE GROWTH OF THE CHURCH IS INTIMATELY RELATED TO CULTURAL ADVANCEMENT AND NATION-BUILDING. Christ's lordship over His people does not permit a laissez faire attitude regarding these facts. Moreover, it is man, the Christian and the non-Christian, who are the juncture of time and events. They are the historical instruments through which God works to accomplish His purposes.

OUR ENVIRONMENTS IS A DYNAMIC ENVIRONMENT

Dynamic man has become dynamic society. Like an inevitable and uncontrollable chain reaction, dynamic society energized its environment. Now man, as if rubbing his eyes for better sight, faces dynamic environment, and he is filled with wonder, anxiety and forebodings.

The dynamic environment of recent years produced strain and stress within traditional church and society. The

generation gap is rapidly widening, and the culture gap between world powers seems more and more unbridgeable. While youth is being conditioned by instantaneous information and immediate world-event impact, older adults find it practically impossible to leave the "niches" they made for themselves and to face realistically the demands of a spontaneously reacting, totalistic world.

Some artist drew a picture of a cathedral. This still imposing structure showed deep cracks running down its lofty spires. Its massive towers were fissured. Its buttresses and foundation showed deterioration, and the beautiful stained-glass windows were falling apart. This was the traditional church under the impact of the dynamic environment of the electronic culture.

Perhaps the artist's intention was to show by the visibly deteriorating church building the invisibly disintegrating church congregation. Members play the Christian role, but hardly know their God-given task. Organizational scaffolding and props have largely replaced spiritual life and virility. Adoration and worship of God are made relevant and "meaningful" to man by the use of psychological gimmicks. These are believed to narrow the gap between man and man, thereby bringing man closer to God. In reality this is a sensate indulgence of man, devoid of Christ-like attitude. And the most subtle and, therefore, difficult to recognize invasion of dia-

lectic theology is the substitution of the Living Christ by the man-manipulated "Message," making the "gospel" relevant and "meaningful" to the tenor of the "Posthuman Age."

Clearly, churches identified with the world and slowly ravaged by the world's subtle incursions are unfit for the bridal feast to which the returning bridegroom invites his wedding guests. Clearly, missionaries identified with the world and slowly ravaged by the world's subtle incursions are unfit workers for the harvest field. Such missionaries resemble the unfaithful servant who, deceived by his false appraisal of his master, of the importance of the entrusted talent and of himself, earned condemnation and punishment.

Clearly, the dynamic environment of this age needs churches freed from the shackles of medievalisms, Victorianism, the industrial, economic and social catch phrases of the bygone century. It calls for churches competent to minister to the people of the rapidly unfolding electronic age. Clearly, today's missionaries cannot serve Christ by using yesterday's yardstick of paternalistic western civilization, sanctioned by the standards of a culturized Christianity. The "yesterday" of this age is breathing its last. It is almost impossible for today's missionaries to cope effectively with the awakened, rapidly expanding and intensifying spiritual needs of today's man with his drives toward literacy, education, healing, production, consumption, nationhood, racial identity and ideological dominance, not to speak of his ability to play creator and master planetary space.

MODERNIZATION OF MISSIONS UNDER THE FORWARD SURGE OF THE INDIGENOUS, NATIONAL CHURCHES

A realistic and totalistic evaluation of contemporary missions reveals the truth that today's missionary societies cannot serve Christ effectively by using yesterday's methods. Missionary societies now work in a dynamic environment, characterized by the impact of electronic culture. African chiefs are being superseded by African statesmen. Formerly the African youth, going from place to place, carried on his head a burden of useful things—now, even in remote areas, he can be seen holding a transistorized radio to his eager ear, snatching the latest bit of world or national news or enjoying the latest rock-n-roll tune. The modern African is very largely a "self-managing" person who is acquiring national outlook and appreciates world stature. African society resembles a vast cultural upsurge, like a rising tide of gigantic dimensions.

The missionary society and its personnel, both at home and abroad, would serve the purpose of Christ's mission more adequately if it would make a sincere, determined and selfless effort to understand the African from the African's position, emulating

the working proposition of the Apostle Paul who said, "I have become all things to all men that I might by all means save some" (I Cor. 9:19-23). Should this not include continuing program evaluation and updating of methods?

Modern Africa calls for modernization of the missionaries in that they acknowledge and respect the African's right and privilege to invite them, examine them and their message, doubt their premises and motives, tolerate or reject them or re-invite them. Why should the western, white missionaries continue to live in their cultural enclaves, the "mission stations," when genuine Christian work and fellowship can be carried on more realistically in an integrated organization where American and African share burdens openly and conscientiously together? Why should the missionary organization and the national convention live and work in "co-existence" when both should be one in the life and task of the Church?

Should not the modernization of the missionary and missionary society go hand-in-hand with the evident modernization of the mission lands? As African society and the African church is fast becoming an achieving and indeed a transformed society, should not the missionary society achieve aims exceeding the traditional objectives of evangelistic, educational and medical services methods by helping mold the African and American Baptist churches into a spiritual, organic unity, really demonstrating the victory of Christ over race, culture, space and time?

Indigenous, national churches of many lands send thousands and thousands of students to technologically advanced countries. These students become cosmopolitan in outlook. Their plea and effort to modernize their homelands are urgent and dynamic. They are conversant with modern theological, psychological, sociological, political concepts. The missionary of yesterday cannot expect to be accepted as a leader and progressive fellow worker. Neither is the missionary society of yesterday acceptable because its outmoded methods are too slow, and its ideals for an effective church are not high enough for ethical and cultural development.

Where are the bright young Baptists of Africa, Japan and Brazil to turn if, on one hand, missionary leadership fails them and, on the other hand aggressive world ideologies and world religions, offering plausible and prompt solutions, sweep over land and sea? What are the many Baptists in Africa, Japan and Brazil to do when they, their churches, their cultures are subtly permeated by attractive, psychologically almost compelling cults? Clearly, missionaries and missionary societies have to keep in step with, if not abreast of, the processes of mundane modernization and cultural changes.

THE GROWTH OF THE CHURCH AND THE METAMORPHOSIS OF PEOPLES AND NATIONS

Today's missionaries for tomorrow's churches are Christian workers who are aware of shattered tribal and social bonds and the disappearance of many of the traditional sanctions. They know that many of their national fellow Christians are beset by a sense of inadequacy and need. At the same time these missionaries realize that their national fellow workers feel the challenge of modernization and respond to it, discovering their ability to cope with far reaching changes and continue to advance with eagerness and anticipation.

Today's missionaries for tomorrow's churches are Christian workers whose eyes are open to the rising national and cultural awareness of the people—Christian and non-Christian—with whom they are working. These missionaries are eager to work together with them, as Christ's representative to the lost and the church, to project and to realize this cultural awareness in the power of the Holy Spirit.

In the light of the goals Christ has set for His Church, today's missionaries for tomorrow's church can free themselves from the trivia of society and, imbuing their national fellow workers with the sense of adequacy, coping power and achievement for Christ, anticipate a new and greater life for the church and participate in cultural advance and nation building through the Holy Spirit.

Speaking of Africa, today's missionaries for tomorrow's churches and their progressive African fellow workers see beyond contemporary fragmentation of African independencies and their beholdenness to technological and economic power structures a "United States of West Africa." These missionaries, enabled by their missionary society and the home churches and these African Christian workers and their churches set themselves to the task of cultural, spiritual, ethical unification through language, education, economy, literature and art. These Christ-committed men and women know that the churches cannot flourish in cultural fragmentation and chaos. They know also the categorical imperative of the Apostle Paul's life and work and appropriate it as their own: ". . . this one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13-14). This, obviously, does not only refer to the spiritual life and celestial existence. It refers to the spiritual life and its expression as demonstrated by Christ in the realization of the church and the Kingdom of God.

Finally, today's missionaries for tomorrow's churches are men and women of God who are breaking through the pseudo-democratic limitations of our commonly accepted egalitarian

philosophy of life and refuse to bow down to the gods of technological achievement and group power. These missionaries will know themselves to be men and women of God called to perform a superior task through uncommonly superior personal effort: Divesting themselves of sophisticated, philosophical theology, traditional limitations and current subservience to socio-psychological fads, they will present Christ in singleness of heart and, in the context of the dynamic environment, interpret Biblical truth through experiential, responsible, literal, personal involvement. This was the dynamic of the Holy Spirit at Pentecost. It was the dynamic of the Holy Spirit through the centuries and is of today. It is the dynamic of the Holy Spirit of Today's Missionaries for the Churches of Tomorrow.

Dr. George A. Dunger is Professor of Missions and Registrar at the North American Baptist Seminary, Sioux Falls, South Dakota.

NEWS & VIEWS

(Continued from page 2)

SOCIAL SECURITY OFFICIAL WARNS MINISTERS ON TAXES

DALLAS, TEX. (BP) A minister who allows his church to pay Social Security taxes for him on an employee-employer basis may find himself facing many penalties and problems including the possible loss of some benefits, a top official of the Social Security Administration said here. Robert J. Myers, chief actuary for the Social Security Administration in Washington, D. C., issued the warning during a speech to trustees attending the 51st annual meeting of the Southern Baptist Annuity Board.

Myers said when a minister who allows his church to pay Social Security taxes is caught then his troubles really begin. First of all, he will have to file correct forms to straighten out his record. Then, after he obtains a refund of the employee taxes he paid, he will have to pay the self-employment taxes along with interest and penalties for all the years covered by the statute of limitations for Social Security. He said a church would also be refunded the taxes it paid for the minister during those years.

Although he did not elaborate on how some benefits could be lost, he did say there were various circumstances under which losses were possible. Myers also expressed hope that churches would help their ministers financially so they could pay their self-employment taxes. He cautioned the minister to report money his church gives him for this purpose. That money must be reported not only to Internal Revenue for income tax purposes but also to Social Security if the minister has not reached the current \$7,800 maximum coverage point.

CHRIST THE ONLY HOPE



the crusade of the americas

First of a two part series

by Gerald L. Borchert

Part I. A Study from Romans

WHENEVER WE consider the subject of Evangelism, it is hard to imagine that the name of Paul will not be found somewhere in the fore-front of our thinking. Certainly the Apostle to the Gentiles ranks as one of the most dynamic missionary figures in the history of Christendom. Moreover, if Protestantism was to choose a patron saint, it would undoubtedly have to be the passionate little Jew from Tarsus.

As we reflect on the life of Paul, we cannot help but admire his evangelistic zeal, a zeal that carried him across an empire in the days when sailing ships were hardly more than modern lifeboats. Luke considered him to be of such importance that he filled half of his treatise on the Acts of the Apostles with the conversion and ministry of this flaming descendent of Abraham. And of the 27 books that form the New Testament Canon or the standard of Christendom, 13 are framed according to the typical hellenistic epistolary fashion and begin with the name of a man called "Paul." So significant is this person Paul that he has been identified by some as the Church's greatest missionary-evangelist and by others as the Church's greatest thinker. The task

that I have set for this paper is to bring these two ideas of evangelist and thinker together in an investigation of Romans so that we might be better enabled to understand this man who after he met the risen Jesus raised a dead man at Troas, was called a god at Lystra, was beaten and incarcerated at Philippi, created a riot in Ephesus, was dragged out of the Temple at Jerusalem, and finally died the death of a martyr. What was it that made Paul such an extraordinary person in the history of Christianity?

PAUL AND EDUCATION

To begin with, Paul was a highly educated man. I never tire of reminding Baptists that Christianity is not only a religion of the heart but also a religion of the mind. Christianity has been blessed down through the centuries with men who stand as intellectual giants in the world. Think of Tertullian, the lawyer and perhaps the greatest of the Latin writers; or Origen, who kept a handful of secretaries going long before the invention of the dictaphone; or Calvin, who possessed the nearest thing to a photographic memory and who finished his classic first draft of the *Institutes* before most of us would graduate from College; or Isaac Newton, who proved to be just as concerned about understanding Christianity as the principles of physics; or the missionary, William Carey, who in his short life time excelled in at least seven occupations. But among the chief of these Christian thinkers stands the

The Dynamics

Apostle Paul.

In Paul, God chose a man with one of the finest backgrounds. He was educated in the best of the Jewish schools "at the feet" of Gamaliel. Gamaliel in turn was the student of Hillel, and Hillel is regarded by many as the foremost of the Jewish rabbis. But Paul was not only educated in the way of the Synagogue. He was born among the dispersed Jews outside of Palestine in the educational center of Tarsus, which perhaps we could liken to a Princeton, Harvard or Oxford of today. There is little doubt in the minds of most contemporary Pauline scholars that the Tarsian was thoroughly familiar with the Cynic and Stoic diatribe, the method of current philosophical discussion. His letters are filled with examples from the diatribe, and there is evidence that he is acquainted with the arguments of the Greek thinkers.

Some twentieth century scholars like Davies and Bultmann argue that Paul is to be categorized as either a Jewish or a Greek thinker. Such an alternative, however, is quite unnecessary and in fact erroneous. For example, Bultmann in his doctoral dissertation limited his study of Paul by excluding the Jewish background of the Tarsian. This limitation was acceptable in his dissertation, but the tragedy is that he has never advanced beyond that early position, and his study of the Old Testament antecedents has, therefore, not only been superficial but extremely negative.

Instead of such a one-sided approach, it is essential to recognize that Paul is thought-oriented to both the Jews and the Greeks. But it is likewise important to note that Paul is more than the sum of these backgrounds. Let me illustrate what I mean by his complex synthesis from Paul's epistle to the Romans. In Rom. 3:22-23 (which have become favorite evangelistic verses) Paul makes the climactic assertion that in the sight of God there is absolutely no distinction between men, because "all have sinned and fall short of the glory of God." In reaching this significant conclusion, Paul has developed his argument within chapters one through

of Pauline Evangelism

three in two directions. In doing so he has provided us with an excellent example of his ability to converse in two very different thought patterns.

PAUL AND THE GREEKS

In Rom. 1:17 ff. Paul evaluates the self-made Greeks in terms of their own thought patterns. His method is exceedingly interesting because he employs their philosophical presuppositions to indicate the hopeless state of their lives. Notice, (verse 18) the wrath of God descends upon the Greeks, not unfairly, Paul avers, but because they suppress the truth as they know it and worship the created world order rather than the Creator of the world order.

I suspect that when we read chapter one of Romans we consider that it is strange or foreign to us, but I think that when we grasp the argument it becomes quite apparent that the twentieth century is not far removed from the problems which plagued the Greeks. Granted, while many do not carve images in stone and then worship them, the goals and the gods of our lives are not very much different than in the time of Paul. The god Mars or Ares was really the god of war or of power and domination through might. Aphrodite or Venus was really the goddess of pleasure through sexual indulgence. Dionysus was really the god of care-free abandonment and emotional release through alcoholic inspiration. The temple of Artemis or Diana was the greatest banking institution in all of Asia, and the silversmiths of Ephesus who attacked Paul were really shred economists. We sometimes call these gods by different names today, but like the ancients we still suppress the truth of Almighty God, and although we learn about Jesus, response to him seldom penetrates the basic motivations of our lives. Even our lives as Christians are so influenced by outside pressures like money, power, respect, and privilege that, while we may be loyal church members, the important decisions which really affect the course of our lives often seem to have very little relationship to Jesus Christ.

Paul understood what it meant to suppress the truth, and he indicated the result in terms which the Greeks could hardly miss. He used in Rom. 1:24 ff. one of their basic premises, the theory of the tripartite division of man. Man was said to have been created in three parts. Starting from the bottom of man: the genitals and the stomach represent his passions; next the heart represents his life affirmation in the world, and finally the mind which is highest and nearest the gods represents his divine reason. The Greek admitted that man's passions were low and base, but he clearly affirmed that man's mind was divinely oriented and that the mind and the passions were *distinctly separated*. Paul begins his evaluation of the Greek view of life in verse 24 with the middle or the center of life; viz. the heart, and he indicates that God permits the estranged heart or the lying will or the selfish life to reap its own reward in the passions and actions of the body. As a result (verse 26) the low passions become dominant. When man yields to his passions, he becomes little more than a spineless willow tree which can be bent by a tiny breeze. As might be expected (verse 28), the mind loses its power of perception and adjusts itself to the distorted will of man. Here then is the problem—even today! Because man is a unified human being, therefore, it is clear to Paul that the mind can be an instrument of self-deception. For the Greek who prided himself on the pursuit of wisdom and the glory of the mind, Paul aims a message which strikes at the foundations of his philosophy. Paul's thesis is that man's life can be and is built upon the eroded instability of a deceptive mind. Accordingly, when Paul begins the summation of his advice to the Romans in chapter 12:1 ff., a passage which many have memorized, he insists that *the mind must be renewed*, because even the thought processes of man have become distorted. Notice also in I Cor. 1:22 that Paul is fully aware that Greeks seek after wisdom and that his offer of Christ appears foolish to them. But the offer of renewal in Christ is

foolishness only if the mind is considered to be ultimate and undistorted. Unfortunately, the view of the pre-eminence of the mind has become one of the most constant errors of history. In our era of vast technological development and of the explosion of knowledge, the need for a reorientation of the mind is often overlooked. It is imperative for the Christian Church of every century to remember that Paul absolutely refuses to accept the inviolability of the mind. While he uses the language and thoughts of the Greeks, he attacks their fundamental thesis. Man is *not* the measure of all things, and even though his mind is one of his greatest possessions, it is fully capable of deluding him. Therefore, man is in need of resources beyond his own capacity, and if you listen to Paul, you will discover that a life in Christ is the only way to overcome the delusions of life. Is it becoming clearer, then, why it was stated at the beginning of this study that Paul is both one of the greatest evangelists and one of the church's keenest thinkers? He has taken the thoughts of the Greeks and made them a vehicle for the presentation of the Gospel. He is indeed a powerful messenger of Christ to the Greeks.

PAUL AND THE JEWS

But Paul is not just a Greek thinker or an evangelist to the Greeks. The Jews will find that Paul has an equally decisive word for them. Perhaps, as the Jew finished reading chapter one of Romans he might well begin to pass judgment on the wisdom loving Greeks. Such a tendency was quite natural. But the whole story has not yet been told, and in chapter two Paul turns to consider the problem of the Jews. No doubt it was easy for the Jews to think that because they had the law and covenant that God was partial to them. After all their nation was victoriously cut out and formed in the midst of hostile neighbors by holy wars. Indeed, it seemed to be protected for many years by God, a God whose name YHWH eventually became so holy that it was not even repeated. God

(Continued on page 18)



THE TRAP

by Levi Keidel

YOUR wandering thoughts take the form of a dream. You are a Congolese boy. Your skin is black. Your nose is broad. Your lips are thick. You wear a waist cloth. You live in a mud-walled hut with a grass roof. At night you sleep on a hard reed-covered bamboo rack covering yourself with one scratchy grey blanket. You are eight years old, and you want to go to school. But your parents, afraid of exposing you to a way of life so different from the way of life they've always known, say "No."

You love your parents. You know that they do not mean to do you wrong. They have worked tirelessly to keep the fingernails of hunger from scratching your stomach. They have many times denied themselves of things they needed in order to pay a witch doctor his fees to keep you from sickness.

But while you love them, your watching them these many days has made you cry out, "Why?" You've seen your mother weep, because all the money she had tied in her waist belt bought so little food at the marketplace. You've seen your father tricked into selling his corn harvest for a ridiculously low price.

You remember when the village chief needed some extra meat to entertain guests on a festival day; he took two of your father's four pigs and slew them. Your father didn't know what the law books say; he had no recourse for justice. When he was threatened, he suffered silently, and finally said that he was dropping the affair. Each of these things had made you cry out more loudly, "Why? Is man born on earth to be tethered as an animal whose wounds are kept raw by his struggle to be free?"

You are convinced that now, you have the answer which explains these hardships. Your father does not know what is going on in the world. He cannot read. He is caught in a trap. All his days he has lived in this trap. Because of it, he has suffered. Your mother has suffered. You have suffered. Because of this, all that his hoe brings from the field goes into the mouth. It would always be this way. You vow deep in your heart that to your dying breath, you will not be caught in this trap. Live a life as your father's? *Never.* NEVER!

And so, over the objections of your parents, you begin going to the mission school. It is four miles one way, and you walk it every day, but you like it. All the first year you work hard to learn the letters, their sounds, and simple words. Your pencil is your finger; your tablet is the dusty earthen floor at your feet. You are promoted into the second year, and earn your first status symbol: a cardboard slate on which to write your exercises.

For your third-year studies you must have books. Your parents say they do not have money to help you. You beg the missionary for a job, and get it. You earn money to buy your first shirt and trousers. You accept

the way of Jesus, and then, as when a new-born baby first opens its eyes to see the world, you see all of life from an entirely different perspective.

As days pass, you also see that a great chasm now separates you from the way of your tribal fathers. Be forever chained to a field hoe and jungle spear to stay alive? Be slave to the whims of evil spirits? NEVER! Your horizons grow. Your future is one great open door. You resolve to do GREAT things.

Graduating day arrives. What a day of joy it is! You feel a great sense of accomplishment. You have walked more weary miles than you can count. Many times you have so tortured your brains that your head ached. You have triumphed over the opposition of parents and tribal customs. You legged money from relatives to buy a new shirt and a pair of used shoes for graduation. When you feel the school director place the graduation certificate in your hand, you stop worrying for a few moments about how you are going to pay off your debts.

This is a day of supreme victory. This is a day when you publicly break with the way of life of your forefathers. This day is a sign that you are breaking free from the trap—that your dreams are coming closer within reach. You are happy. You are headed for great things.

During summer vacation you spend hours with friends wandering in the jungle, fishing in its streams, spinning exhilarating tales about things you plan to do in the future. Then you receive a call to come take entrance exams for high school. You learn that because of the large number of students graduating from grade school this year, only two or three of ten will find a place in high school. That's all the high schools there are.

You MUST pass this entrance exam. You study for it. You pray about it. You lie awake nights thinking about it. You take the exam. Then you lie awake more nights worrying about questions you fear you missed, until the exam results are published.

Then one day word comes that the names of those who have been accepted for high school are posted on the school bulletin board. You run with all the strength you have the four miles to the mission school. You elbow your way into the clutch of kids packed about the bulletin board. You focus your eyes on that list—up—down—up—down; there must be another list. It can't be. Your name is not there.

Instantly your world collapses. Your dreams are shattered. You have no future. Your future has already arrived. You've reached your ceiling. You'll never go any higher. You slowly saunter back to your village, seeing no one and nothing, save the dusty road ahead of your tired feet.

When you arrive at your village, you sit and look at your folded hands.

(Continued on page 11)

A Little Chat Before a Visit With an Elderly Person

by Herbert W. Berndt

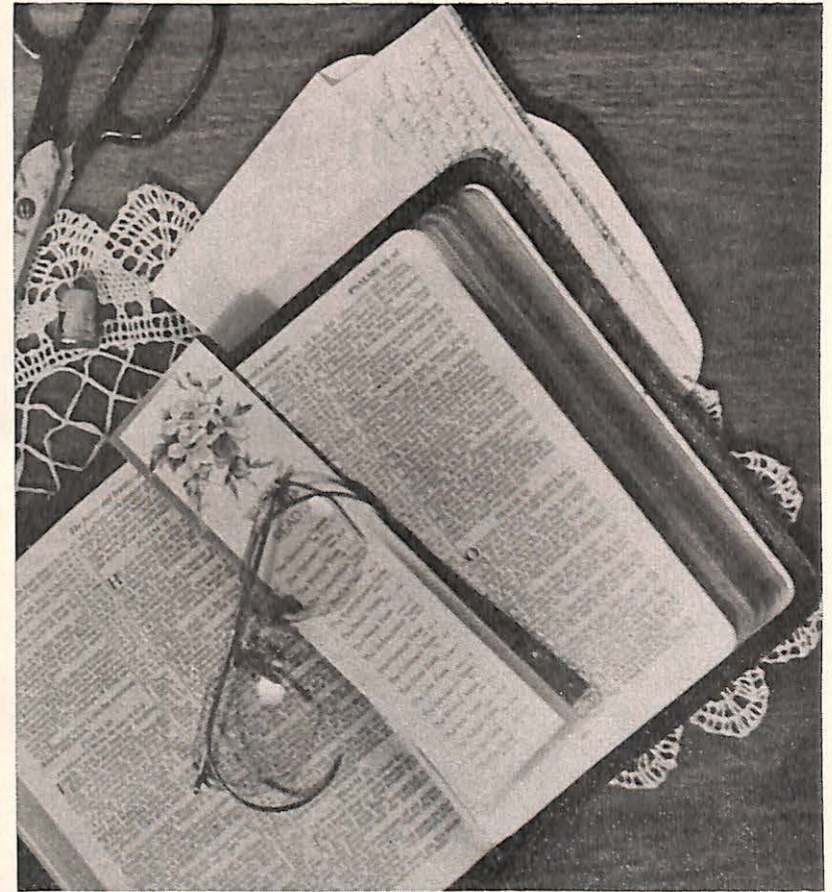


Photo by Century Photos Inc.

ISTOOD in the doorway to his room. His back was turned to me, so he did not realize I had arrived. He had been a member of our church for decades. Until the last few years he had been as active as anyone could be, but that was now a thing of the past.

I was not particularly happy about having to visit him. What should I say to him? How could I pass the time until my conscience was relieved enough for me to leave? Could I make the half an hour more than just moments of painful silence broken by superficial questions or statements?

Why not begin by looking hard at the man whom you are visiting?

He is only a relic of what he once was. I can remember when he used to be active in our church. He was in everything and was the life of many a church activity, but now. . . . Now I can only feel sorry for him.

But he does not want your pity. Pity is cheap to give, and it is of no help to him. . . . nor to you when you talk with him.

But, Lord, this man is old. No longer is he a useful member of our church nor of society in general. He seems like a parasite sapping strength and patience from his family and from others. He demands so much from people, and he gives nothing in return. Why else would he be here in a home for the aging?

I was hungry and you gave me food.

But, Lord, that is precisely the

point. He gets the food here he needs. Now he receives a proper diet every day, not to speak of all the other things he needs.

Yes, my child, and that is a very, very important beginning. It is however only a beginning. The best of food served in the most hygienic way according to the most carefully regulated diet does not fill all of his hunger. There is also a hunger for love which no meat-and-potato diet can fill. Alongside his three-meal-a-day nutritional requirements he needs a steady diet of personal affection from those who have always meant the most to him. Now they mean more than ever before.

But, Lord, the staff here in the home give him the attention he needs.

I was thirsty and you gave me drink.

But, Lord, you are repeating yourself. Only the phrasing is a little different. . . . All right, granted this man needs attention and love and that the staff can not give it all, but how do I give it in thirty minutes' time?

You have begun already by being here. The next step is to be glad you are here. You will not be showing him any love if you simply spend the time saying nothing, even when you use words to say it.

Have you perhaps forgotten that I have given a spring of water which is supposed to well up to eternal life? That spring can dry up if it is not continually fed from others' springs of eternal life. Springs of his type are

kept bubbling by your sharing how eternal life is something real and active in your life today. Let him drink water from your spring, so that it mixes with the water of his. It keeps his spring flowing and clearer from the debris of doubt.

But, Lord, I can not just start spouting pious sayings. Besides, opening up about personal things makes me run the risk of becoming embarrassed.

I do not want pious sayings. I want something genuine from you. I want an expression of your real self.

As to your other point, since when did being a follower of mine not involve running risks?

But, Lord, I don't know him that well.

I was a stranger and you welcomed me.

That is pressing the point a little too much. Maybe I do not know him well enough to talk over personal things, but we are far from strangers. I have known him for years.

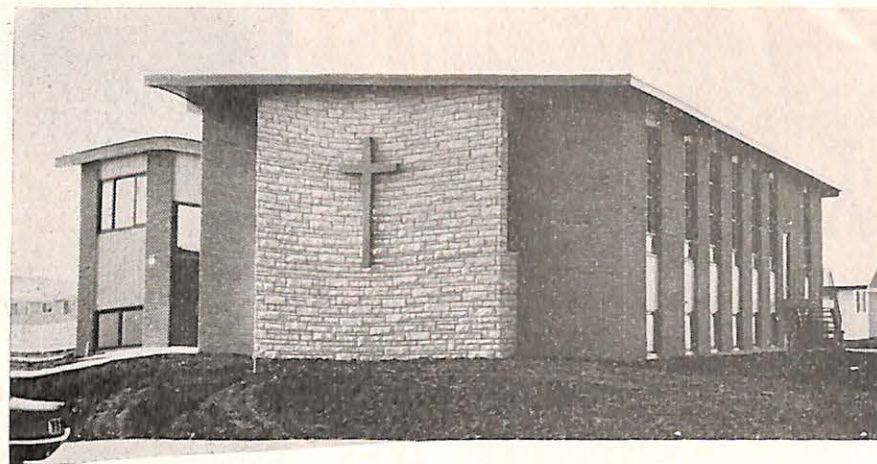
Have you really? Do you know what he is like here and today? Can you actually understand his feelings about his new way of life in a home for the aging? Do you welcome listening to him talk about these feelings or do you pass off his complaints and fears as the signs of a slipping mind?

Looking at welcoming from another angle, when was the last time he was in your home? Maybe he has the feeling you do not want to take the

(Continued on page 17)

The Growth of a Church

by Jake Leverette



Greenfield Baptist Church, Edmonton, Alberta



Rev. Jake Leverette and family.



Rev. Fred Folkerts speaking at the dedication services.

THE BEGINNING of the Greenfield Baptist Church was through the burden and vision of a number of North American Baptist families who lived in the southwest section of the city of Edmonton and through the missionary and evangelistic desire of the Northern Alberta Extension Council. Dave Fallock, student pastor of the church until March 1, 1968, wrote of this in an article printed in the *Baptist Herald* in January, 1968. This article will continue from that point on to the present.

The students of the North American Baptist College conducted a census of the area. Out of this census came the assurance of much interest on the part of families who were not of North American Baptist background. God had given an open door. There was work to be done, and the group of Christians who were meeting together prayed earnestly that God might use them to do that work.

A call was extended to Rev. Jake Leverette, pastor of the Calvary Baptist Church, Wetaskiwin, Alta., to become the pastor of the Greenfield Baptist Church, effective March 1, 1968.

An organizational meeting was held January 13, 1968, at the home of Dr. and Mrs. Bernard Schalm. Fourteen people gave their testimony and shared their desire to join the church. Election of officers followed. Many

were given two or three jobs. It was a time to claim the promises of God. His grace would be sufficient and His strength enough for the task.

What a responsibility was before this small group! A parsonage had to be purchased for the pastor's family; taxes had to be paid on the church building site. Without the Northern Alberta Extension Council, the situation would have been impossible. The council had continually undergirded the work with financial help and prayer support. They met the need. The taxes were paid; money to help in making a down payment on a house was given as well as the monthly payments for at least two years. This left the church with the need to raise the remainder of the down payment, but now it was possible. The church was and is very grateful for the support of the Northern Alberta Extension Council. The Greater Alberta Baptist Association also helped with \$1,000.

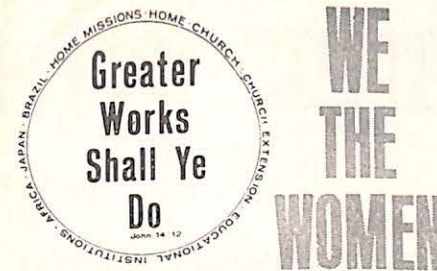
CHURCH EXTENSION BUILDERS' PROJECT FOR MARCH, 1969
WILL YOU PRAY AND CONTRIBUTE?

A beautiful and adequate four bedroom house just one block from the church building site was purchased for the parsonage in February, 1968. Gratefully we accepted the offer of one of the families from another of the North American Baptist Churches in Edmonton to buy all the material for a 24'x26' garage, if the men of the church would build it. The garage was completed in September 1968.

There was much concern among the members of the church about the time of Sunday school and worship service being so undesirable. The St. Stanislaus School was being used. This building was only available for an afternoon or evening service. The Sunday school was at 2:30 and the worship service at 3:30 P.M. The response on the part of the people in the community was almost unanimous. "When you have a morning service, we will be interested in attending." The church then decided to try evening services. There was more favorable response but generally still the same. The church needed a building, a home of its own; but how with only 14 members? This decision required much prayer and faith to believe that God would do what seemed impossible. The decision was unanimous: Build! Many committee and business meetings followed. Finally a plan was

(Continued on next page)

BAPTIST HERALD



BY MRS. HERBERT HILLER,
Woodside, New York,
President Woman's Missionary Union

PACIFIC CONFERENCE WMU

We of the Pacific Conference Woman's Missionary Union are happy to acquaint you with things peculiar to our region. Geographically we extend from the water-front city of Vancouver, British Columbia, on the north, south through Washington, Oregon and California to Anaheim, and approximately 1500 miles from British Columbia, inland to Paul, Idaho, and Missoula, Montana.

We embody ocean, mountain, desert, farm, city and village. Our women's lives are as varied as the vast area we call home. Lakes and tumbling mountain streams as well as the bounding surf make our region a vacationer's paradise. The climate ranges from year-round summertime of Southern California to the ice and

GREENFIELD BAPTIST . . .

chosen; bids were taken, and R & R Construction was awarded the contract. Dr. A. S. Felberg, chairman of the Trustees, had been to the North American Baptist headquarters in Forest Park, Ill., and secured loans from several funds. Work was begun in June, 1968, with the provision that the people of the church and other interested persons could do as much volunteer work as possible. Over 1200 hours were given. "The people had a mind to work," and God blessed their efforts. Mr. Redsclag and Mr. Renz of R & R Construction did everything possible to see that the work progressed on schedule. On October 20, 1968, the church moved into the basement for two weeks. On November 3 the first service was held in the auditorium. What a thrill! God had blessed, and we were filled with thanksgiving and praise. The building was dedicated on November 24 with 270 people gathered to share in this hour of praise for the past blessings and of dedication for the future. We were privileged to have Rev. Fred Folkerts as guest speaker for the dedication.

During all these months of building and physical labor, the Lord blessed spiritually as well. The pastor and family became members of the church; now we were 21 members. On June 15, 1968, the church conducted its first baptismal service and received six new members. We received 12 more permanent members and five student members in October, 1968.

March 1, 1969

snow in the area east of the Cascade Mountains. Our Western Slope enjoys luxurious foliage due to the abundance of rainfall and mild climatic conditions.

There are 41 North American Baptist Churches with 1925 women members of our W.M.U. The larger churches have several groups meeting as circles each month. Only a very few societies are found using the German language, these primarily in British Columbia. Since this is a growing area, we find many who do not have the German or Swiss background found in some conferences.

Our women are very faithful in White Cross work and take keen interest in missions. We find time for projects and calling in our rest homes: Baptist Home for the Aged in White Rock, B. C., and Baptist Manor in Portland, Oregon; and also in youth camping programs. Making needed items and favors, and supplying linens, furniture and food gifts kept the ladies busy.

As an added feature of our Pacific Coast Woman's Union meetings, we have a Browsing Room. Here year-books, special program material, handwork and projects are displayed. We have found this a way of sharing ideas with others.

Mrs. Samuel J. Rich
President, Pacific Conf. WMU

Our numbers were growing; the Sunday school enrollment went over the 100 mark with a high attendance of 112. The morning service averaged 88 and the evening service 81. The boys' and girls' clubs were active; there was much evidence of the Lord's blessing.

In the number who had now joined Greenfield Baptist Church, there were talents and gifts of the Spirit to teach, sing, play musical instruments, and direct the choir. God had honored the faith of His people and strengthened the work with committed and dedicated Christians. He brought these new members from Manitoba, Saskatchewan, and Alberta. On January 8, 1969, eighteen more were received into the membership of the church. There were now 59 permanent members and five student members. The annual meeting of the church on January 15, 1969, presented a different picture of the church compared to one year before. Then there were only 14 members to shoulder the total responsibility; now there were 59 to help, and they were willing to do so.

The hymn writer expressed our feeling, "What a fellowship, what a joy divine, leaning on the everlasting arms." As the new members have given testimony many have said they sensed the presence of the Lord and the joy of Christian fellowship and wanted to become part of this church. "To God be the glory, great things He has done."

Our trust is in Him, and we believe He will use the witness and testimony of this church to win many

BEST OF THE ORIENT

Dr. Charles Ferguson Ball — Escort
June 23, '69 — 3 Wks.
GOTAAS WORLD TRAVEL-BH
7 W. Madison, Chicago 60602

THE TRAP

(Continued from page 8)

The sun rises and sets, day on endless day, while you sit. You can never expect anything better than this. You are 16 years old, and you've already reached the end of your road. All the days of challenge and excitement you'll ever know are already behind you. This is the trap. Silently it has again closed upon you. It scares you. This is the way you'll get old and die. This is it.

Then one day a well-educated tribal politician comes. He gathers the idle youth of your village and speaks.

"Do you know why you don't have places to go to school?" he asks. "Do you know why your fathers don't have good-paying jobs? It is because the leaders of our government have been gorging themselves with the blessings of political independence. All these years these good things should have been ours. But because these traitors rule us, we still live in chains. Join us. Help us overthrow this government. There are foreign friends waiting outside to help us. When they come, they will give us schools, and factories, and justice, and good roads.

This man speaks words of hope. Here is a way out. Surely this is the answer to your prayers. You hunt for the broken pieces of your dreams and put them together again. You give yourself to this movement body and soul. You study guerrilla warfare in a secret jungle training camp. With only a walking stick for a weapon, you help launch an attack to take a city. You march singing into mortar and machine gun fire, the bullets tear your flesh—you scream in pain—and you die.

Then you see before you teeming myriads of youth—youth of the developing countries of the entire world—youth seething in turmoil and bleeding in agony because they are forced to live out their lives in a trap—a trap which robs them of ever fulfilling a dream, of ever developing a talent.

Then you see your father. He is mourning your death. He struggles to rise.

"Another day has come," he says. "I can lose no more time."

He picks up his hoe and slowly walks down the footpath that leads to the field.

Rev. Levi O. Keidel Jr., of Elbing, Kan., was a missionary in Congo, Africa.

to Jesus Christ. To this purpose we are committed.

Rev. Jake Leverette is the pastor of the Greenfield Baptist Church, Edmonton, Alberta, Canada.

EVANGELIZING THE POST-CHRISTIAN MAN

by George Beasley-Murray

WHO IS the man with this strange name? He is not simply the non-Christian man. It would occur to no one to call a pagan tribesman in a remote village of Amazonia a post-Christian man. The man we have in view is the typical member of a society which has lost the faith which an earlier generation professed. Or he is the casualty of a professedly Christian society, who finds no attraction in what he sees of Christianity nor relevance in it for life.

Some people object to this nomenclature. They hold that there's no such thing as a Christian society, and therefore there's no such thing as a post-Christian society or a post-Christian man. This viewpoint is in danger of minimizing some realities that we have no right to dismiss. Whatever one's judgment of it may be, Christendom is a phenomenon of history. There have been areas of western civilization in which the Christian religion has been acknowledged far and wide as noble and right. Efforts were made to embody in the laws of the land the biblical standards, and people agreed that it was good to live according to the Christian ideals, even if they did not do it themselves. The post-reformation Europe saw many attempts to frame society within such a context. While we believe that the state church idea was a false application of the gospel, we can at least recognize the sincerity of those who, like Calvin, tried by this means to build a society on a Christian foundation.

In our time, however, the state churches are crumbling. The paradoxical situation of the Church of Sweden, which baptizes 98 per cent of Sweden's population and welcomes 3 per cent of the people to church on Sundays, grimly illustrates what is meant by the post-Christian society. It is a society which raises its hat to the church and passes by on the other side. We in Britain are in no position to throw stones. In 1886 the population of so-called Smaller London was 3,800,000, and a census in that year records that 1,167,300 people were in church on Sundays, i.e. about 30 per cent of London's inhabitants. Figures are difficult to obtain today, but a common estimate of the number of church members in London's outer suburbs varies from 10 to 12 per cent. Inner London is said to vary from 3 to 5 per cent, but one recent estimate of actual church attendance on Sundays in London puts it as low as 2 percent.

The greatest center of population in the western world is a post-Christian city, and it is tragically typical of

metropolitan areas generally. It is doubtful that faith in Christ is more common in Berlin, Paris, Zurich or Stockholm than it is in London. Does it really go much better with New York, Chicago, Philadelphia, San Francisco and other such great cities of the U.S.A.? And if church attendance rises in Dallas, Atlanta and Memphis, is the difference so enormous as to make the post-Christian, Christ-ignorant and Christ-rejector a rare phenomenon in those parts?

Alas, the post-Christian man is about us everywhere. The toughness of the challenge he presents to us is increased when it is recognized that in many cases he is a post-post-Christian man. The hard core of industrial workers has never been won for Christ since industry began two centuries ago. We have around us men and women, from teenagers to the aged, who are removed from a living faith not by one generation but by many generations. And these people are reared in societies where a Christian church is generally only a few yards away, but from which they are separated by a seemingly impassable gulf.

What is the situation of the post-Christian man in relation to the gospel we preach? How are we to approach him with it? What is our obligation to do so?

First, our post-Christian contemporary is a sinner standing in need of the deliverance of God, as much as any other man in the world is or ever has been. Naturally he would repudiate any such judgment upon him. He tells us that sin, like God is "out." Twentieth century men don't talk like that anymore! That's quite true. Sin is not a common word in people's vocabulary, but the reality is not affected by not saying the word. We do not lessen the number of murders, rapes, robberies with violence, nor the amount of cheating, lying (especially on income tax returns), jealousy, malice and downright selfishness of people by avoiding the word "sin."

If the post-Christian man is a sinner, like the rest of men that are or ever were, the cross of Christ and the resurrection of Christ were for him, as for any other man. The Lord Christ bore in His body the sins of post-Christian man. By the resurrection He opened the kingdom of heaven for him.

Another fact, this gospel of the sheer grace of God is the power of God to save post-Christian man, as truly as it delivers the headhunters of Nagaland. Our post-Christian contemporary may deny the truth of Acts 4:12—that there's no other name un-

der heaven by which he must be saved—but he's due to learn it by bitter experience, if he turns from it, or by glorious experience, if he accepts it. The gospel is the power of God to save every man who has faith.

But the post-Christian man does not know this. He is ignorant of our gospel. It's made no easier by the fact that he thinks he knows, but what he knows is a caricature of the truth, not the truth itself. And he's out of touch with the people that can put him right. Generally speaking Christians, above all ministers, preach the gospel to the religious, not to the irreligious.

J. C. Hoekendijk cited a one-time prisoner of war from Russia who gave his impressions of the church as he found it on returning to freedom: "There is a preacher talking from behind the pulpit. We don't understand him. A glass cover has been put over the pulpit. This smothers all the sound. Around the pulpit our contemporaries are standing. They too, talk, and they call. But on the inside this is not understood. The glass cover smothers all sound. Thus we still see each other talk, but we don't understand each other anymore." Hoekendijk's comment on this is that it is too complimentary a picture. It's not ordinary glass that separates people on the inside from those on the outside but distorting glass! The people outside get the strangest images of what is going on inside the church, and the church all too often is simply not communicating with the man outside.

If there's any truth in this, the task of winning the post-Christian man is a formidable one. We can assume no real knowledge of the gospel on his part, only the sure existence of his misunderstanding it, his conviction of its irrelevance and his impatience with the whole paraphernalia of religion associated with the church. In that case we ought to consider whether our traditional religious services are the right context for putting over the gospel to the post-Christian man. I would apply that query alike to our ordinary Sunday morning services and to the typical "revival" service. Revival services are fine—for people with a religious background. But is it not imperative to provide ways of evangelizing men who have absolutely nothing to revive?

As we make our plans for 1969, I would raise the question whether any week of revival services should be held that does not include at least one meeting (not a service) for the man who thinks Christianity is dead

and ought to be buried, who never sings a hymn and never intends to do so, and never want to hear anyone else sing one either, but who would be prepared to walk into a meeting and give a hearing to men trying to make a case for the view that Christianity works in twentieth century everyday life.

I would go further and ask whether some of you ought not to be adventurous and replace the traditional week of revival services by a series of endeavors to confront men and women alienated from the church with that gospel which they are not prepared to come and hear in the setting of a religious service. If many of those confrontations took place in the homes of multitudes of church members instead of in the sanctuaries, the number of the unchurched facing the claims of Christ in this crusade would be far greater than those who could be persuaded to visit church buildings. Our people would then be faced with the necessity of participating in evangelism themselves instead of leaving it wholly to the hired evangelist. The effect of this would be incalculable, not least in the production of a church learning to engage in mission to the unchurched.

Second, if we decide to go to the post-Christian man, how shall we approach him? I am not concerned with evangelistic techniques, but about the word of the gospel itself. How shall we present it? The question is not unimportant. To recall the figure adduced by Hoekendijk, how do we Christians get out of our glass building to speak so as to be heard? This is the problem of communication. The word is new in its technical sense, but the problem has long been recognized. James Stewart tells how a young minister went to Joseph Parker at the City Temple in London to ask for his advice about preaching. His sermons, he said, were achieving nothing; could Dr. Parker tell him what was wrong? "Suppose you preach me one of your sermons here and now," said Parker. The young man, with great trepidation, did so. At the end of it Parker said, "Young man, I think I can tell you what is wrong. For the last half an hour you have been trying to get something out of your head instead of trying to get something into mine." Our problem as witnesses for Christ is to speak so as to be understood—not in the sense of using simple words, but of speaking compelling words that reveal to our hearers the relevance of the gospel and its power to save them. That is to say, we have to speak into the situation of our contempor-

aries, or, more accurately, into their individual situations, for not all have identical needs.

Many of our contemporaries will be interested that *the gospel is about man*—how he can become a real man, an integrated man, a whole man, a fulfilled person. To recognize this as a major quest of modern man was the burden of the group at the Uppsala Assembly of the World Council of Churches which framed the report "Renewal in Mission." The report begins with the statement, "We belong to a humanity that cries passionately and articulately for a fully human life." And it goes on to urge, "There is a burning relevance today in describing the mission of God, in which we participate, as the gift of a new creation, which is a radical renewal of the old, and the invitation to men to grow up into their full humanity in the New Man, Jesus Christ."

When I first met this idea I was not greatly impressed, but further reflection has convinced me of its value. There is no doubt that a key word among men and women today is "fulfillment." The artificiality of modern life and its hollowness depresses them. They feel that there must be something better than what they know, some more effective way of fulfilling the purpose of living. Not to find it is to create a sense of the futility of life.

I was reminded of Ibsen's play about Peer Gynt, which he wrote to illustrate the theme of man in search of his soul. Peer Gynt is the epitome of the man who lives for himself. His adventures take him to many parts of the world, but as he returns to his native Norway in old age he suffers shipwreck and loses all his possessions. He goes back to the place whence he came, with nothing to show for his life's labours. He is met by the messenger of death, and he recoils in horror from the prospect of becoming nothing. The messenger replies in mild surprise:

"But my dear Peer, why all the fuss Over a technical point like this? Yourself is just what you've never been."

The words sink home. Filled with remorse Peer asks to be allowed to gaze on the promised land, and then to die and be covered by the drifting snows with an epitaph above him, "Here lies the man who never was."

When a man realizes that he is in that position, or is heading for it, he is surely ready for the good news that Christ came in order that he might become what he was made to become.

Then perhaps he will be ready to listen to the truth that Nicodemus had to learn, that a man must be born—not "again," but "from above," i.e. from God; he must start all over again with the God who can make him a new creature, in the image of Christ the true man.

It is possible that not everybody will be impressed with that line of thinking—it may not touch their particular burden. There are multitudes, however, who will be glad to know that *Christianity is about forgiveness*—the removal of guilt through Him who lived and died and rose again to bring us to God, who takes away the heaviness of anxiety, bestows the gift of peace and gives power to live aright. This, of course, is close to the heart of the Christian message, and it is remarkable how pertinent it is to the situation of multitudes of post-Christian men and women.

O. H. Mower in the *Crisis in Psychiatry and Religion* holds that the greatest burden of man is his consciousness of guilt. For too long, he maintains, psychiatrists have taken the line that the sense of guilt has to be explained away and a permissive attitude to life adopted, but in the long run a man's conscience cannot be overrun in this manner, and he will be harmed rather than helped through such counseling. Mower complains moreover that all too often ministers send patients to a psychiatrist to deal with a problem for which the psychiatrist is not trained and for which his profession cannot cater. These people need above all the word that brings forgiveness, and to give that word is the task of the minister of God, not of the psychiatrist.

Clearly this man would have agreed with the German theologian-scientist Karl Heim. Schiller had declared, "The greatest of all evils is guilt." On this Heim commented: "Only guilt is the absolute evil, the absolutely fearful and unbearable thing, the plainly incurable injury. Everything else that is terrible in the world weighs light over against this. If one were to lay guilt in the balance and in the other all the other sufferings of the world—an unhappy love affair which makes life a hell, lifelong forced labor in the mountain works of Siberia, years long and hopeless suffering from cancer with the only prospect of a tormented end, softening of the brain which leads to madness, even so the balance on which guilt lies would sink down to the depths, and the other balance on which all the rest of suffering lies would quickly rise in the

(Continued on page 14)

air. . . . The future hell will be nothing other than a bad conscience."

Many a man and woman trying to cope without Christ knows exactly what Heim was talking about, and has experienced the weight of that burden. It is the privilege of the Christian evangelist to point these people to the lamb of God who takes away the sin of the world. They will be glad to join Bunyan's Christian, and look at that man on the cross, till the burden rolls away from their backs and plunges into the depths of the Saviour's grave.

There's another word that lies at the heart of the gospel, and that is *reconciliation*. The Christian gospel is the message of a reconciliation achieved between man and God, and between man and man. Here, too, is a word as relevant as ever a message could be. For one of the most terrible realities of our time is the existence of barriers that divide men from men and create bitter hostility. These barriers are growing higher rather than lower, and they form a threat to our very existence. One has only to think of the hostility between east and west, between the Communist block and the western democracies, between the white races and the black to see the truth of this. The divisions go not only high but deep, and they are fed by the fires of hell, so that every now and again a volcanic eruption brings ruin to men and women and threat-

ens yet more violent eruptions in days ahead. There are some whose only remedy for this seems to be to build walls that can stem the flow of lava from the volcanic craters, for example a bigger stock pile of yet more powerful bombs, or a system of apartheid to keep the races as far as possible from each other. But man needs more drastic action to relieve his plight than this. Such action has been taken through the Christ of God: by his cross he rakes out and extinguishes those hellish fires that are at the root of the human dilemma, and where there was clamour and strife he creates peace and concord.

Paul's words, relating to the deepest cleavage that the ancient world knew, that between Jew and Gentile, are typical for every division of mankind: "Christ is himself our peace. He has made the two one, and in his own body of flesh and blood has broken down the enmity which stood like a dividing wall between them; for he annulled the law with its rules and regulations, so as to create out of the two a single new humanity in himself, thereby making peace. . . . So he came and proclaimed the good news: peace to you who were far off, and peace to those who were near by; for through him we both alike have access to the Father in the one Spirit."

Admittedly, this is an aspect of the gospel that needs to be embodied as well as proclaimed. Indeed it cannot be proclaimed unless it is embodied in life. It indicates the inseparability of the gospel and the church, and the vocation of the church to be a witness to the power of God to create fellowship—a mirror of the harmony that exists in the Godhead in the fellowship of the Sacred Trinity. To rise to that calling demands perpetual repentance and obedience of faith.

One more word is perhaps even more characteristic of the gospel than any of those I have mentioned, and which has even more persuasive power for our generation than they. We have an old-fashioned word that has become virtually a technical term in our evangelistic jargon, and that is the word *salvation*. I'm quite sure that it registers a blank in the minds of most people outside the churches. Jesus almost never used the term. It is found once only on his lips, in the saying, "Salvation is of the Jews." He had a far simpler and far more appealing word for the thing represented, and that is the term *life*. And that is what our faith is really about—life in the new world that came into being through the resurrection of Jesus Christ our Lord—the life of the new creation, abundant life that bursts through the limits imposed by the cages of society, life that death itself cannot quench, for it is life by the Spirit which raised Christ from death and which presses on to a resurrection into the likeness of the glory of the risen Lord. Life is what the world is seeking. Life is what our post-Christian man wants above all

else but never finds. Our Christ has what he is looking for, and he can have it at once. This is something of which our post-Christian contemporary has never dreamed. God forgive us that we in the churches have so successfully hidden from the man in the street that Christianity is about life!

Theoretically, the church of Christ knows that the Great Commission of the risen Lord is as binding upon it today as on any other generation of the church. It is not generally understood that this is a comparatively modern insight. Augustine, the greatest theologian of the early church, considered that the command to go and make disciples of all nations was given to the generation of the apostles, but that it had become needless; the world was Christian, and the church's task was to help the rulers to rule. Astonishingly enough, the reformers apparently agreed with this viewpoint. The church owes more to William Carey than it knows, but the Baptists did not immediately leap to his support. You recall what happened when, as the young minister in Northamptonshire, he propounded as a subject for discussion in the ministers' fraternal "that the command given to the apostles to teach all nations was binding on all succeeding ministers to the end of the world, seeing that the accompanying promise was of equal extent." Old John Collett Ryland burst out, "Young man sit down, sit down. You're an enthusiast. When God pleases to convert the heathen he'll do it without consulting you or me." Ryland was one of the most learned and devoted ministers British Baptists have ever had, but that was his reaction to Carey's views on mission.

We, of course, are at a loss to comprehend such an attitude. But I wonder just what difference it makes to our own congregations, in relation to the bit of the world in which they are set, that we do know better. How much greater, for example, is the impact which your church or mine is making on the pagans about us than that which John Collett Ryland's influential congregation made on the people of Northampton? So far as we are concerned in Britain we can but plead for the mercy of God that we know so much better than our forebears did, but do so little more than they did. The Lord commands us to go to our post-Christian neighbors, not simply to our religiously minded acquaintances, and make disciples of them. He calls us to a fuller obedience than we have as yet given to this command.

Mr. Beasley-Murray, principal of Spurgeon's College in London, England, delivered the above address during the Continental Congress on Evangelism, a meeting of representatives of nine Baptist groups in Washington in preparation for the Crusade of the Americas.

Ideas For Christian Education

Edited by Dorothy Pritzkau

TOO OFTEN consideration of and discussion about a Christian education budget is centered in such secondary matters as how to receive offerings and distribute funds, a separate treasurer, or whether or not to use envelopes and who will be responsible for authorizing payment of bills. These items do need attention, but more important is the goal or purpose of the local church's program of Christian education on which the money is expended. Of primary importance is the following question: What are the church's objectives in its Christian education ministry?

A BASIC UNDERSTANDING

Mr. Lawrence Little outlines the purpose of Christian education and thereby suggests the necessity of adequate financing when he describes Christian education as the process through which the church seeks to enable persons to understand, accept, and exemplify the Christian faith and way of life. Specific factors in his description identify areas of fundamental concern.

A BASIC PHILOSOPHY

The educational program should be church-centered, with activities and budget considered an integral part of the work of the church. This can help to assure that all age groups will receive equal consideration, and that all areas of the Christian education ministry will be planned and supported. Responsibility for preparing and administering the educational budget may be delegated to the board of Christian education by the church. Whether separate, or as a part of the whole church budget, it is important that the local church set up a budget for Christian education.

Any consideration of Christian education and budget would be incomplete without due concern for the teaching value of good stewardship in financing through individual giving.

THE BASIC STEPS

1. **Determine the scope of the program.** The policy making board of the church should make a thorough study of the present Christian education program. Most of the actual work could be delegated to the board of Christian education or a special committee. Since each church is in a measure unique, no set of check points would be adequate for all situations, but a starting point is the realization that an effective Christian education program is much more than just the Sunday school. All educational pro-

grams and organizations should be evaluated in the light of needs of the congregation and the opportunities for ministry in the community and through the denomination. These are minimum areas of responsibility. The scope of the program of Christian education will become the basic factor in determining size as well as function of a budget. It is possible that major emphasis should be placed upon program improvement rather than on program or organizational expansion. This, too, can be a cost item.

2. **Study the budgets of other churches.** Have responsible persons examine the budgets of other churches with specific emphasis upon the educational division. It would be very helpful if representatives from other churches would share ideas and explain the motives and methods of procedure they use in budget planning.

3. **Set a date for the annual budget meeting.** The date should be set in co-operation with the church policy. If the Christian education budget is a part of the church budget, a general date would be set for all boards and agencies to report. In any case, it is advisable for the budget planning committee to meet a month or two before the annual business meeting.

4. **Require department or division heads to submit proposed budgets for the coming year.** A possible form to follow is shown below:

Youth Division:	
Teaching supplies	-----
Sunday school	-----
Youth groups	-----
Weekday programs	-----
VBS	-----
Audio-visual equipment	-----
and supplies	-----
Seasonal projects	-----
Summer camps	-----
Winter retreats	-----
Library books	-----

Leaders of organizations need to have a part in planning the budget. Their ideas are needed and persons who plan a thing are, to a large degree, committed to the support of it.

5. **Prayerfully discuss all factors.** With evaluations complete and information in hand, preparation of the budget becomes a task of soul searching. It should be considered an awesome thing for a group of Christians to sincerely seek to know just what God would have them do in the place He has called them to serve. If it is worth doing, it is worth praying about.

The specific budget items and the total amount should reflect the spirit and design of the Christian education

The Local Church's Christian Education Budget

by Floyd E. Moore

program. A budget should be detailed enough to enhance the administration of it, but not so detailed that it becomes a hindrance to those who are responsible for working with it throughout the year. The amount of a budget should be a challenge in keeping with real needs and realistic in keeping with the ability of members to give.

6. **Present the budget.** After prayerful discussion of all factors concerning the budget, it should be prepared in understandable form and presented to the proper board or committee which has authority in such matters. Since the presentation of the Christian education budget affords opportunity for stewardship education, it should be seen as a part of the spiritual opportunity and responsibility of Christians, corporately and individually.

7. **Honor the budget throughout the year.** If the above steps have been taken seriously, the completed budget will represent a basic guideline for funding activities for the entire year. Concrete measures should be taken that will assure distribution of funds in keeping with the letter and spirit of the budget.

A BASIC PRINCIPLE

When Paul said "Let all things be done decently and in order" (I Corinthians 14:40), it would seem to me that he stated a principle that applies to the many and varied tasks present-day Christians are called upon to do. Planning for financing Christian education or other items of the budget is neither mercenary nor commercial. God's program deserves the very best man can provide in dedicated administration. In times past, Christian education matters of finance and records were characterized by the old expression, "counting noses and nickels." This could be considered both unscriptural and impractical. The New Testament is very clear and definite in the matter of stewardship and finances. A study of I Corinthians 16:1 and 2 reveals a threefold responsibility: systematic—"upon the first day of the week," personal—"everyone of you," and proportionate—"as God hath prospered him." Any consideration of finances should be done so that it becomes an opportunity to teach values that contribute to the spiritual growth of individuals.

Dr. Floyd E. Moore is professor of Christian Education at the North American Baptist Seminary, Sioux Falls, South Dakota.

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Sunday School Lessons

by James A. Schacher

A TEACHING GUIDE

Date: March 16, 1969

THEME: THE AUTHORITY OF JESUS, THE CHRIST

Scriptures: Mark 11:27-33; 12:13-17

THE CENTRAL THOUGHT. The decisions a man makes depend on the authority which he follows. Each one must choose what will be the basis for his life.

INTRODUCTION. After healing the sick, casting out demons and teaching people with finality, Jesus had just entered triumphantly into Jerusalem. His latest public acclaim was like an American political campaign picking up momentum. As His popularity became more openly obvious, the opposition became more direct and personal. The religious hierarchy felt that their grip on the people was becoming too slippery to maintain with this Teacher around.

I. BY WHAT AUTHORITY DO MEN GUIDE THEIR ACTIONS? Mark 11:27-33. They approached Jesus with a trick question. But Jesus reversed the tide by inquiring where John the Baptist received His authority. When the embarrassed Jews refused to answer, Jesus did not have to declare openly His pre-eminence ahead of schedule.

The questions of authority did not just happen to arise. It is always a basic consideration. The Commandant at The Auschwitz human furnace during World War II justified his part in murdering millions of Jews. He claimed that as a Nazi it never entered his mind to disobey his orders.

Scientists have appealed to human reason and experiment to find truth. Others have relied on visions or ecstatic feelings. The Jews quoted their eminent Rabbis to prove their answers. But conservative Christians have always depended on the Bible for their ultimate source of authority. This means that where the Bible speaks clearly it is accepted as God's will.

II. WHAT AUTHORITY DO GOVERNMENTS HAVE? Mark 12:13-17. Again the Jewish establishment squared off against Jesus. Christ had escaped one net which they had cast. This time they raised the matter of paying taxes to the state. But Jesus simply pointed out that the picture of Caesar on a coin revealed its ownership.

This viewpoint expressed by Christ has served as a beacon light for Baptists throughout the centuries. We will give Caesar allegiance in secular matters. But Baptists also have preached

the doctrine that no human being, institution or ruler can interfere with one's religious convictions.

Questions for Discussion

- (1) The final authority on which the Jewish leaders made their decisions was:
 - a. the old testament
 - b. tradition
 - c. pure reason
- (2) Does this passage teach separation of church and state?
- (3) Does violence ever become necessary if the injustices of society are not solved by peaceful methods?

A TEACHING GUIDE

Date: March 23, 1969

THEME: JESUS PREPARES FOR HIS DEATH

Scripture: Mark 14:22-26, 32-41

THE CENTRAL THOUGHT. People prepare for death in many ways. Jesus prepared by establishing a memorial rite and laboring before the Father in prayer.

INTRODUCTION. For this lesson we cover events on Tuesday and Thursday of Jesus' Last Week (according to commonly accepted calculations). In the surrounding verses Jesus warns of events in the Last Days; He is anointed and betrayed. The Lord's Supper came to be a meal with nostalgic significance for the immediate followers of Jesus. But since it was The Last Supper and contained special meaning regarding the atonement it became a memorial for all Christians in all centuries to come.

I. HE PREPARED FOR DEATH BY INSTITUTING A MEMORIAL. Mark 14:22-26. While Jesus was still in His physical flesh He stated that the bread was His body. Here is conclusive proof that this verse is to be understood symbolically. He prayed for the food and then commanded them to eat. Notice that it is the Leader who does the serving. His example makes more menial tasks gleam with honor. Why is there not a rush to be on the clean-up committee after a church social? What is wrong with the church moderator or head deacon taking a turn as an usher? What is wrong with shoveling the snow off the sidewalks or doing the dishes?

Perhaps our scale of values needs to be transformed so that the tasks outside of the spotlight receive more attention.

II. HE PREPARED FOR DEATH BY PRAYING. Mark 14:32-36. What did Jesus mean by this request? Could

it be that after leaving the glory of heaven and overcoming the temptations that He actually wants to avoid crucifixion experience? Among the many explanations one stands out. As He came to the cross Jesus apparently knew that He was to become sin for mankind. It is certainly possible to see how this would be repugnant to the Holy One (Mark 1:24 and Luke 1:35).

This further would clarify the substitutionary nature of His death. We should blush to speak evil and do wrong even in private—because the Christ who bore those sins knows. He died in order to free us from the chains of vileness. This should be a powerful incentive to avoid gossip, to flee lust, to bury pride and to love our enemy.

II. THE DISCIPLES FAILED TO PREPARE. Mark 14:37-41. Their eyelids were as leaden as those of a transport truck driver on his first all-night run. Perhaps they were nauseated with fatigue. But they were facing the climax of their Leader's career. When Vince Lombardi bowed out as the Coach of the Green Bay Packers, (professional football team), lineman Ron Kramer made a sensational block to permit a game-winning touchdown in the last dozen seconds. But what the Packers shared in team-work inspiration, the Inner Circle Disciples, led by valiant Peter, lacked when the showdown of history culminated. The issue facing us is: "How am I preparing for death? Does my life parallel the Disciples or Jesus?"

Questions for Discussion

- (1) Make a list of the many lessons found in the Lord's Supper.
- (2) Why was it necessary for Christ to die? Why couldn't God just forgive us?
- (3) Describe an incident in which you had a difficult time staying awake.

A TEACHING GUIDE

Date: March 30, 1969

THEME: JESUS REJECTED AND CRUCIFIED

Scripture: Mark 14:55-56; 15:24-27

CENTRAL THOUGHT. The climax of Jesus' earthly life was His death and resurrection. We must try to understand why this was so crucial for us.

INTRODUCTION. After Jesus' arrest in the Garden of Gethsemane He was brought that night before Caiaphas, the high priest. In the morning He appeared before the gov-

(Continued on page 17)

SUNDAY SCHOOL LESSONS

(Continued from page 16)

ernmental leaders. The demonstrators, incited by the religious leaders, yelled for the release of Barabbas and the condemnation of Christ. Pilate finally bowed to the demand of the mob and delivered our Lord to be crucified.

I. JESUS COMES TO TRIAL. Mark 14:55-63. The silence of Jesus maddened the high priest. Furiously, he slung another question at Christ. "Do you claim that you are God's Messiah?" Calmly Jesus admitted this to be true. Without hesitation the priest tore his garments and asserted his verdict while the mob roared approval. Do you feel that people treat you unfairly? The patient attitude of Jesus proves that resources are available to help you maintain your stability. Don't fear those who falsely talk about you in the neighborhood or wrongly prevent your promotion on the job. Do not feel contempt. God will straighten the accounts. Rather, let your attitude be a proof of their fraudulence.

II. JESUS IS SHAMED. Mark 14:64-65. The humiliation of Jesus is a point of theology which refers to the events surrounding the time in which Jesus forsook His divine dignity. From the moment He left His glory in heaven until He returned to the right hand of the Father He participated in a state of humiliation. If a United States' President turned to hauling garbage it would not be extreme enough to depict fully Christ's situation. Kagawa, the Japanese, leaving the opportunity of a great career to enter the slimy and sordid slums of Japan is likewise inadequate. Nor would a man transmigrating into a lizard be a sufficient comparison. Here, the Eternal Light of Heaven was slapped and jeered and spit on. Their blows hurt him. Their derision shamed Him. What voluntary love is demonstrated for us! He loves you. This proves it.

III. JESUS IS EXECUTED. Mark 15:24-27. After being arraigned and sentenced before a kangaroo court the Son of God is executed. It ought to make human beings grateful to realize that it was God's love which put Jesus there. At the 1968 Southwestern Conference, Missionary Richard Mayforth told how he explained the Gospel to some Japanese people. Even if they were the only ones who had sinned—yes if only one person had sinned—Christ would have gone to the cross for that one. God bared His heart of love to a brazen, sneering world. He was hung between two common criminals. The soldiers gambled over His clothes. The passers-by ridiculed Him like children mocking a mama's boy. There is something about this story that causes the listener to sense that it affects him. One cannot be neutral. Either one laughs like the unbelieving Jews or he stops short in conviction

(Continued on page 18)

A LITTLE CHAT . . .

(Continued from page 9)

trouble of inviting him with all that that involves. When he is invited, maybe afterwards he has the impression that you now feel you have fulfilled your duty towards him? Personally I am less concerned about your duty than about your love.

But, Lord, one invitation more or less from me is not going to make all that difference.

I was naked and you clothed me.

I fail to see the connection.

Let me explain. This man looks to you as if he is clothed. Beneath the clothes you see I see a man who gradually over the years has been stripped of his sense of dignity. I know what it is to be stripped of personal dignity. He is a younger brother of mine, whom I love deeply. It hurts me when the same thing happens to him.

He is no longer able to do all the things for himself that he was able to do before. This necessarily robs him of some of his personal dignity. Here he is only one of many elderly people. This strips from him more of his dignity.

You can help restore some of that sense of personal dignity by doing all in your power to see he enjoys as much as possible within his limitations.

Also when you bring some small gift here, you make his nakedness less apparent to himself. When you invite him to your home, you make him feel wanted. When you find something he can do within his limitations for you, for others or for his church, then he feels useful again. He feels himself worthier of love. That is like a beautiful and warm overcoat in a snow storm of disturbing changes in himself.

If I remember correctly, next comes "I was sick and you visited me." That I understand and I try to do it.

I am very proud of you along this line. Remember though that between personal visits your greeting cards or telephone calls mean a lot to him. They are your personal messengers until you see each other again.

I have one last thought for you: I was in prison and you came to me.

But, Lord, this man is not in prison here. His room is pleasant. He is well taken care of by a trained staff who give him at least some of the attention he needs. He can go out for visits, if he is up to it. That is no prison.

There are invisible prisons. This man may be living in a prison he has constructed out of discouragements, doubts, fears and self-made loneliness. This solitary confinement makes it difficult for him to enjoy the prospect of living much longer. Maybe you can help him a little each time you visit to open the door again and perhaps even to begin tearing down the walls.

I will not hold you up any longer.

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Rev. Herbert W. Berndt is involved in doctoral studies in Switzerland.

Problems of the Christian Life

by T. B. Maston

A PERPLEXING PROBLEM

ONE OF life's most perplexing questions is why many people who do not claim to be Christians seem to do a better job of living the Christian life than many who are Christians, including some who are so-called Christian leaders. The late Karl Barth said that it is to the shame of the church that the will of God "has often been better fulfilled outside the Church than in it."

Has this ever bothered you? Have you discovered any reason why it is so frequently true? I have personally searched for years for a satisfactory explanation. The following may not be entirely adequate, but at least the suggestions have been helpful to me.

It may be that we have not placed enough emphasis in our churches on the positive aspects of Christian living. We have tended to measure too largely the quality of a Christian's life in

negative terms—what he does not do—and on the basis of his faithfulness to the formalities of the church—attendance at worship services, support of the church program, etc.

In turn, the tendency on the part of so many church members to judge those inside and outside of the church in formalistic, negative terms contributes to a hypercritical spirit on the part of many church members. Too many of us reject those within and outside of the Christian fellowship who do things that we disapprove.

Many and possibly most church members have not developed the capacity to separate "the sinner and his sin." If they disapprove of "hate" what a man does, they tend to reject or "hate" him. This limits many of us in our capacity to reach and to minister to the needs of people. We should be able to love people regardless of what they do and even regardless of what they are.

Shifting the emphasis somewhat, "the Christian life of the non-Christian" may be partly explained by his background. Many a non-Christian lives on borrowed or overflow religion that has come into his life from a godly father or mother or from some other relative who has touched and influenced his life. In such cases one source of whatever Christian standards and Christian spirit that he may

have in his life is ultimately Christian. Also, there are some non-Christians whose religion is their good works. They substitute works for faith and may never identify themselves with the Christian church. Their motivation may be self-centered or it may be thoroughly unselfish. Theirs may be a humanistic, humanitarian approach to life. They may place a high value on man and hence on their service to man, while ignoring man's relationship to God and their responsibility to God.

There is at least one other possible explanation of the fact that non-Christians frequently outlive professing Christians. Barth suggested that where this happens it is not due to the natural goodness of man. He said, "It is because Jesus, as the One who has risen from the dead and sits at the right hand of God, is in fact the Lord of the whole world Who has His servants even where His name is not yet or no longer known or praised."

This suggests that where the work of God is being done we can be sure that it is because God is a work there. This is true regardless of who or what may be the instrument of his will and work.

T. B. Maston is retired professor of Christian Ethics, Southwestern Theological Seminary.

radically different than that employed with the Greeks. But despite the great difference, even the Jewish pattern serves Paul's singular purpose of bringing the reader to the point of recognizing his need for resources beyond his own capacities.

(To be continued)

Part II The Pauline Dynamic and the 20th Century

Copyright 1969 by Gerald L. Borchert.

Dr. Gerald L. Borchert, professor of New Testament, North American Baptist Seminary, Sioux Falls, S. D., delivered the above lecture at the Continental Congress on Evangelism, Washington, D. C., October, 1968.

ADDRESS CORRECTION

Rev. and Mrs. Herbert Hiller
3247—61st Street
Woodside, New York 11377

SUNDAY SCHOOL LESSONS

(Continued from page 17)

and realization like the astonished Roman soldier that this is God's Son dying. (15:39).

Questions for Discussion

- (1) Could you take the taunting which Christ took?
- (2) List the ways in which Jesus was humiliated.
- (3) How does the story of Christ's suffering and death affect you?

BAPTIST HERALD

● Rev. and Mrs. Mervin Kramer announce the birth of a daughter, Debra Lee, February 3, 1969.

● Rev. Phillip Grabke of Camrose, Alta., has accepted the call to the Hudson Bay Park Baptist Church, Saskatoon, Sask., and will begin his ministry on April 1, 1969.

● The General Conference Program Committee met in Forest Park, January 21-22 to set up tentative and basic plans for the conference to be held in Winnipeg, Man., August 4-9, 1970.

● The first meeting of the Editorial Committee met in Forest Park on January 23, 1969, to formulate policies and plans for the three publications: Baptist Herald, Der Sendbote, and Moments With God. The committee of twelve is divided into three sub-committees with particular responsibility for each of the publications.

● An outline of Dr. Frank Veninga's message which he presented at the Annual Prairie Youth Conference held in Banff, Alta., last September, was published by *Decision* under *Message in the Making*.

● Mrs. Fred A. Grosser, wife of Fred A. Grosser who was denominational treasurer for many years, of Oak Park, Ill., passed away on Jan. 7, 1969.

● Rev. William Schmitt of Rochester, N. Y., passed away on Jan. 21, 1969. He had served North American Baptist churches before his retirement.

WORLD DAY OF PRAYER

Friday, March 7, 1969

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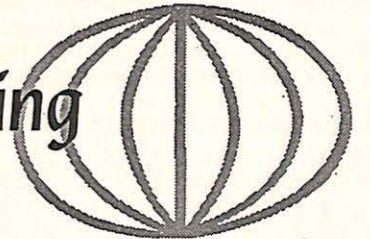
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● Rev. Alfred Luck has presented his resignation as pastor of the Bethel Baptist Church, Windsor, Ont., effective the end of April, 1969. He is resigning due to health reasons.

what's happening



NOTE OF APPRECIATION

Mr. Fred A. Grosser, and his children, wish to convey their heartfelt thanks and appreciation for the many messages of sympathy sent by friends throughout the denomination on the homegoing of Mrs. Grosser on Jan. 7, 1969.

● Rev. Winston Decker has accepted the call to become the pastor of the Round Lake Baptist Church, Gladwin, Mich., effective March 1, 1969. He was previously serving the Memorial Baptist Church, Warren, Mich.

● Miss Mari Wegenaar became the Secretary-Christian Education Director of the Immanuel Baptist Church, Kankakee, Ill., on Feb. 15, 1969.

CONTRIBUTION SUMMARY FOR NORTH AMERICAN BAPTISTS, INC.

January, 1969

CONTRIBUTIONS FOR BASIC PROGRAM

Conferences	Jan. 1969	Jan. 1968	Jan. 1967
Atlantic	\$ 11,604.43	\$ 7,296.06	\$ 4,243.73
Central	30,260.89	45,235.42	25,839.15
Dakota	15,039.81	21,091.83	19,460.50
Eastern	2,912.34	4,101.25	5,748.38
Northern	25,747.23	26,387.83	21,113.91
Northwestern	14,447.18	19,470.37	16,503.68
Pacific	41,663.83	43,240.70	26,575.87
Southern	1,525.37	1,312.96	1,031.27
Southwestern	6,211.10	3,391.16	4,980.12
Inter-Conference	3,244.35	3,093.39	4,645.77
Total Basic Program	\$152,656.53	\$177,620.97	\$130,132.38

FISCAL YEAR CONTRIBUTIONS FOR BASIC PROGRAM

	Budget Contributions	Special Projects	Total Basic Program
April 31, 1968 to January 31, 1969	\$948,246.02	\$ 79,156.50	\$1,027,402.52
April 31, 1967 to January 31, 1968	861,114.09	108,162.76	969,276.85
April 31, 1966 to January 31, 1967	875,953.58	84,198.62	960,152.20

CAPITAL FUNDS CAMPAIGNS CONTRIBUTIONS

	Month	Fiscal Year
Northern Conference Centennial Advance for NABC	\$ 6,271.85	\$ 94,362.55
Mission Advance Program	30,291.65	195,935.16
Total	\$ 36,563.50	\$290,297.71

CONTRIBUTIONS FOR ALL PURPOSES

Total Basic Program	\$152,656.53	\$1,027,402.52
Capital Funds Campaigns	36,563.50	290,297.71
TOTAL	\$189,220.03	\$1,317,700.23

March 1, 1969

OUR STEWARDSHIP RECORD

N.A.B. MISSION PROGRAM
April - January, 1969

\$1,300,000 Approved Goal!



Our Churches in Action

UNIQUE WATCHNIGHT SERVICE OBSERVED IN WILLOW RANCHO CHURCH

SACRAMENTO, CALIF. An outstanding Watchnight Service was enjoyed by over 80 members and friends. In a "Book of Memories" feature, Pastor Louis Johnson recalled some of the outstanding events of our church during 1968. All participated to such questions as: "What good book have you read this year?" and "Have you led someone to the Lord?" We welcomed in the New Year as many prayed, standing hand in hand in a giant circle of prayer. (Mrs. Betty Lore, reporter.)

WILLOW RANCHO BEGINS RADIO MINISTRY

SACRAMENTO, CALIF. It is our privilege to begin 1969 by reaching out to a radio audience, Robert J. Patton, licensed radio operator, will be recording on tape all of our evening services for January and February. They will be broadcast each following Sunday evening at 7:15 over Christian Station KEBR of Sacramento, member of Family Stations, Inc.

Dr. Louis Johnson will preach a series of sermons entitled "Pondering the Parables." (Mrs. Betty Lore, reporter.)

FAREWELL SERVICE HONORS REV. AND MRS. EDWIN MICHELSON

LA SALLE, COLO. On Sunday, January 12, 1969 the members of the La Salle First Baptist Church had the farewell service for their pastor and family, the Rev. Edwin Michelson, who has served the church for five and one half years.

After the morning service we met in our new fellowship hall, which was just recently dedicated, for a delicious dinner.

At two o'clock we met in the church sanctuary for the farewell service. Our head deacon, Brother Gottlieb Vogel, was in charge of the program.

A love offering was taken and given to the Michelsons as a going away gift.

The Michelsons then spoke words of encouragement, after which the congregation sang, "God be with you till we meet again." We as a church pray God's blessings on them in their new field. We know our loss is Peoria's gain. (Mrs. Albert Oster, reporter.)

THANKSGIVING AND CHRISTMAS OBSERVED BY NOKOMIS CHURCH

NOKOMIS, SASK. On October 11, the W.M.U. of the Nokomis Baptist Church sponsored a Thanksgiving supper, after which the filmstrip, "Brazil . . . awake and restless," was shown. The offering of the evening was designated for the North American Baptist College in Edmonton.

On December 24, the Sunday school of Nokomis Baptist Church presented the Christmas program, "Come and Worship," directed by our pastor, Rev. D. Bertsch. Several visitors participated in the program with recitations and musical selections. (Mrs. Milton Nornberg, reporter.)

SCRIPTURE MEMORY PROGRAM WORKS AT REDEEMER BAPTIST

WARREN, MICH. The Scripture Memory Program works at Redeemer Baptist Church. Our Wednesday prayer and Bible study meeting features Scripture Memory as part of the children's program. This type of program has been instrumental in the growth of our Wednesday prayer meeting attendance. We also have a graded Bible Study program with the Primaries, Juniors, Junior High and Senior High groups. In the three groups where a Scripture Memory program is available, the program is three-fold:

(1) Bible study on a graded level; (2) prayer time; (3) Scripture memory. We have found enthusiasm among the boys and girls and many of them completed the course last year. Our camp program is also co-ordinated with Scripture memory. To those learning the required number of verses, a choice of reward is offered—a half scholarship to camp or a Christian book. (Sharon L. Samson, reporter.)

INSPIRATIONAL ACTIVITIES REPORTED BY ERIN AVENUE CHURCH

CLEVELAND, O. Deeper Life Evangelistic Meetings November 23-27 were held with Rev. Adolph Braun, Warren, Michigan. Prior to these meetings, fliers were distributed in door-to-door invitations.

Our Thanksgiving service was again held at 10:00 a.m. and food goods were collected to be distributed to the poor and needy.

Our "Special Thanks Offering" was used for N. A. B. Missions and our Building Fund.

"What Christmas Spirit?" This was the title of the Christmas play presented by the Dorcas Circle. It showed Christmas in Viet Nam, and other trouble areas of the world. In November two baptismal classes were led by our pastor, Rev. Waldemar Kroguletz. The baptismal service was held during the watchnight service when nine followed the Lord into the waters of baptism. Communion ended this wonderful service. (Mrs. Horst Melchien, reporter.)

NAB COLLEGE SINGERS AND FILMS INSPIRE CHURCH

ASHLEY, N.D.—On January 2, 1969 the Ashley Baptist Church was privileged to have the "Go-Tell Singers," a group of five young people of NAB College, Edmonton, Alta., give a fine program, both vocal and instrumental. Testimonies were also heard.

January 14-16 our church conducted a Billy Graham Film Crusade showing the films, "Outpost Berlin," "Shadow of the Boomerang," and "Eastward to Asia."

Rev. Etan Pelzer is the pastor of the church. (Mrs. Carl Fischer, reporter.)

MISSIONARIES SPEAK DURING PRAYER WEEK IN ROUND LAKE CHURCH

GLADWIN, MICH. Missionaries Miss Eleanor Weisenberger, Cameroon, Africa and Miss Joyce Batek, Japan, were with us three evenings during Prayer Week January 6-10.

Due to bad weather many were unable to attend, yet we were blessed and refreshed by Miss Weisenberger's message and report. The following evening she showed slides of their work and told how the Lord has blessed their work at the Bansa Hospital by enlarging it and being able to take on more students for nursing and mid-wife training. Miss Batek gave a report of their work in Japan. (Augusta Will, reporter.)

FIRST BAPTIST REPORTS JANUARY ACTIVITIES

PAUL, IDA. The first week of January was Week of Prayer with the groups meeting in different homes each night.

On January 22, 1969 the annual business meeting was held with election of officers.

A special "Thank You" was given to the anonymous donor of the beautiful carpeting for the sanctuary.

In their regular Sunday evening meeting the Baptist Youth Fellowship voted to adopt a child at the State School in Nampa, Idaho. Letters and gifts will be sent this child. Mr. and Mrs. Guy Meuleman are the sponsors. (Mrs. Don Coker, reporter.)

STANLEY C. JOHNSON SPEAKS AT IMMANUEL CHURCH

PORTLAND, ORE. The Immanuel Baptist men met January 11 at the home of Rev. R. Grabke for a dinner meeting to discuss the reorganization of the men.

Mr. Stanley C. Johnson, NAB moderator, was the guest speaker and challenged the men to become active in men's work.

Brother Johnson spoke at the morning worship service on his recent trip to the African mission field. (Rod Rosentreter, reporter.)



IMMANUEL CHURCH CHOIR PRESENTS CANTATA

PORTLAND, ORE.—The Immanuel Baptist Choir, under the direction of Miss Hildegard Wagner presented the Christmas cantata "Love Transcending" to our church the fellowship and were invited to present the cantata to the Portland City Jail and the Baptist Manor also of Portland.

Rev. R. Grabke spoke to the audience at the city jail and closed with all joining in singing "Silent Night." (Rod Rosentreter, reporter.)



VENTURIA BAPTIST CHURCH BURNS MORTGAGE

VENTURIA, N. D.—Less than three years after the dedication the Venturia Baptist Church was able to burn the mortgage on the new church and educational unit on November 24, 1968. During these past three years our giving for home and foreign missions has increased, the pastor's salary has been raised and we have adopted the M.A.P. program. The fire that destroyed our old church four years ago, did not destroy the spirit of the congregation.

From left to right on the picture—Mr. Roy Schnabel, Pastor Falkenberg, and Mr. Otto Krestchmar, a local business man who had financed the church.

Miss Eleanor Weisenburger, our Cameroon missionary, who is a member of the Venturia church, was the guest speaker for this occasion.

The church presented her with a four-piece Samsonite luggage set. Picture on left shows Paster Falkenberg making the presentation. (Rev. Milton Falkenberg, reporter.)



SIXTEEN ADDED TO RIDGEMONT CHURCH

EAST DEROIT, MICH.—We are grateful to God that in the last service of the year we could witness the redeeming power of His grace. Sixteen young people, pictured above, were baptized by our pastor, Rev. H. J. Waltereit. The following Sunday they were welcomed into church membership at the Communion service. (Manfred Neuman, reporter.)

SHERWOOD CHURCH ADDS SEVEN MORE TO MEMBERSHIP

REDMOND, WASH. The church extension project at Redmond, Washington, the Sherwood Forest Baptist Church, recently conducted its second baptismal service with six individuals being baptized. One additional adult was received into the membership of the church on the following Sunday with this group.

We are grateful to the Evergreen Baptist Church of Renton for allowing us to use their fine facilities for the baptism while our church is under construction. (Pastor John Hisel, reporter.)



Rev. John Hisel (right) with baptismal candidates.

CHRISTMAS ACTIVITIES REPORTED BY HILDA CHURCH

HILDA, ALTA.—The Hilda Baptist Church Women's Missionary Society held their annual Christmas Social on Monday, December 2, 1968. The devotional part of the evening included poems, readings, musicals, prayer and Scripture. Gifts were then exchanged.

The Sunday school Christmas program was held on December 24, 1968. Children, young people and adults took part in the program. The highlight was a play called "From File T." It is a touching story of a young boy in an orphanage who finds out that his parents abandoned him shortly after he was born. (Mrs. Margaret Reiling, reporter.)

MISSIONARIES SPEAK IN CRAWFORD CHURCH

CRAWFORD, TEXAS.—On Friday night, January 10, Dr. J. C. Fluth from Cameroon was our speaker.

On Saturday, January 11 the ladies of our church honored Miss Laura Reddig at a tea. She showed slides of Cameroon and told of her work there. A question and answer period followed.

Sunday morning, January 12, Miss Reddig spoke to the ladies and young people during the Sunday school hour. During the worship service, she spoke to all the members of the church. (Mrs. Sandra Gauer, reporter.)

RIDGEWOOD CHURCH OBSERVES 114th ANNIVERSARY

BROOKLYN, N. Y.—Throughout its 114 years the Ridgewood Baptist Church has been led by the Lord in times when the way was rough and when it was smooth, and for this we are most grateful. Sunday, January 19 was a happy birthday for the congregation. It was our privilege to have NABC Executive Secretary, Rev. Gideon Zimmerman, as guest speaker. The topic of his message was: "Faith for Times Like These." The choir enriched the

NABF Encourages Baptist Sharing in Education, Publications, Conferences

WASHINGTON, D. C.—Representatives of nine Baptist groups with a combined membership of more than 15 million in North America have suggested that their conventions and conferences work together more closely in the fields of education and publication.

Forty members of the general committee of the North American Baptist Fellowship met here for two days of examination of the concerns they hold in common and an exploration of ways to help each other.

They also welcomed the General Association of General Baptists as the ninth and most recent addition to the Fellowship. Other participating groups are the American Baptist Convention, Baptist Federation of Canada, National Baptist Convention of America, National Baptist Convention of Mexico, North American Baptist General Conference, Progressive National Baptist Convention, Seventh Day Baptist General Conference, and the Southern Baptist Convention.

Rev. G. K. Zimmerman, Dr. R. Schilke and Rev. D. Dr. well were the NABGC representatives at this meeting.

Duke K. McCall, president of the Southern Baptist Theological Seminary, Louisville, Ky., was elected chairman of the Fellowship to succeed V. Carney Hargroves of Philadelphia, an American Baptist pastor who has headed NABF since its organization in March 1966.

L. Venchael Booth of Cincinnati, a pastor and executive secretary of the

Progressive National Baptist Convention, was named to succeed Senator Jennings Randolph as vice chairman. Senator Randolph, of West Virginia, is a Seventh Day Baptist.

Two other officers of the Fellowship were re-elected: Frank H. Woyke as secretary and Carl W. Tiller as treasurer. Both are officers of the Baptist World Alliance, the Fellowship's parent organization.

Influence of the Fellowship on member bodies is purely advisory. Its purpose, according to its constitution, is "to make possible opportunities for fellowship and the sharing of mutual concerns."

Seven definite proposals came out of the Washington meeting.

Three had to do with church outreach to young people. One recommended that avenues of communication be established between Baptist colleges and universities so that their administrations may exchange ideas on both business operation and the educational process. Another suggested a workshop for leaders of theological seminaries operated by the various conventions.

A third sought to encourage recruitment of students on college campuses for church-related vocations. It said, "In the light of the efforts of National Baptists to meet a very great need for theological students and trained leadership for other church-related vocations, and since this is a need which we all share, we recommend that the North American Baptist Fellowship encourage the several Baptist bodies

to seek cooperative efforts in establishing and supporting religious student work on campuses where such work does not now exist, that we may cooperate in calling out the called."

Another proposal, which may eventually have far reaching effects commended "the informal discussions already begun among top leadership groups of the various Boards of Education and Publication of several Baptist bodies." It further recommended that these leaders "explore the possibility of sharing material and manuscripts which might be helpful to other groups," and noted that "joint publication of some titles in certain areas seem also to hold excellent possibilities and should be evaluated."

Other proposals had to do with projects for increased communication and fellowship among members of the various Baptist bodies. It was suggested that planners of summer conferences and other denominational meetings should enlist program personnel and guests from other groups so as to permit "fellowship and sharing."

An annual budget of \$12,900 was adopted for 1969 to pay for administrative costs. Expenses are kept nominal as the committee operates within the framework of the Baptist World Alliance headquarters office in Washington.

The general committee, which met here, will meet again November 23-24, 1969. The committee is composed of representatives of the nine participating conventions and conferences, these representatives named by the respective bodies.

NEWS AND VIEWS \$8,000 MINIMUM PAY URGED FOR PASTORS

CHARLOTTE, N. C. (EP) United Methodist churches in the Western North Carolina annual conference have been urged to set a minimum salary goal of \$8,000 for pastors to meet a "salary crisis" among clergymen.

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