

BAPTIST HERALD

NOVEMBER 15, 1969



AS I SEE IT

Religious News Analyzed

by Paul Siewert

The racial issue is a common delegate to the religious congressional meetings of today. It also visited the U. S. Congress on Evangelism, held in September at Minneapolis, Minn., in the person of Tom Skinner and Dr. Ralph Abernathy. Tom Skinner is a noted black evangelist from New York, a preacher's son who once headed one of the worst street gangs of the ghettos of Harlem. The change Jesus Christ wrought in his life is phenomenal and genuine.

At the Congress on Evangelism, Mr. Skinner spoke on the present racial revolutions in America. His presentation was a dramatic and sobering rebuke of the present discriminations against the blacks of America. His oratory was superb. His spirit of allegiance to Christ was most gratifying.

But there was an interesting phenomenon at work that night. While Mr. Skinner, with flaming rebuke, addressed the almost all white audience, constant applause interrupted the speaker. However, for some reason I could not bring myself to believe that these people were really all that delighted at what was being said. It was my impression that either the audience was simply gloriously entertained by the oratory; the people did not associate themselves with the white scoundrels; or they were unconsciously saying, sock it to me so that my conscience will be pacified enough to let me go back and continue my discrimination. After all, most children feel emotionally better after they have taken their rightful spanking too.

Whatever the reasons, I'm sure that a sobering and prayerful unadulterated examination of the contents of the message can produce much fruit. As for me, I still prefer applause as a simple expression of appreciation, not as a cover up.

Radio-TV Commission Organizes Choral Group

FORT WORTH (BP) The Southern Baptist Radio and Television Commission is auditioning singers for membership in a new 100-voice male choral group similar to the Mormon Tabernacle Choir.

Joe Ann Shelton, director of program music for the commission, has issued a call to all Baptist ministers of music to audition for the new choir, to be called Southern Baptist Singing Churchmen.

As she described the choir, it will represent the Southern Baptist Convention in much the same manner as the Mormon Tabernacle Choir represents its denomination.

Florida "Congressmen Ask" Funds For Religion, Ethics, Morals

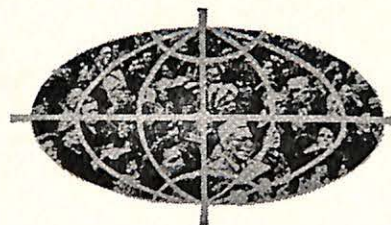
WASHINGTON (BPA) Nine Democratic Congressmen from Florida introduced a bill for federal funds to include "the objective teaching of religion which the Supreme Court has approved."

The new bill would provide \$5 million annually for three years to teach moral and ethical principles in elementary and secondary schools. It was introduced by Rep. Charles E. Bennett (D., Fla.) on behalf of the entire Democratic delegation from Florida.

Citing the rising crime rate in the country, Bennett told the House of Representatives that "there is a great need in America today for broad instruction in the development of man's moral and ethical values. The Federal government can help stimulate these programs through the grant procedure, he said.

The bill does not spell out details for the instruction. This will be left to the state school systems, a spokesman for the Congressman said.

"Programs on the growth of the freedom of worship—how it became part of our Constitution; on patriot-



NEWS & VIEWS

ism—how brave men fought to preserve our freedom; on good citizenship—why it is important to obey the law and on the objective history of religion, which the Supreme Court has approved, could all be topics of classroom discussion," Bennett pointed out.

The teaching of ethics and instruction in moral values are a proper function of our schools, the Florida congressman urged, "especially in view of recent Supreme Court rulings prohibiting prayer and Bible reading in public schools."

Baptist Concern Urged For The Intellectual

GLORIETA, N. M. (BP) "Man's social, economic and religious institutions have not progressed to match the pace set by science, but human institutions have been changed radically

Chuckle with Bruno

An optimist is one who believes that this is the best kind of world in which to live. A pessimist is afraid it's true.

The man who thinks he's smarter than his wife really has a smart wife.

by the scientific and technological advances," W. Howard Bramlette told young people from across the Southern Baptist Convention gathered at Glorieta Baptist Assembly for "Confrontation '69."

"Many Southern Baptists have never clearly distinguished between an educational institution and an institution of propaganda or indoctrination one which hands out ready-made answers to well-tailored questions and seeks unthinking uniformity," Bramlette said.

"Freedom must mean freedom to be wrong, for this is the only kind of freedom that is genuine, the Nashville education worker said.

"The idea of some parents is that a Baptist college is a school where one comes out exactly the way he went in," he observed.

"The modern student feels that nothing is off limits to inquiry. To him, a God who cannot stand a close look, cannot stand."

Bramlette added that some youth have said they do not need the church for entertainment or security but for an opportunity to deal with the realities of life for which no sure answers have been found.

WELCOME TO TOKYO PROMISED FOR 1970 BAPTIST CONGRESS

BADEN BEI WIEN, AUSTRIA.—Shuichi Matsumura promises "a most warm welcome to Tokyo with a firm handshake and a deep Japanese bow."

The promise of welcome was spoken by Dr. Matsumura, a Tokyo pastor and chairman of local arrangements for the 12th Baptist World Congress meeting in his city July 12-18, 1970. He was speaking to members of the Baptist World Alliance Executive Committee at its annual meeting here.

Dr. Matsumura said that the Congress, expected to bring 8,000 delegates from 70 countries, will be "the first meeting of its kind in Asia. It will mean a great deal to Baptists not only in Japan itself but also throughout the whole of Asia."

The Executive Committee also heard reports from Edwin H. Tuller of Valley Forge, Pa., concerning general arrangements of the congress, and Mrs. R. L. Mathis of Birmingham, Ala., chairman of the program committee. Mrs. Mathis's committee spent many hours in program preparation during the week of conferences here.

Dr. Matsumura, speaking distinctly in newly-learned English, said, "To prepare for a congress of this kind is no easy task and presents the Jap-

(Continued on page 10)

Editorial

LOOK FOR A NEW LOOK IN THE NEXT ISSUE OF THE BAPTIST HERALD J. B.

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Gratitude: A Rare Virtue

by Robert Hess

THE ANCIENTS spoke of cardinal virtues such as wisdom, courage, temperance and justice. The early Christians added a few more, one of which is gratitude. The word means, "a feeling of thankful appreciation for favors or benefits received." A thankful, warm appreciative response to the goodness of God is a rare virtue today, even among us of the household of faith. A serious reading of the story of Jesus anointed by Mary of Bethany in Matthew 26:6-13 should help us reach the biblical maturity, "in every thing give thanks: for this is the will of God in Christ Jesus concerning you."

GRATITUDE IS THE ROOT OF THANKSGIVING

Ingratitude characterizes modern man. It is one of his most common vices. The Word of God declares it is one of the marks of the depravity of the human race. The awful description of man in apostasy outlined in Romans, chapter one says, "when they knew God, they glorified him not as God, neither were thankful." Ingratitude is one of the outstanding features of the last, lawless days. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy" (II Timothy 3:1, 2).

Gratitude, on the other hand, characterizes the good heart. A heart touched by Divine grace, and filled with the Holy Spirit creates a condition of gratitude that produces thanksgiving. This is a sign of spiritual health. Such a person never takes any blessing for granted but accepts everything as a gift from our Heavenly Father. Gratitude toward God, and toward our fellow man is the root of all thanksgiving.

Perhaps a word should be said to anyone reading this who is not a Christian, who has put off repentance toward God and belief in Jesus Christ as Lord and Saviour. A warning about indifference is given in Romans 2:4 (N.E.B.) "do you think lightly of his wealth of kindness, of tolerance, and of patience, without recognizing that God's kindness is meant to lead you to a change of heart?" God's generosity is expected to bring repentance and faith.

GRATITUDE IS A RESOURCE OF DEVOTION

A story recorded in three of the gospels notes that the perfume was expensive. A year's wages for a workman. But, Mary loved Him. She was grateful for all His loving kindness. The supper, and then this unscheduled act of devotion revealed her gratitude. The taste of Divine love, the joy of forgiveness, and the gift of eternal life moved her to give the most precious thing she had. Gratitude like hers expressed in love never thinks how little it can give, but how much. Where there is gratitude in the heart toward Jesus Christ, nothing will be thought too good to give to Him. Often a church thinks its greatest need is money and leadership. But, the chief need is gratitude born of the Spirit that leads the Christian to give himself and what he has in devotion to Jesus Christ.

When the disciples saw the lavish outpouring of this ointment on the body of Jesus it shocked them. The kind of love shown by Mary was foreign to these men. There is a world of difference between religion of the word and the abundant life in which gratitude springs forth in devotion. It was not until sometime later after His resurrection and the experience of Pentecost that these good men could understand Mary's kind of devotion.

Yes, love springs from gratitude. This is found in such passages as Psalm 116:1, "I love the Lord, because he hath heard my voice, and my supplications," and I John 4:19, "We love him, because he first loved us." Here we see love for the Lord as the result of gratitude for blessings received.

Gratitude is even rarer than faith. The story of the ten lepers in Luke 17:11-19 tells us all had faith to believe and obey. They accepted healing as accomplished, though they had not experienced it. They believed His Word. Great faith! Nevertheless, only one was grateful. And, he received something more from Jesus. He received healing in the spiritual sense. He had inner cleansing. It is tragic to see a person get what he wants, and then never come back to the Lord in grateful worship. Jesus is asking today, "Were there not ten cleansed? but where are the nine?"

Gratitude opens the door to the thrill of giving yourself in full devotion to our Lord, like Mary. A heart so moved will take something held precious and give it. It will enable us to pray, "this is how I feel. This is the measure of my gratitude, the love of my heart. This, I bring to Thee."

GRATITUDE IS A RESTORATIVE REMEDY

In a world like ours there is the ever present danger that we fall victim to the diseases of gloom and faultfinding. Yes, it is true that there are many things that could "turn you off and bring about an attitude of despair. We do not deny this. Evil is very real, and frightening.

What is the cure? About ten years ago I learned the great benefits of right exercise and right food habits. When neglected, the physical man begins to feel it. Now, the same holds

true for the spiritual man. The daily habit of thanksgiving arising from a grateful heart will be a constant healing power to the mind and soul in such an hour as this.

When King Saul died, David, in grateful memory of the friendship of Jonathan did kindness to Jonathan's lame son, Mephibosheth. Here was a situation where the normal political expediency would dictate the elimination of any threat to David's political future. It was the accepted way. Instead, gratitude enabled David to make a high moral decision which brought about the right kind of behavior.

The year was 1945. This particular refugee camp consisted of shacks crowded to overflowing with Europeans of various backgrounds. They shared a miserable existence. Yet, a glow was on the faces of many, especially when the Army Chaplain was taken to a room set aside for worship. The room was bare except for an altar rail, a stand used as a pulpit, and pieces of cloth for coverings. Out of their extreme poverty and suffering they made a place to worship. Why? Because they were grateful to God for His love, for being alive, and for a hope that had not died. Gratitude was a redemptive power in their lives.

A good way to restore the heart is to appear before God once in a while to meditate regarding the mercies of the Lord and the kindness of our fellow man. It will cause us to realize how much we owe God and others, and open the well springs of gratitude. Then the grateful heart will have its healing influence in all aspects of life.

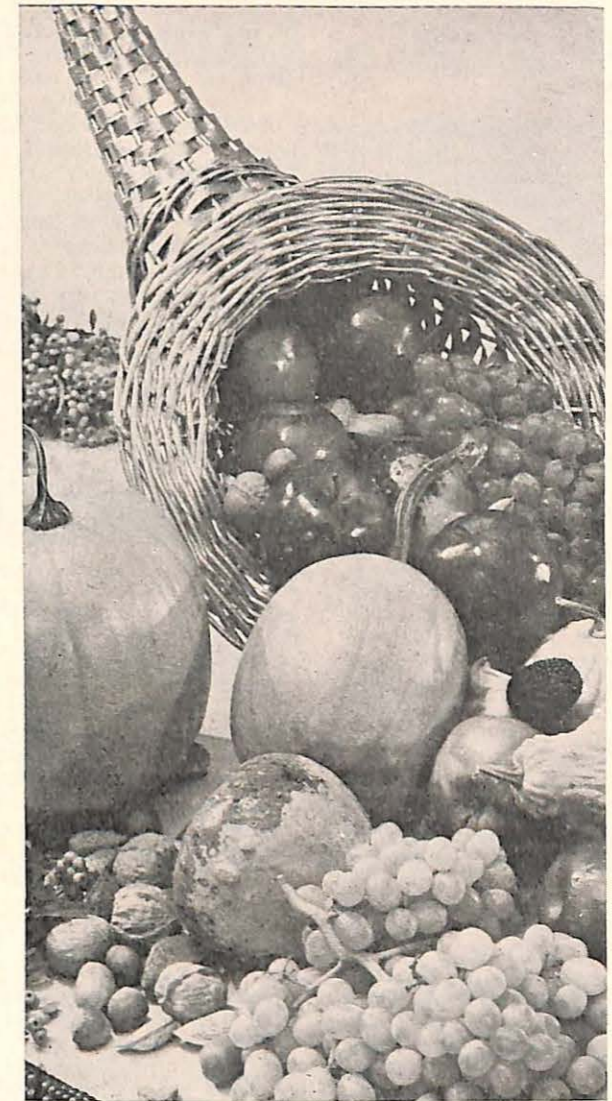
Why not begin today? Tell God how you are grateful for His love, for sending His Son to die for you. Make an effort to list His blessings, and the love and kindness of family and friends. Think how much we owe to our fellow man; to the young men who have died to extend the lease on our freedom. The words of Jesus concerning Mary may be applied to many in our time. "Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."

It is a joy to meet a senior citizen of heaven with a memory filled with happiness for the years past and a living hope for tomorrow. Often the outstanding thing about such a person is a thankful spirit.

Her hoary head is unbowed though she is 22 years old and has her share of earth's trials. For 30 years I have been inspired by the strong faith and life of this loved one. But, the remarkable thing about this woman is her heartfelt gratitude toward God for salvation. Her joy is real and contagious. "Thanks to God" is the first thing the moment her eyes open in the morning and the last thing at night. Gratitude is a restorative power in human life.

The Rev. Robert Hess is the pastor of the Ripley Boulevard Baptist Church, Alpena, Mich.

November 1, 1969



THANKSGIVING PRAYER

by Stella Craft Tremble

As Autumn ends, with bursting bins of grain,
And Winter starts his alabaster reign,
We gleaners put the harvest plow away
And humbly pause to bow our heads and pray.
We thank Thee for crops ripened in the sun,
For full land founded on His benison.
We thank Thee for the vintage of the plains,
For sun and soil and fields of golden grain:
For men who braved the dangers of the sea
In valiant search of peace and liberty.
We, born with faith of sturdy pioneers,
Must face and vanquish modern, nuclear fears.
We thank Thee for Thy strong protecting Hand,
And humbly pray, "God bless our native land!"
We turn to Thee in prayer, lest we forget
We need Your help . . . we are but pilgrims yet!
We pray, "Let there be a world Thanksgiving
And lasting peace . . . and bread . . . for all the living!"

by Arthur Boymook

JESUS described a rich man, (Luke 12:16-21) who thought he could satisfy his life with the material effects of this world. After amassing things, his life was ended, even before he could enjoy the benefits of his possessions. The question was asked of this man, "Then whose shall those

Whose Shall These Things Be?

things be, which thou hast provided?" Certainly he could no longer gain satisfaction from them. By gaining treasure for himself, he became impoverished before God. He had no treasure in heaven. The question can be asked also of our generation, "whose shall those things be which you have provided?"

We are facing a dangerous upsurge of a sinister disease—materialism. The signs of it are evident everywhere; extravagantly built and lavishly furnished homes, unpaid luxury automobiles, constant vacation trips and a multitude of other things which occupy our time and attention.

It isn't only the non-Christian who has fallen prey to this infectious virus. Many who are followers of Christ are infected also. At times we overlook it as being part of our living in this "affluent" society, our competitive system, or as our privilege as citizens in a free nation. In our honest moments we may even feel that these things are ours because we have in some way earned God's favor. We tell ourselves that the Lord has promised, "no good thing will He withhold from them that walk uprightly." If this includes a modest share of this world's goods, we should at least feel grateful.

A comfortable living, a home in the suburbs and a share of this world's goods, are surely not out of order. Does not the secular man of today, living in wealth, deserve a Christian neighbor as a witness, as well as the

person living on the fringe of poverty? Does this mean however that when God gives us a home in the suburbs that it must at least measure up, if not exceed, the extravagant luxuries of our non-Christian neighbors?

This form of materialism is not easily detected in Christian circles. It can be hidden under the good phrases of, "just making a living," or the "high cost of living and taxes." These in their truest sense are valid. For some it may simply mean, "I must concentrate on keeping up with the high standard of extravagant living in my suburb. We seldom recognize it as a love for "the things of this world" or an attitude of "worldliness." It is understandable that we are made to concentrate on material things. Colorful advertising media, attractive merchandising displays, and easy payment plans combine to make our wants unlimited. In our country we have enjoyed unprecedented economic prosperity over the past decades. Should we not then enjoy the results of our labors? Who can deny such a claim.

This rather curious and lopsided attitude has been further aided by pleas for tithing which are at times materially motivated. These pleas boldly assert that if we give one-tenth or more to the Lord, he surely will repay us by making us richer. In essence, tithing—paying is for some conceived to be good business, rather than our obligation. It is also suggested, that once we pay our tithe, the remainder is ours to do with as we please. We forget that all belongs to the Lord and we are but managers of his property.

Infection with materialism is not by any means limited to the higher-income bracket of society. It has worked its way into the homes and hearts of people who would not think of themselves as either wealthy or worldly. Materialism does not depend on a large income or small means. In the final diagnosis, it is an infection of attitude, a way of looking at things, a perspective of life that has become distorted. Its contagious infection is spread to all areas of living, income and residence. It is not a discernment of a man's position, work or country. The strange cloud of its influence is spread over all.

Should we perhaps ask ourselves, is this not "worldliness" in disguise? Are we being pressured, molded and as a result conforming, by the emphasis on materialism which bombards us from every side? Some who would never be found guilty of the usual categories of worldliness, may be guilty

of this form which is very real. This we often overlook in this our success ridden, materially oriented culture.

The result of this frantic search for satisfaction in the material may be an accumulation of this world's goods, but peace, contentment and meaning in life are not the result. Its results are seen in additional jobs in a frantic effort to put off the creditors, frayed nerves, drained energy and exhaustion. It serves to break down the ties of a family relationship which are essential and church ties which are meant to be meaningful. After all, who can find time to attend prayer meeting during the week. We're either working or too weary from work. Since much has been spent on the comforts of home, should it not now be justified by spending an evening at home after the days of exhaustion and labor. Sunday evening at church thus becomes impossible because there is no room for it.

What then is a needed corrective for Christian living in today's world? Surely it will not be found in frantic scrambling

to amass things. An acceptance of our stewardship, put into daily living will at least begin to solve the problem. A steward of Bible times, was the man who was hired to represent and to take the place of the master, during the absence of the master. The steward was not owner, he was manager. This meant that he would have the responsibility of managing some one else's goods. His role was fraught with trust and responsibility. He was to use or manage the master's things in the master's way, according to the instructions left by the owner. He did not own his master's goods, but was held accountable for what happened to the property entrusted to him. The owner expected results, favorable results that were profitable.

In Luke 12, we are given some insight into some further responsibilities of such a steward.

1. He was to be watching for his Master's return. Even though entrusted with the responsibility of protective guardianship of the master's property, he was never to become so absorbed by this duty that he failed to expect the return of the master. This return meant that all accounts were settled and a reckoning of responsibilities was absolute. Perhaps we have forgotten that our master will return and "everyone of us shall give account of himself unto God."

2. The steward was also to do the feeding of the master's household. This meant that the steward's own household

was well supplied and had no lack. All of the master's supply was his to be used if it were needed. Misuse and mismanagement however, resulted in punishment. All were to be taken care of in a generous and just way. He was to see to it that they were well fed. This faithful steward, who had distributed his master's household, was rewarded by having the master himself feed him upon his return.

3. The good steward also had oversight over the other servants. Besides seeing that they were well fed, he was to supply their other needs. This meant that each member was treated justly. He could not deny them or exploit them for his own ends. Should he be found misusing the other servants, he would be held accountable on the day of reckoning.

How different our view of stewardship. It can be best seen by contrast. We have taken an "ownership" view of the master's things rather than a "stewardship" view. Stewardship is exercised, we feel, when we tithe our income or use our talents in some way directly connected with the work of the Lord. Little wonder then that we can so very easily cross the line between "living comfortably" and "living extravagantly." We feel that it is all ours, to use as we please, after we have given our tithe. Little wonder that we can close our eyes to the millions who are without the basic necessities of life. We can at the same time close our ears to the call for help that arises out of the needs of our mission fields. The need for teachers, schools, books and hospitals. Let the Lord use our tithe for this. Little wonder also that the world is judging the church as being selfish and self-centered.

The basis for stewardship is determined by the fact that the earth is the Lord's. The New Testament states, absolutely and unequivocally, that Jesus Christ is Lord over all things. Surely this includes the Christian and those things that he so jealously guards as his own. He has committed to us the right and responsibility of stewardship over all of his things. Do you really believe it isn't yours? Do you really believe it is the Lord's and that you are the manager? If we believe and put into practice true stewardship in our world of material things, then they will no longer possess us. We will administer wisely and well without selfish misuse of the Master's goods. Then also we have an answer for the question asked the rich man of the parable. "Whose shall those things be, which thou hast provided?" They belong to our Lord. It is then that we will be found "rich toward God." It is then that we will have "laid up treasures in heaven."

The Rev. Arthur Boymook is the pastor of Colonial Village Baptist Church, Lansing, Mich.

November 15, 1969

Fall Convocation at N. A. B. C.



Students and faculty engaging in discussion at the fall retreat.

FROM north, south, east and west, the students kept coming until 127 had registered for the fall term at the college. Twenty are presently registered in the Bachelor of Theology program with two registered for the Diploma in Theology. Eleven are presently pursuing the Bachelor of Religious Education program and preparing themselves for this kind of ministry.

Students and Faculty, together with friends, gathered in the College Chapel for the Fall Convocation on Tuesday evening, September 9. This being Dr. A. S. Felberg's last year as president, he was chosen to bring the Convocation address on the theme: "Knowing God by His Revelation of Himself." The service was chaired by Professor Rapske and a Student-Faculty male quartet and the Go-Tell singers provided the special music for the occasion. A reception followed in the dining hall.

September 10 to 12 were spent at



Dr. A. S. Felberg delivering the fall convocation address.

Sylvan Lake in an expanded orientation session. This time of fellowship, prayer, study and discussion gave faculty and students an opportunity to become acquainted and to understand more fully the aims and objectives to be achieved at the College. Being away from the pressures of college life and the strict schedule of classes afforded more time and opportunity for the kind of exchange that gave insights as to personal needs, expectations, and realized goals.

Two-thirds of the student body comes from six Canadian Provinces while one-third comes from twelve states in the United States, one from India and another from Hong Kong. With the exception of the girls dormitory, the facilities provided by our denomination are adequate to handle these, and more students in the future. With a dedicated faculty hard at work and students eager to learn we anticipate one of the best years in the history of our school.



Professor and Mrs. Raymond Lusly replacing Mr. Ed Klatt in the Science and Mathematics Department.

A FEW years ago there was a popular song in which a soldier in General Custer's ill-fated army was parodied. In the thick of battle he became hysterical and cried out to no one in particular, "What am I doing here?!"

Perhaps there is a lesson here: It's never too late to evaluate. But waiting too long may limit the possibility of adjustment.

Nowhere in the Christian Church is evaluation more sorely needed or more frequently discussed than in the area of evangelism. Large segments of the church have redefined the concept entirely, replacing the traditional accent on proclamation with the more action-oriented idea of "presence." Preaching is being replaced by social involvement. Personal salvation is being phased out in favor of redeeming societal structures.

Within the evangelical camp the emphasis on proclamation and personal salvation continues, but social concern is becoming a more frequent supplement. Evangelist Leighton Ford recently asked several New York City ministers to suggest top priorities for urban evangelism today. Basically all agreed that "the urban church needs to redefine its mission, to reshape its structures around the needs of people, so that its verbal witness comes from a platform of action, 'involvement but not entanglement' with the world." Such a response from evangelicals would have been unheard of ten years ago.

But concepts of evangelism are simply so much theory unless they are related directly to John Layman at First Baptist in Hometown, USA. How realistically do my daily life and the program of my church relate to the great commission? Or to put it more pointedly and painfully, would a quick rundown of my daily schedule or my church's committee minutes convince my Lord that, like Him, we too are not willing that any should perish?

The facts rob us of any confidence in answering such questions. Official NAB statistics for 1968 show a net gain of 742 members, for a growth rate of little more than one per cent. The observation that this increase compares favorably with that of many Protestant groups, while lifting some of our gloom as North American Baptists, does nothing to brighten the overall picture of the church's evangelistic outreach.

The simple fact is that despite what we preach from the pulpit and claim

in our statements of faith, we are failing to take evangelism seriously in terms of the time and money we are spending through our churches. Most Christians are timid about personal evangelism; perhaps one or two in each church are actively involved in witnessing. Programmed evangelism typically consists of visitation nights involving a faithful remnant, occasional evangelistic meetings to which no one invites an unsaved friend and vacation Bible school which may or may not be attended by children from non-church homes.

Whereas our Lord commanded us to begin in Jerusalem, extend to Judea and Samaria, and reach out to the

Evangelism: How Are We Doing?

by Arthur Garling

uttermost part of the earth, we have reversed the strategy. Thousands of dollars are set aside for foreign missions and hundreds for church extension, but pennies are spent for prospect cards which go unused.

It is increasingly evident that much (perhaps most) personal evangelism is taking place outside the orbit of organized Christianity. The fact that an extra-church organization like Campus Crusade is conducting numerous evangelism seminars in local churches effectively symbolizes this reality. Carl Henry, past editor of *Christianity Today*, recently observed that Christians are "continually breaking out of the routines of organized Christianity" in

sharing their faith with others.

Some have concluded, I think prematurely, that the local church can no longer do the job of evangelism. Actually, the churches have simply been unwilling to undertake the task. We have the ability. We lack only the determination.

As North American Baptists we have joined Baptists throughout the Americas in a three-year emphasis on evangelism. As we enter the third year it seems expedient to evaluate ourselves, lest we severely limit the possibility of meaningful adjustment. Our conference evangelism committee is therefore encouraging each NAB church to undertake a self-evaluation this fall, analyzing the progress it has made in evangelism over the past two years.

A self-evaluation guide has been prepared for use in individual analysis and group discussion. It provides a check list of the various aspects of local evangelism, including some which generally have received insufficient attention.

In the area of church program and organization: Do our church organizations, committees and boards help to strengthen our daily witness, or do they consume so much of our time and energy that they weaken our witness? Through existing programs, what efforts are being made to extend God's witness to community organizations, education and government groups, and special areas of culture? Does our program provide for occupational groups within the church to meet to discuss how they might be more effective in the world as Christians?

In regard to community involvement and service: In what ways do we as a congregation penetrate this community? Have we depended upon the community to come into our church building? Are there specific needs in our community that no church is attempting to meet?

These and other questions are geared to provoke the thinking of God's people in a realistic evaluation of God's work. But evaluation is not enough. The understanding that is gained must be accompanied by the determination to make both individual and church-wide adjustments.

The nature of such adjustments may not be immediately apparent. It will require some discussion, some prayer, some investigation of alternatives, some experimentation. We may run the risk of making a mistake along the way or of imperiling the security found in doing things as they've always been done.

But if we want what God wants, specifically an effective witness in "Jerusalem," we can be sure that His wisdom and strength will compensate for our ignorance and timidity.

The time for adjustment is running out. Let us begin!

The Rev. Arthur Garling is the pastor of the Twin Grove Baptist Church (a church extension project), Buffalo Grove, Ill.

You Can Help Direct Students to the Seminary

by Donald Miller

Here is some helpful information to assist you in the vital task of recruiting ministerial candidates for the seminary.

BEFORE ANY attempt is made to offer specific suggestions regarding the recruitment of young men and women for our North American Baptist Seminary in Sioux Falls, it is important that we recognize several basic factors:

1) It is the responsibility and privilege of the total constituency of the Christian Church to help recruit and ordain young people for the Christian ministry. According to the Biblical record, it was while the congregation in Antioch was "worshipping . . . (that) the Holy Spirit said, 'Set apart for me Barnabas and Saul for the work to which I have called them'" (Acts 13:2).

2) The pastor holds the key to the situation. It is he who has an entree into the lives of people, in terms of personal influence, education, counseling and encouragement, as perhaps no other person.

3) Early religious training in the home and the church are basic motivational factors. Dr. Willard J. Rand in his book, "Call and Response," affirms that "A Christian home with church-going parents is the most prolific source of Christian recruits."

4) Ministers are "made" (Eph. 3:7), called, brought into being and commissioned by God. Nevertheless it is ordinary people, like you and me, upon whom is placed the privilege of helping young people recognize the call of God, interpret it and ultimately respond to it.

PERSONAL CONFRONTATION

This suggests that we must deliberately seek out qualified persons for the ministry and personally confront them with the possibility that God has called them to this task. Someone has said that none of us has the right to tell anyone what to do with his life, but we all have a responsibility to confront people of all ages with the question, "Have you ever considered the ministry?"

Personal confrontation not only tends to prompt consideration of the ministry as a live option, but also tends to confirm it in the minds of those who

have already considered it. Making oneself available, then, and talking to young people in the church, at summer camps and conferences, in college and those who are already in other fields of employment is of the utmost importance. Most of us can do this by:

a) Assisting individuals to understand that "a sincere response to the general calling to discipleship, the possession of personal character which is growing more Christ-like, plus a recognition of certain gifts received from God" generally qualify a person for the ministry.

b) Helping them to evaluate themselves and ascertain what gifts and abilities God has given them, which are especially needful in the ministry.

c) Encouraging them to visit the seminary campus for first-hand interaction with faculty members and students.

d) Sending us their names so that they may receive our literature and counsel.

e) Encouraging them to establish good study habits and financial planning.

f) Praying daily for them and showing a consistent interest in God's best for them.

REALISTIC EXPOSURE

It is also important to present a realistic picture of the ministry to prospective candidates for the ministry. Young people need to be exposed to its joys and opportunities as well as its struggles and hardships. They need to know that the ministry challenges a man to use every talent that God has given him. No one has too many talents for the ministry. Most of us have too few.

Moreover, young people need to understand that there is no human problem that is beyond the scope of the ministry. A marriage altar, a newly-made grave, a dinner party, a wayward boy, a sexual misadventure, a wasted life, a denominational program, a business deal, somebody's hurt feelings, somebody's long tongue, a city-wide crusade, a committee meeting, a Sunday sermon, a mid-week service, a speaking engagement and the many obligations of his own home and family are all legitimate concerns for the true minister. This not only makes the ministry demanding but exciting. We can acquaint young people with the many facets of the ministry by:

a) Inviting them to experience first-hand various aspects of the minister's task. One alert pastor invites interested young people to go calling with him, sit in on committee meetings, share in the worship services and engage in his sermon preparation.

b) Entertaining ministers and missionaries in your home.

c) Presenting the ministry as a live option through the media of films and

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8th ANNUAL SEMINARY RETREAT

by Mrs. Darwin Stahl

"SOME CHRISTIANS are renouncing the church in order to follow Christ," said Dr. Ben Lawrence at the eighth annual N.A.B. Seminary retreat.

Dr. Lawrence, guest speaker for the retreat held Sept. 12-14 at Lake Shetek, Slayton, Minn., presented three thought-provoking lectures on the church and the Christian's relationship to it. His main thesis was that a credibility gap exists because of what the church is and what it should be. Because of this credibility gap, there is a disenchantment with the church and in many cases, a defection, as well.

Dr. Lawrence is director of the Western Interstate Commission on Higher Education and also a former N.A.B. missionary to Africa.

The retreat, centered on the theme, "For Times Like These," was attended by seminary students, professors, and wives. The purpose of the retreat held at the beginning of the school year each fall is "to inspire and deepen the spiritual lives of students, wives, and faculty as they fellowship together in preparation for the school year, with special emphasis on inspiration, fellowship, and the practical aspects of our everyday walk with God and mission to men."

There was a wide variety of planned activities, some of which included a songfest, a getting acquainted time, cabin discussions and recreation. Following each lecture, opportunity was given for discussion between Dr. Lawrence and the students, faculty, and wives. Also included in the activities was a play written and directed by Art Helwig, on the life of Carl Bender, pioneer missionary to Cameroon. Through this play, many of us became acquainted with the dedication, effort, and faith of Carl Bender. It is this man after whom the missionary emphasis group at the seminary is named (Bender Fellowship).

Saturday evening, all gathered together for a fireside time directed by Phyl Putz and David Wick. During this time, we listened to and sang many meaningful songs and shared testimonies with one another.

Sunday morning the Lord's Supper was celebrated, the most meaningful activity of the retreat. In the simplicity and quietness of that hour, one's entire self was made to feel the presence of the Lord and the sense of oneness as members of Christ's body.

The beauty and peacefulness of the surroundings, and the fellowship among Christians combined to make a very inspiring and refreshing weekend.

Mrs. Darwin Stahl is the wife of a senior student.

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filmstrips, sermons and Sunday school lessons, books and pamphlets, seminary professors and denominational workers. The Illinois Association has recently completed a successful "Recruitment Sunday" emphasis utilizing some of these resources.

WHOLESOME IMAGE

The kind of image and impression we convey of the minister, the church and the ministry, whether through verbal or non-verbal means, is also crucial. We can all present a wholesome and attractive image by:

- Living an authentic Christian life.
- Speaking well of the minister and his task.
- Giving others the impression that we enjoy doing God's work.
- Being well-trained and equipped to adequately carry out the demands of the ministry.

EARNEST PRAYER

And, of course, earnest prayer is also a crucial element in recruitment. Jesus reminds us of this when addressing Himself to the "seventy." "The harvest truly is great," He said, "but the labourers are few; pray ye therefore the Lord of the harvest, that He would send forth labourers into his harvest" (Luke 10:2).

As you consider the needs of our ministerial recruitment, take time to reflect seriously upon your local congregation and make a conscientious effort to discover the answer to these two questions:

- How many men and women from your congregation have gone into the ministry?
- How many ministers has your congregation had in the history of its existence?

The Rev. Donald Miller is the director of public relations at the North American Baptist Seminary, Sioux Falls, S. D.

NEWS & VIEWS

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anese Baptists with a great challenge. But we believe that if anything is worth doing it is worth doing well. There is a wonderful spirit of unity in our Tokyo committees for this purpose, and we have pledged ourselves to work hard to make the best possible arrangements for all our visitors."

More than a hundred Baptist theologians, mission leaders, educational specialists and others spent 14 intensive hours over a five day period here sharing their thoughts on matters of Christian concern.

The participants came from 31 countries and are members of five study commissions sponsored by the Baptist World Alliance. Their specific interests

included doctrine, religious education, evangelism and missions, religious liberty and human rights, and the Baptist role in cooperative Christianity.

Frank H. Woyke of Washington, an associate secretary of the Alliance, noted that the formal sessions, in which scholarly papers were read and discussed, were only a stimulus for excited discussions in a variety of languages that continued in tea shops, hotel lobbies and the beautiful parks of this resort city.

"The study commissions provide a forum for the exchange of ideas across national boundaries and the world's oceans," Dr. Woyke noted. "Men and women who are otherwise restricted to thinking on a provincial or national scope are given opportunity to share their ideas with others from all parts of the world. Everybody gives a little; everybody gains a lot."

Few if any formal decisions come from the conferences, but the prepared papers are made available to other scholars for study and consideration. The meetings here did result however in a recommendation from the Commission on Missions and Evangelism for an international crusade of reconciliation in the 1970's, and a draft by the Commission on Religious Liberty and Human Rights of a Manifesto on Human Rights to be presented for adoption at the Baptist World Congress in Tokyo in 1970.

It was the first meeting of the Commission on Cooperative Christianity, chaired by James Leo Garrett of Louisville, Ky., and Rudolf Thaut of Hamburg, Germany. Thirty four persons attended, discussing a total of eight papers, six written by Baptists, one by a Mennonite and one by a Roman Catholic. The Catholic, Ray Ryland of San Diego, Calif., also hand delivered a letter of fraternal greeting from John Cardinal Willebrands of the Secretariat for Promotion of Christian Unity, of the Vatican.

Dr. Garrett outlined at the opening session three basic guidelines for the studies in cooperative Christianity. They provided that "(1) The study of cooperation with non-Baptist Christians should be as inclusive as possible. . . . (2) The commission ought to deal both with the more theological issues that are usually reckoned as stumbling blocks to cooperation and unity that may be more readily and easily realized. (3) The commission ought to study the history of the attitudes toward other Christians, and the relations or non-relations with other Christians, and Christian churches which have characterized various conventions and unions of Baptists in various parts of the world."

Dr. Thaut, president of the Baptist seminary at Hamburg, declared that "societal changes make imperative the study and cooperation of Baptists with other Christians," and he called on Baptists "to be a bridge between the

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EVANGELISM AND RENEWAL OF THE CHURCH

by Richard C. Halverson

"WE ARE a society bemused in its purposes and secretly homesick for a lost world of inward tranquility. The thirst for illimitable knowledge now conflicts directly with the search for serenity obtainable nowhere on earth. Knowledge, or at least what the twentieth century acclaims as knowledge, has not led to happiness. . . . We appear to exist. . . amidst a meaningless mosaic of fragments."

From *The Unexpected Universe* by Loren Eiseley, Benjamin Franklin, professor of Anthropology and the History of Science, University of Pennsylvania.

"It is interesting to note that the intellectuals of these days do draw a difference between Christ Himself and the tradition of the Church. While they are willing to listen and even accept Christ, they reject the idea of the church as more a tradition charged with human 'opinion' than the pure transmission of Christ Himself who is the gospel." From a letter by an Indian evangelist to the writer.

"I look around me on Sunday morning at people who are once again leaving the worship as lonely as when they came." From a letter by a college student to the writer.

"... and let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another. . ." (Heb. 10:24-25, RSV).

One of the signs carried by those who demonstrated when Billy Graham spoke at the University of California at Berkeley bore the inscription, "Jesus Yes - Christianity No!" Those sentiments, expressed in a multitude of ways, reflect a general and alarmingly deep disenchantment with the Christian establishment by a large segment of American society of all ages and classes.

The church of course is under no mandate to develop public relations techniques which will enhance her image and certainly she is not interested in, nor does she expect to win, a popularity contest, nor to gain acceptance by large majorities. Nevertheless one stubbornly persistent view of the Church today, held by insiders as well as outsiders, is not only not sup-

porting her outreach, it is sabotaging it. It can hardly be said of the Twentieth Century Church what Dr. Luke reported of the primitive Christians, "And day by day, attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts, praising God and having favor with all the people" (Acts 2:46-47, RSV).

For the purpose of this paper may we refocus our thinking about evangelism and concentrate on the basic aspect of the Church, that is Community, which we tend to "assume" at best, or to relegate to an inconsequential position if considered at all, but which is fundamental to renewal and mission.

Inevitably, when evangelism is discussed today, the population explosion is a major consideration which generates either an atmosphere of pessimism and frustration, or urgency bordering on hysteria, or both. As attempts are made to resolve this imponderable, discussion invariably gravitates to solutions on a massive scale: 1) traditional mass evangelism; 2) ways and means of employing the mass media; or 3) some program for "beefing up" personal evangelism classes and courses in order to involve as many individuals as possible in a massive attack upon the alienated world. The enormity of the task seems to demand dramatic, spectacular, gigantic effort.

Obviously such a focus is important. Such massive means must be considered lest the Church be guilty of neglecting the tools available in this incredibly knowledgeable, technological age. However, preoccupation with massive response overlooks the condition of the Church, although isolated pockets of individuals here and there are renewed under the compulsion. Furthermore, such an overwhelming challenge tempts the Church to ignore or despise the quiet, invisible, but basic and powerful forces about which Jesus spoke: the inexorable penetration of salt and seed, and the infusive power of love.

The focus of this paper is the dormant potential of the local congregation when it is in fact an authentic New Testament community; when its corporate life vitally demonstrates the

redemption and reconciliation professed and proclaimed; when it reveals through the quality of its internal relations and nature of the Kingdom of God; when its members deploy and dissolve into all the social structures surrounding them with benevolent and contagious love. Imagine the potential of the thousands of congregations, if each were a warm, loving, sacrificial community of faith with members concerned for one another, fulfilling their priestly responsibilities one to another, and sensitive to the sick and alienated world around them. Suppose each were a "company of those who believed (and) were of one heart and soul, and no one said that any of the things which he possessed was his own, but they had everything in common" (Acts 4:32, RSV).

Is this an impossible dream? It is Biblical! It is realistic! This is renewal! From such will flow the broadest possible outreach to the world conditioned to demonstration. The fact is, we have been so busy with individualism that we have developed a people oblivious to community as the essence of New Testament life. They neither aspire to it, nor are they convicted by its absence. We simply have not envisioned the potential of the local congregation when it conforms to the instruction and example of the New Testament. The great burden of New Testament exhortation is not to mission or evangelism as conventionally understood, but rather to each believer's role in the body - his responsibility to his brothers in the Lord, and their mutual interdependence.

Community is the matrix of mission. A congregation without community cannot fulfill its evangelistic mission, whatever is done to exhort or train.

Conversely, when a congregation is spiritually healthy - that is, committed to Jesus Christ and to each other and constrained by a selfless concern for all men - evangelism will occur spontaneously, effortlessly, continuously, effectively. Not only will the life of the community attract the alienated and lonely to its accepting, reconciling warmth, but in dispersion its members will radiate that redemptive love infectiously to the world.

Everything the Church does is not

evangelism, but everything the Church does should be evangelistic. That is to say, in conventional terms, no member of the Church is telling the Gospel all the time (not even the professional evangelist); nor will all the members of the church engage in telling the Gospel some of the time (many simply do not have the gift of verbalizing, for many different reasons). But the total Church, individually and collectively, ought to be witnessing to the redemptive love of God in Christ in all that they do all the time. Witness by presence and performance as well as proclamation, are the product of the Spirit-filled life.

In other words, evangelism is happening all the time in and by a congregation rightly related to Jesus Christ, to each other and to the world around them.

"And day by day, attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts, praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved" (Acts 2:46-47, RSV). "And the word of God increased; and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith" (Acts 6:7, RSV). "So the church throughout Judea and Galilee and Samaria had peace and was built up; and walking in the fear of the Lord and in the comfort of the Holy Spirit it was multiplied" (Acts 9:31, RSV).

Even failure and sin witness to Christ. Not the failure and sin themselves, obviously, but the way the Christian—and the Christian community—handle failure and sin. If they are covered and hid, if we pretend failure and sin are not, if we make excuses rather than acknowledge and confess, we not only deprive ourselves of forgiving, renewing grace ("the blood of Christ cannot cleanse excuses, only sin"), we suspend fellowship with God.

"If we say we have fellowship with him while we walk in darkness, we lie and do not live according to the truth" (1 John 1:6, RSV).

And we fail to demonstrate to the world the practical remedy for human inadequacy available in the Gospel. Admission of sin, and confession open the door to forgiveness, renewal and fellowship with God, and witness to the absolutely unique and life-changing dynamic of the atonement.

This is borne out by the very pragmatic James who admonished, "Therefore, confess your sins to one another and pray for one another, that you may be healed" (James 5:16, RSV). Significantly this appears in the context of the most remarkable prayer promise which has been largely ignored by the Church. It is not unreasonable to assume that for want of such confession among brethren, such

openness, such honesty - such "Walking in the light" - the promise of healing is neglected and unbelieved, fellowship fails, and the community degenerates. Confessing to one another in the fellowship is dangerous because it makes one vulnerable, and we have invented very sophisticated rationalizations to justify our failure to practice it. So we hide behind masks, remain strangers to one another, and disrupt authentic fellowship which Dr. Luke indicates was as much a part of primitive Christianity as doctrine, sacraments and prayer.

"And they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers" (Acts 2:42, RSV).

John, the beloved, certainly took fellowship seriously. It is a major theme in his first epistle.

Confession to God and to one another is essential to community. The opposite is walking in darkness, which obviates community.

The peril of being closed to one another in Christ is that one is closed as well to grace. Freedom is gone, formalism is substituted, and the Church presents a graceless, loveless, inhumane, non-accepting image to the world. Is it not tragedy in the first magnitude that one ecclesiastical tradition has institutionalized and depersonalized the confessional with faceless confessors, while another has ignored or abandoned it altogether? In either case the healing therapy of confession has been surrendered by default to the professional therapist, Alcoholics Anonymous, and other such groups.

To be perfectly frank, we ought to rethink critically our traditional attitudes toward evangelism. If we should lay aside momentarily our conventional views for the purpose of rediscovering what the New Testament says about evangelism, we would probably be surprised at the few references to the subject as such. We would find it treated, not as a task to be done, a department of church life (which we have made it)—not even as the primary role of the Church. Rather evangelism is something that is happening

all the time when the Church is truly community, truly in fellowship, truly renewed and renewing.

"So the churches were strengthened in the faith, and they increased in numbers daily" (Acts 16:5, RSV).

And, incidentally, such a reappraisal might help to dissolve the destructive polarization between evangelism and social responsibility which is rending the Church.

Why, for example, do we isolate and emphasize evangelism as being more important than the two great commandments which comprehend all the law and the prophets, to love God and neighbor? Why do so many who are zealously committed to evangelism, so often seem to disregard the explicit admonitions to: "Do nothing from selfishness or conceit, but in humility count others better than yourselves. Let each of you look not only to his own interests, but also to the interests of others" (Phil. 2:3-4, RSV). "Owe no one anything, except to love one another; for he who loves his neighbor has fulfilled the law" (Romans 13:8, RSV). "Be subject to one another out of reverence for Christ." (Eph. 5:21, RSV). "And be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you" (Ephesians 4:32, RSV). ("Love is kind.") "Put on then, as God's chosen ones, holy and beloved, compassion, kindness, lowliness, meekness, and patience, forbearing one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. And above all these put on love, which binds everything together in perfect harmony. And let the peace of Christ rule in your hearts, to which indeed you were called in the one body. And be thankful. Let the word of Christ dwell in you richly, as you teach and admonish one another in all wisdom, and as you sing psalms and hymns and spiritual songs with thankfulness in your hearts to God" (Col. 3:12-16, RSV). "So, whether you eat or drink, or whatever you do, do all to the glory of God" (1 Cor. 10:31, RSV).

How do you separate the Great Commission with its mandate: "... teaching them to observe all things whatsoever I have commanded you"—from the Beatitudes and the Sermon on the Mount with its terrifying conclusion—"Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven. On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' And then will I declare to them, 'I never knew you; depart from me, you evildoers'" (Matthew 7:21-27, RSV). In these crucial days, how seriously ought we to take our Lord's last parable (Matthew 25:31-46)

spoken as it was in the context of readiness for His second advent? Are these instructions not to be included in "the whole counsel of God"?

One often hears intimated in one way or another the idea that if circumstances were just more favorable, the Church could be more effective in its outreach. Yet our times are generous and friendly by contrast with those into which the New Testament Church was thrust. It faced a violent, hostile, corrupt, anti-Christ culture, degraded and demoralized.

What is the explanation for the incredible impact of that tiny, faithful minority upon its sick, alienated world?

Mark records that Jesus "appointed twelve, to be with him, and to be sent out to preach..." (Mark 3:14, RSV). With a whole world to reach, Jesus separated twelve men to Himself and devoted much of His brief three-year ministry to them. This was their "seminary," their preparation for the work He was to begin and they were to continue. In what did their education consist? What were they learning which would equip them to preach? Did they have homiletics and speech courses? Philosophy of Religion? Systematic Theology? Anthropology? Sociology? In a sense, yes, for all of these themes were undoubtedly in some way implicit in their training. They learned much about Jesus, about the God He had entered history to serve, about man and about themselves. Most of all they were learning how to live together, how to support one another, how to submit to one another, how to serve one another, how to defer to each other, encourage each other, pray for each other, love each other. They were learning community, practicing it daily, around the clock, under the delicate direction of the gentlest of teachers, the humblest of men, the servant of servants, whose life was to be a "ransom for many." What they learned was to be infused into the life of the Church following Pentecost.

At Pentecost, Christ gave to His Church a three-phased strategy by which to continue His work and fulfill its mission. 1) Dr. Luke reports that: "When the day of Pentecost had come, they were all together in one

place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance" (Acts 2:1-4, RSV). It was the intention of Christ that every disciple be equipped for mission, that being filled with the Holy Spirit was for every believer, and witness was the normal effect of such infilling. Every believer was to communicate the Gospel, each in his own way "as the Spirit gave them utterance." In the course of time a professional class emerged who devoted themselves "full time" to the various tasks of ministry, which was as Paul promised (Ephesians 4:8, 11). But an aberration gradually developed as various structures and forms for mission grew, and the time came when the work of mission was relegated to the professional class. This idea persists in large measure to this very day (with some glorious exceptions), and large segments of the laity assume that evangelism is the work of the professional who is to be "subsidized" by the man in the pew. Nevertheless the original pattern stands as integral to mission, and the Great Commission requires the witness of every believer.

2) The negative reaction of the multitude who gathered at the "sound from heaven like the rush of a mighty wind" to the many-language witness of the individual disciples demanded an explanation. It was given by Peter and the second phase of the strategy was indicated—the sermon—proclamation. This, too, eventually was submerged in the traditions and forms which accumulated through the years, until the altar became central and liturgy replaced the sermon. The Reformation put the pulpit back into worship, restored the sermon to its essential role and opened the Scriptures to the people. Significantly we are seeing a "liturgical renewal" in our day accompanied by increasing criticism of the sermon as irrelevant to be replaced by various forms of "dialogue" and confrontation." Interestingly, this discrediting of the sermon seems to come mostly from sources where "popular" preaching rather than Biblical exposition has been the practice. But proclamation has never been abrogated. It remains fundamental to mission and it still "pleases God by the foolishness of preaching to save them that believe." No self-respecting evangelical today would deny the imperative of preaching, especially expository preaching; nor would most deny (in principle at least) the essential of individual, Spirit-filled witness. Yet strangely, there remains among us a decided indifference, if not outright opposition, toward the third phase of the strategy given at Pentecost.

3) The third thing that occurred at Pentecost and which clearly was central to everything else about primitive faith, was community. That day a new, absolutely unique social entity was born. Those individual disciples were magnetized into a supernatural unity by the baptism of the Holy Spirit. They became one indivisible, inseparable organism, the body of Christ, the Church.

"For by one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit" (1 Cor. 12:13, RSV).

Suddenly they were "members one of another," interdependent, indispensable to each other, "arranged... in the body... as God chose" (1 Cor. 12:18, RSV), God-adjusted so that there would be no discord in the body. So delicate, so complete was this adjustment that the members "(had) the same care for one another. If one member suffered, all suffered together; if one member were honored, all rejoiced together" (1 Cor. 12:26, RSV). One simply cannot read descriptions of the New Testament Church without feelings of nostalgia. And the fact is inescapable that this incredible community was the strength of the Apostolic Church, the matrix of mission.

At the heart of that community were the eleven who had learned so well the art of a common life during their days of intimate contact with Jesus, and who wrote their epistles to nurture the new society.

Gradually in the early centuries the professional priesthood developed, and with it the discontinuance of the practice of the priesthood of all believers. Until today, it is assumed that the professional has full priestly-pastoral responsibilities for the congregation. It is he who must call on the sick, visit those in prison, counsel the needy, exhort, instruct, encourage, etc. So institutionalized has the caricature become that failure to spend his time in these tasks, which rightfully belong to all the members, earns him their displeasure or worse.

We would not think of abandoning the witness of the individual. Indeed,

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this emphasis on individualism is one explanation for our neglect of community. We hold to proclamation as indispensable to mission. By what rationale therefore do we not see absence of community as intolerable? The fact is that the burden of instruction in the New Testament weighs upon this aspect.

If there is one thing worse than the pressure for institutional union without regard for doctrinal purity which is being asserted today, it is the sad indifference to unity so characteristic of many evangelicals. The plain truth is that espousal of a creed is not necessarily evidence of one's fellowship with Jesus Christ ("the devils believe and tremble"). Love is! No love is heresy.

"He who says he is in the light and hates his brother is in the darkness still. He who loves his brother abides in the light, and in it there is no cause for stumbling. (1 John 2:5,9-10, RSV); "... whoever does not do right is not of God, nor he who does not love his brother" (1 John 3:10b, RSV); "We know that we have passed out of death into life, because we love the brethren. He who does not love remains in death." (1 John 3:14, RSV); "beloved, let us love one another; for love is of God, and he who loves is born of God and knows God. He who does not love does not know God; for God is love" (1 John 4:7-8, RSV); "If any one says, 'I love God,' and hates his brother, he is a liar" (1 John 4:20a, RSV).

In our Lord's sermon (Matt. 5-7) great emphasis is placed upon a reconciled body of believers.

"So if you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift" (Matt. 5:23-24, RSV). "For if you forgive men their trespasses, your heavenly Father also will forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:14-15, RSV).

Who can measure the incalculable, invisible fragmentation in the average congregation, despite its regular use of the Lord's prayer, because of the unforgiveness and alienation tolerated between members. If we do not forgive men their trespasses, our Father does not forgive us. No gifts to God—no service—are a substitute for the constant practice of reconciliation among believers. Not to forgive is to remain unforgiven by God—hence fellowship is broken between the unforgiving member and his brother, and God.

When renewal is sustained through community, the Church disperses in strength. She gathers that she may be equipped to go into the world with the healing love of Christ.

The trouble is we pastors are on the backs of the people so much of the

time, we exhort them to witness and scold them for failing instead of feeding them so they will be healthy—rightly related to Christ and the community. Rebuke has its place, but the deepest need is for the nourishment which the "whole counsel of God" provides in authentic fellowship.

Permit a personal word. Fourteen years ago I was called to Washington, D. C. as an associate in a lay movement. The "modus operandi" was fellowship in small groups (though not exclusively) by which to develop and encourage responsible Christian leadership. For nine years I had been on the staff of the Hollywood First Presbyterian Church in a "small group" ministry, with no obligation to "get members" for the church, but simply to reach men for Christ and bring them to spiritual maturity.

Eleven years ago a call to Fourth Presbyterian Church seemed to my associates and me to be of God. It was understood by the church that I would continue in a subordinate way with the lay movement. Having been out of a conventional pastorate for twelve years, I began my ministry

without any predisposition as to program. I assumed however, that small groups would be developed rather rapidly, an expectation which did not materialize. Out of disappointment came the conviction that God would do with an entire congregation what He had done in small groups.

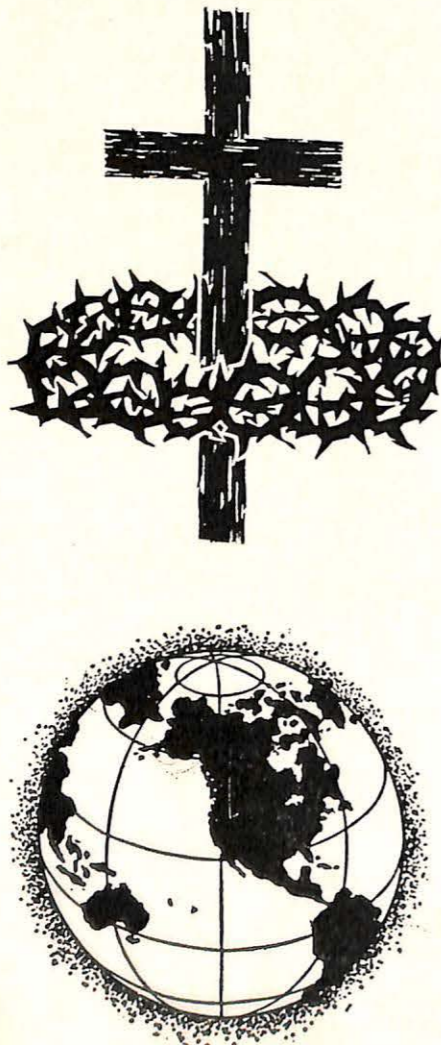
The vision of a whole congregation demonstrating New Testament community gripped me, and I began to order my ministry accordingly. The vision was shared with official boards and the people. Associates joined the team with the understanding that our ministry conform to this vision. Acts 2:42 became the pattern for program, 1 Cor. 12 the norm for church life. By preaching, teaching, counseling, and especially in personal relationships we endeavored to emulate 1 John 1:3. We dedicated ourselves to a people-oriented ministry with all ages.

The result has exceeded our expectations. The vision is becoming a reality. Outsiders are drawn by the quality of community life. Warm love and caring flow among us. Members disperse between Sundays with a sense of vocation in Christ. Not that the vision is complete, we have a long way to go of course. But we are growing together and it is literally true that "Day by day the Lord is adding to the numbers those that are being saved."

In preparing this paper I asked an associate, Bob Strain, to assess our ministry in a brief statement. He wrote as follows: "Our preaching and pastoral work emphasize good relationships with members and visitors as the way to healthy social units (church, family, community, nation). Since the Body of Christ is an organism, we expect continuous renewal when people are priority rather than program. In our congregation there is little if any formalized-organized evangelism, but it is the continuous experience of the community's accent on fellowship." God has done that. He gave the vision, He is fulfilling it. My associates and I are a product of it. It can happen to any congregation who desires it, expects it, and works for it.

Multiply that by ten thousand and you have a small picture of the potential for evangelism when congregations are renewed through fellowship. At a time when men are searching for meaning in a dehumanizing, de-personalizing technological culture; when humanity suffers so destructively from alienation, languishes so desperately for community, the Church alone, when she is the Church, offers hope. This is our unique, unprecedented opportunity—the pastor's golden hour.

Dr. Richard C. Halverson is pastor of the Fourth Presbyterian Church, Washington, D. C. This article was a position paper given at the U. S. Congress on Evangelism, Minneapolis, Minn., Sept. 8-13, 1969.



Ideas

For Christian Education

Edited by Dorothy Pritzkau

Caroling Time Coming Up

Are you going caroling this Christmas? How are you planning to do it? A number of people have approached this in a creative way and found that what started out to be a "giving" on their part became also a "receiving." Let me explain.

Concerned about the rush and hurry which becomes more intense as Christmas draws nearer, one church group decided to go to these hurrying, pre-occupied people. That is, they went to the city streets. Using the flat bed of a truck as a platform they sang the familiar Christmas carols. Several brass instruments added much to the singing. They found it very gratifying to watch the hurrying people stop and listen or even join in the singing. After singing for about a half hour, they went to a shopping center in another part of town and sang again.

They had planned carefully. They told the police of their plan and had received permission from shopping center store managers. The refreshments at the end of the evening were doubly good that night.

Another group spent an evening at each of the several nursing homes and homes for the aged in their city. In addition to singing the carols, they told the story behind some of the songs. The residents of the homes enjoyed singing along and visiting with the individual carolers. The important thing was that the carolers took time to spend an evening in the home and became acquainted with many of the residents. They gave their concern and their time. They received much more.

To some of us, carol singing brings to mind a congenial group gathered around a fire place, singing the familiar carols. An adult Sunday school class gathered at a member's home for an evening of singing, conversation and refreshment. They found that they needed this kind of fellowship and that it couldn't be achieved in a Sunday morning class session alone.

One church had a more formal Service of Carols in the sanctuary. This included the singing of carols, several carol stories, the Christmas story in Scripture and a reading on Christmas. Many people participated in the service.

The youth of another church presented the Christmas story through scripture, readings and folk songs with

guitar accompaniment. It was done in such a way that the effect was one of worship, joy and quiet wonder at the love of God.

New Music for Youth

The past decade has seen many folk singing ensembles come and go. A number of fine Christian folk singing groups have also come into being. Their ministry has been very effective with other young people and they have produced some good, meaningful music which communicates with youth. If your youth group has been asking for some of this type of music, they may find what they are looking for in the following selection.

A Time to Sing, Songs of faith for a new generation. A book of choruses published by the Hope Publishing Company. 50 cents per copy.

Good News, A Christian Folk Musical compiled and arranged by Bob Oldenberg, Broadman Press, \$2.95 per copy.

Purpose, A Contemporary Musical for Youth by J. Phillip Landgrave, Broadman Press, \$2.95 per copy.

Tell It Like It Is, A Christian Folk Musical, Word Publishing Company, \$2.95 per copy.

Jonathan and Charles "Another Week to Go" published by Inter-Varsity Christian Fellowship, \$1.95 per copy.

Music Potpourri

The following are published by Sacred Songs, Inc.

Ralph Carmichael Vocal Solos from One Hundred and Two Strings. Volume 2, \$2.50 per copy.

Songs of Ralph Carmichael, Volume 2 or Volume 3. \$1.50 per copy.

Great Music from Billy Graham Films, \$1.00 per copy.

Walking in This World, Folk Songs featured by The Swordsmen, \$1.95 per copy.

Vocal Collection from "For Pete's Sake" and Other Songs from the Billy Graham Motion Pictures, \$2.50 per copy.

Ralph Carmichael Arrangements for Treble Voices, \$1.95 per copy.

Jimmy Owens World of Youth, \$1.95 per copy.

Time Out, A Christian Folk Musical by J. T. Adams, \$2.95 per copy.

(Each musical listed contains performance and staging suggestions. They are all available from Roger Williams Press.)

Happiness Is— (For the choir director)

—having singers who are regular and not fair-weather and special program members;

—having singers who remember to bring back the music they took home;

—an expression of thanks from the pastor;

—having singers who watch the director during the anthem;

—having singers who are on time for rehearsals;

—an accompanist who isn't a prima donna;

—having singers who visit before and after, not during choir practice;

—having singers who let him know when they're going to be gone;

—a cool breeze in the choir loft;

—having all singers at rehearsal the week after a cantata or special program;

—having singers who park their gum before a performance;

—knowing in advance what hymns the pastor has chosen for Sunday;

—having singers who don't try to be soloists during choir numbers;

—having singers who tell him about prospective members;

—having enthusiastic singers who want to make each performance the best;

—having singers who sing for the glory of God.



Sunday School Lessons

by James A. Schacher

A TEACHING GUIDE

Date: November 23, 1969

THEME: GOD'S REMNANT REBUILDS

Scripture: Ezra 1:1-4; Nehemiah 4:15-20; 6:15-16

THE CENTRAL THOUGHT. God maintains a remnant of faithful followers in all eras. They will perform His will.

INTRODUCTION. The Remnant consisted of those who returned from exile after the captivity which followed the fall of Judah. This small segment of survivors retained their faith in Jehovah in spite of the rigors imposed on an alien people. Now in returning to the homeland they applied the religion which they had maintained during dark days. This meant that they would rebuild the land, reestablish the institution of worship and provide the posterity from which the Messiah would come. It would be well to look up other passages which deal with the "remnant" such as Ezra 9:8-15; Nehemiah 1:1-3; Amos 9:9-15; Zechariah 8:6-12 and Haggai 1:12-14.

I. THE REMNANT REBUILDS WITH THE AID OF A GENTILE. Ezra 1:1-2. God chose to work through a heathen king. According to the archaeological evidence of the Cyrus Cylinder this Persian monarch tried to gain the confidence of the people he conquered. He restored the citizens to their homes and encouraged them to resume the worship of each particular religion to which they adhered (J. A. Thompson). His polytheism permitted this curtsy to other gods. He went so far to gain the good-will of conquered peoples that he permitted the rebuilding of the sanctuary of many deities. He also allowed the exiles of various nations to return to their homeland. The decree in this Biblical text has been supported as reliable according to respected archaeological findings (W. F. Albright).

II. THE REMNANT REBUILDS WITH THE INNER COOPERATION OF THE JEWS. Ezra 1:3-4. Jeremiah predicted this action in 25:11-12 and 29:10-14. He gave seventy years as the duration that the exiles would be separated from Jerusalem. But it was certain that some day they would return. In approximately 605 B.C. the first Jews were deported to Babylon. Approximately 535 B.C. the first contingent of refugees returned home.

Again we observe the hand of God upon history. God uses Cyrus to bring back a remnant of the original inhabitants. This permitted the events of the Intertestamental Period to prepare the way for Christ.

III. THE REMNANT REBUILDS IN SPITE OF OPPOSITION. Nehemiah 4:15-20, 6:15-16. Combining crafty military strategy with heavy manual labor, Nehemiah engineered the reconstruction of the Jerusalem wall in fifty-two days. The project was declared complete within two months to the chagrin of Sanballat and his allies.

What instruction does this provide concerning God's relationship to men? It indicates that God is faithful in providing the opportunity for men to serve Him. But it also implies that we must be eager to work diligently on our part. It took sweat and toil to build the wall and there was genuine satisfaction when it was done. In comparing this to our task of soul winning it is obvious that the materials to be used are different. They used rock and mortar. We use the Holy Scriptures and human speech. But as the wall would never have been built without human effort so the unbelievers of our generation will go untouched until we strain every effort to communicate with them!

QUESTIONS FOR DISCUSSION

- (1) Does Ezra 1:2 imply that Cyrus worshipped Jehovah?
- (2) "Nehemiah's success was entirely a combination of good luck and goo psychology." How do you react to this statement? What part does faith and reason play in this consideration?
- (3) List all the Bible doctrines or themes to which this lesson is related.

A TEACHING GUIDE

Date: November 30, 1969

THEME: GOD'S LAW REAFFIRMED

Scripture: Nehemiah 8:1-3, 8-12

THE CENTRAL THOUGHT. Gods Law is a gift of grace. As His Word it must be heard and permitted to operate in our lives.

INTRODUCTION. The Jews returned to Judah about 516 B.C. and rebuilt the Temple at the urging of Haggai and Zechariah, the Prophets. Later, under Ezra about 458 B.C. a caravan came back with many rich gifts for the Temple. A strict scribe, he instituted some severe reforms which included divorcing heathen wives. Later Nehemiah, a government official in Babylon, heard about the deplorable condition of the Jerusalem wall. This disturbed him greatly and he determined to return to remedy the situation in 445 B.C.

I. GOD'S LAW WAS READ TO THE PEOPLE. Nehemiah 8:1-3. The people assembled to hear Gods Word. It probably had been many years since they

had used the opportunity to read the Scriptures publicly. Most Christian homes have several copies of the Bible. All too often these books serve a decorative purpose on the end table in the living room. If the Bible were suddenly removed we would lament the lost hours which could have been spent searching to know God better. H. H. Halley, in his *Pocket Bible Handbook* recommends that the Sunday morning worship service give reading of the Bible a prominent place and that sermons should be connected to the daily devotional readings. Perhaps this warrants serious consideration.

II. GOD'S LAW WAS RECEIVED WITH APPRECIATION. Nehemiah 8:8-9. This process of public reading and commentary appears to be the ancestor of the sermons of Jesus and the Disciples. It was such an emotion-packed event that men shed tears. The leaders had to admonish them to be happy and thankful to God for this occasion. Every once in a while individuals will "discover" the Bible. After having heard it and read it from a distance, they suddenly stumble on a gold mine and a flash of lightning strikes across the sky of their mind. One believer testifies, "When I finally decided to rely upon the Bible as Gods message, it became a new and wonderful book!"

III. GOD'S LAW PREPARES HEARTS FOR HAPPINESS. Nehemiah 8:10-12. The people went home jubilantly. They feasted because of the rediscovery that God cared enough for them that He would communicate with them. True religion is basically happy. There are times of discipline and testing. But there is Someone nearby to help in these common experiences of all men. In addition, there is the knowledge that the dilemmas of the universe, the battles of life, the riddles of the mind have been resolved by a kind Deity who desires to aid us. Now we embark on a life-long adventure to find how to apply this knowledge to everyday life and to see if we can comprehend some of it a little more clearly.

QUESTIONS FOR DISCUSSION

- (1) How would you suggest that more Bible reading be encouraged?
- (2) Tell about a recent blessing you received from your Bible reading.
- (3) Is the Bible a cure-all?

A TEACHING GUIDE

Date: December 7, 1969

THEME: THE PROMISE OF THE MESSIAH

Scripture: Isaiah 52:13-15; 53:1-6

THE CENTRAL THOUGHT. The fu-

BAPTIST HERALD

ture Deliverer would suffer and by this method would provide for the possibility of God's Kingdom.

INTRODUCTION. Long before the time of this lesson God had promised Abraham that all nations of the earth would be blessed through Abraham's descendants. In many instances the prophets declared that this Messiah would rule gloriously as the king of Zion. In contrast, today's passage reveals that the Savior would suffer as a Mediator between God and man. Thereby it presents the connecting link between the local and universal elements of these predictions.

I. THE PROMISED MESSIAH WILL BE UNPLEASANT TO VIEW. Isaiah 52:13-15. The concept of the Servant of the Lord is an important doctrine of the Old Testament. In Isaiah 53 He is listed as the One who will bear the sin of Israel. According to some passages the Servant has a task to testify to the world. In a larger collective sense the entire remaining Jews possessed the obligation to be a light to the Gentiles. In both this area of witnessing and in the greater aspect of reigning, the Servant shall be exalted.

But the paradox is that the coming Prince shall be ugly in appearance. His face shall be disfigured. As the New Testament references state that Christ shall return on a cloud as well as on a white horse so the Old Testament focuses on two different pictures of the Messiah - the glory of a King and the suffering of the Messiah.

II. THE PROMISED MESSIAH WILL BE REBUFFED. Isaiah 53:1-3. This reference particularly fits Jesus because it depicts His basic rejection on the cross. The result was grief and heartbreak for Christ. There was no one to come to the rescue in His moment-of-truth. This hard-heartedness continues in the hearts of men. They secretly delight in tormenting others. Sometimes, like the Nazi war machine, the rejection is open and brutal. But the rejection is often, as in higher classes of society, it takes effect in the subtle masks that people wear. They act out a certain part on the stage of life for its destructive effect on others. In lowering the opponent they gain a satisfaction because they feel they are raising themselves. How clearly this persecution came to a climax in the cross of Christ.

III. THE PROMISED MESSIAH ASSUMES THE PENALTY OF THE GUILTY. Isaiah 53:4-6. The statement of a substitute is repeated four times. But not only a vicarious suffering, it is also a penalty. This aspect of "punishment for sin is the specific point under debate in our time.

In contrast, the *moral government* view of the atonement involves a "substitute" making a down payment. This is said to be a token price in order to uphold the respect for the law and order of the universe. But our passage does not give any hope for such a

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partial payment. The chastisement of our peace with God (to a degree to which men are estranged) was placed upon Him. In verse six it says that our sin was charged to Him. It is in this penal substitutionary aspect that the penalty for rebellion is paid by Him. This doctrine refers not to the appeasement of an unpredictable, blood-thirsty god like that of the African animist (nature worshiper). Instead, the reasonable elements of God's nature are revealed in a logical pattern of what is required before the problems of mankind can be solved.

QUESTIONS FOR DISCUSSION

- (1) What other O. T. and N. T. passages deal with the Suffering Servant?
- (2) How does Isaiah 53:3 help Christians who are in grief?
- (3) The view of the atonement presented here reveals that the Messiah is primarily a) An Inspiring Example, b) A Downpayment to Maintain Moral Government, or c) A Substitute who Suffers The Sentence of the Wicked.

NEWS & VIEWS

(Continued from page 10)

evangelical churches outside the conciliar movement and the conciliar movement itself."

The commission will meet again in connection with the Congress in Tokyo July 12-18, 1970.

Seven nations have invited the Baptist World Alliance to hold its 1975 Congress in their convention centers.

Josef Nordenhaug, general secretary of the Alliance, reported to the BWA Executive Committee that invitations have come from Stockholm, Sweden; Dusseldorf, Germany; Mexico City, Mexico; Vienna, Austria; Jerusalem,

Israel; Amsterdam, Holland; and Toronto, Canada.

The invitations were referred to the administrative sub-committee for study and recommendation.

Baptist World Congresses meet every five years. The 1970 meeting will be at Tokyo, Japan, July 12-18.

The Executive Committee tentatively planned for its own annual meetings the next three years. The 1970 meeting will be in connection with the Congress in Tokyo. The committee will meet in Canada, probably at Acadia University, in 1971; and in Jamaica in 1972. The 1968 meeting was held at Monrovia, Liberia, and the 1969 meeting at this spa suburb of Vienna.

WORLD WIDE EMPHASIS SEEN ON EVANGELISM AND RECONCILIATION

BADEN BEI WIEN, AUSTRIA.—The Executive Committee of the Baptist World Alliance closed its annual meeting here by adopting resolutions on evangelism and reconciliation, world peace, and world relief.

The resolution on hunger reemphasized the recommendation initiated a year ago "that each member of our Baptist churches be challenged to contribute at least one day's earning in 1969-70 . . . to national or international Baptist relief works . . . to meet the needs of hungry people."

A resolution on evangelism took note of the need for reconciliation between peoples and nations and "between men and God" and called for initiation of a world-wide emphasis in the 1970's for the causes of both evangelism and reconciliation. It envisioned that such a crusade might be launched at the Baptist World Congress in Tokyo in 1970.

Rather than draw up a new resolu-

(Continued on page 23)

Women as Channels of God

by Mrs. Delmar L. Wesseler

A Report of Women's Activities at the U. S. Congress of Evangelism

"IF THE DEVIL can't make you bad, he'll make you busy. Beware!" was the solemn warning of Mrs. Howard Davison of Washington, D.C., National Committee for U. S. Congress. She further related that with all of our modern time saving gadgets we should now have more time with Him. Instead, women have a tendency to pursue countless attractive ways of being busy, thus honestly being too involved for the responsibilities of the church.

Mrs. Davison, one of six speakers for Women's Day at the U. S. Congress on Evangelism in Minneapolis, Minn., continued on her theme, "Women as a Channel of God." "Women of America will decide which direction this nation will go. We are women . . . we are mothers . . . we are committed!" We realize that indeed we have been blessed on this continent above every other area in the world, thus we must seek our place where we can in humbleness before God be faithful to our homes, church, and community.

Many examples were shared of groups meeting in the Pentagon, congressional wives meeting for prayer and fellowship, and of the Christian influence spreading into the many organizations which these Christian women belong to. Every Thursday in the prayer room it is truly "This nation under God" as women pray for each state on the map.

Charming Mrs. Fred Dienert (future mother-in-law of Billy Graham's third daughter, Bonnie) beautifully portrayed "The Woman I Am In God." Mrs. Bill Bright, who with her husband founded Campus Crusade, propounded the subject "Women in Outreach in the Community." It seems that often we realize a bad situation, but many Christian women, just as Moses, feel inadequate and not ready to act. We must believe that God will give a personal strategy for right now. "If any of you is deficient in wisdom, let him ask of the giving God who gives to every one liberally and ungrudgingly, without reproaching or faultfinding, and it will be given him" (James 1:5 Amp.). Converted 'Harlem lords' gang leader, evangelist, and author, "Black and Free," the Rev. Tom Skinner, effectively used his topic "Good News for All." Through using his great depth of understanding, he ably presented the plight along with the many possi-

bilities for his race. Dr. F. Wilmer Larson, psychiatrist, spoke on the timely subject of "Women in Balance." "Who actually traps the housewife?" he asked. "Today's women are educated for a competitive way of making a living. Thus they have a guilt feeling for not being fulfilled. Women should use their femininity in touching the needs very close to them . . . Women can find their greatest satisfaction in the home and community." An interesting statement concerning parent responsibilities was that "A disciplined child has far more energy left. When orders are given to 'Stay off the street' 'Brush your teeth' etc., the child does it and doesn't have to weigh the decision back and forth." We must be disciplining our sons more than I realize from their exhibition of surplus energy!

The Rev. Bruce Larson, author of *Faith at Work, Dare to Live Now*, expounded on "Women's Influence in Moral Issues." He assured us that Christian women of integrity can accomplish anything. "What a woman wants done gets done."

The women in dialogue seminars which followed, were directed by each of these speakers of the day. Women were given a chance to pursue their particular interest, to participate in a talk-back and thus share in this concluding session. These women's day activities had been announced to nearly 5000 women the preceding day—to women attending the luncheon where Mrs. Billy Graham completely captivated her audience. This luncheon was a bit unusual in that it was originally planned for 1500 women but the demand to hear Virginia Graham in one of her rare public appearances caused ticket sales to soar over 4800, at which point no more women could be taken care of. Even then, the overflow crowd of women and of interested men heard her on closed circuit TV in the adjoining auditorium.

Mrs. Graham described her talk as a collection of little things she has jotted down along the way to help her. "Every wise, holy, and handy woman builds her house on a rock . . ." (Prov. 14:1). She asked, "Are we building according to God's building code?" The overall atmosphere in the home (particularly the mother's attitudes) develops the child's character the most. "A mother teaches her children until

they reach their teens and then it's time to start listening! The teen years are not necessarily harder for parents, it's just a time to shift gears."

This mother of five recalled an incident in their home over rock music. "I happen to have a son wildly enthusiastic about rock music with a mother wildly unenthusiastic about rock music. I finally said he could play rock music if he did it in his room with the sound down and the door closed. Otherwise I would confiscate his records." That threat was carried out when Mrs. Graham, giving a tea for 30 missionary women, opened the door to hear music blaring throughout the house. However, soon after that she read a comment by a minister who advised parents to be "enthusiastic about their children's enthusiasms." Mrs. Graham said that she went out and bought one of her son's favorite Bill Cosby records and not only gave it to him but accepted his invitation to listen to it. After getting used to the louder sounds, she discovered that Cosby was a very funny man!

"You have to bend a little, love a lot, and you'll learn . . . and listening never goes out of style. We should pray, even as Solomon prayed 'give thy servant an understanding heart'. Today's standard seemingly is not according to the Biblical 'Thou shalt not . . .', but instead, 'why not?'"

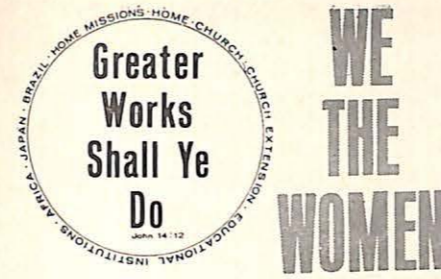
She advised having the children bring their friends home with them. "That may mean you are a full-time cook for a few years, but I don't care who they are if they are your children's friends, they should be welcome in the home."

To the single women in the audience, she said "marry someone you don't mind adjusting to." To the wives she said, "adapt yourself to your husband. Marriage is not necessarily a 50:50 proposition. It is sometimes 100:0. Women should not be thinking of what their husband should be to them but of what they should be to their husband and his needs and wants. This might take a realistic look and determination to change to be a better cook, more cheerful, more loving, thriftier, thinner, or a better listener."

"Children need parents who love and appreciate each other and who love and appreciate them." She suggested that parents "pray continually and praise their children every day." She quoted Psalm 37:4 "Delight thyself also in the Lord: and he shall give thee the desires of thine heart." Also she reminded us that man's chief end is to glorify God and to enjoy Him forever.

After these numerous presentations of real soul searching and mind expansion, we could conclude that women must be AWARE and must ACT in our unique role as "channels of God."

Mrs. Delmar L. Wesseler is a housewife from Lorraine, Kansas. She and her husband attended the U. S. Congress on Evangelism in Minneapolis.



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

Mrs. Richard Schilke, the congenial wife of our General Missionary Secretary, is a busy lady. Besides being the mother of four, she is a receptionist in a doctor's office and secretary of the missionary guild in her Forest Park Church. She loves to sew and is adept at flower arranging. Mrs. Schilke shares some inspirational thoughts with us on

THANKSGIVING Mrs. Richard Schilke

Thanksgiving - for many of us the word brings a mental picture of a late autumn holiday, a large gathering of relatives and friends invited to share a luscious turkey dinner and possibly a big league football game, after having attended a special church service. There is nothing wrong with having an appointed day or season in which we become consciously aware of the many reasons we have for being grateful.

More important it is, however, to cultivate a moment-by-moment, day-by-day attitude of Thanks-living. As we read the pages of God's Word we find much encouragement and admonition for this kind of a heart attitude. Ephesians 5:20 says "And in the name of our Lord Jesus Christ, give thanks EVERY DAY for EVERY THING to our God and Father." Colossians 3:15 says "And be filled with gratitude" (New English Bible).

Let us pause to be grateful for: The new day that never fails to come; Life - physical life, health and strength, and even more for Eternal life, God's gift to us in Christ; The Beauty of the earth and all the wonders in it, from the towering majesty of mountains and the surging swell of oceans, to the gauzy wings of a butterfly as it floats gracefully from one blossom to another; Our ability to see, to hear, to absorb

these bounties of nature; The places where we live, where we are at home and safe, where we learn how to share and to understand one another; People we have learned to trust, and who trust us; People who never let us down, who believe in us when we fail, and who help us over rough places, so that we may in turn help others who need us.

Let us resolve anew that the deep gratitude of our hearts will find expression in lives of willing, happy service wherever we are. Mrs. Richard Schilke, Forest Park, Ill.

Baptists Defend Church Property Tax Exemption

CHURCH CLAIMS for tax exemption of church property must be based on (1) religious liberty or (2) equality and equity, according to a policy statement of the Baptist Joint Committee on Public Affairs.

The Committee approved its statement on the taxation of church property at its semi-annual meeting in Washington, D. C. on October 7. In its action the Committee made it clear that it was speaking only for itself and not for other Baptist bodies.

However, the tax policy statement was referred to the Baptist conventions and conferences that sponsor the Baptist Joint Committee for their study and response.

The Baptist Joint Committee is composed of members from the American Baptist Convention, the Baptist General Conference, the North American Baptist Convention, the Baptist Federation of Canada, and two National Baptist Conventions. C. Emanuel Carlson is the executive director.

The Baptist agency made its policy statement as it looked to the preparation of an amicus curiae (friend of the court) brief to be submitted to the U. S. Supreme Court in a case now before it in the taxation of church property.

The Supreme Court will soon hear arguments on the case (Frederick Walz v. Tax Commission of the City of New York) in which tax exemption for church property is challenged.

The Baptist Joint Committee pointed out in its statement that churches and denominations generally have accepted tax exemptions "without examining either the legal or ethical reasons behind them or without attempting to establish a rationale" for tax policies.

It was in an effort to state a "clear rationale" that the Committee approved its policy statement.

A STATEMENT OF POLICY ON THE TAXATION OF CHURCH PROPERTY

Any claim which churches may make for exemption from the payment of taxes or for special tax status must be based on either (1) the concept of religious liberty, or (2) the concepts of equality or equity.

Religious liberty:

1. Religious liberty is guaranteed by the First and Fourteenth Amendments of the Constitution. That freedom may be limited by government

only when there is overwhelming evidence that a failure to limit would result in serious danger to the health, safety, morals, or general welfare of the people of a state or the entire nation.

2. Religious liberty is a vital part of the legal heritage of this nation. It is also an equally vital part of the personal, emotional, and intellectual life of the citizens of this nation.

3. The ability of government to tax certain church property, such as that used for religious purposes, could at least hinder or prosper particular religious movements or manifestations. Religious liberty requires that there be few hindrances on churches as they attempt to achieve the purposes for which they have been organized and that whatever limits are imposed must be in the spirit of the First and Fourteenth Amendments. Religious liberty does not demand, however, the tax exemption of all church property and activity.

4. Among historically practiced exemptions difficult to justify on the basis of religious liberty though some may be exempt on the basis of equality and equity are the following:

- engaging in business projects unrelated to religious concerns, with income tax and property tax exemptions, in competition with private enterprise
- ownership of real property which produces income but which is not taxed for local governmental services
- claiming of tax exemption for property which is used for personal residence
- long-term holding of real property on a tax exempt basis for capital gains.

5. Where the value of services rendered by government to a property is ascertainable churches should make payment for those services.

Equality and equity: (Equality refers to sameness and equity denotes fairness).

1. Churches, in operating such publicly standardized services as schools, children's homes, hospitals, pension boards, etc., should be given equality in tax privileges with other nonprofit organizations rendering the same social services to the community.

2. The freedom of churches to be active in social ministries without being handicapped by tax burdens that

(Continued on next page)

• The Rev. Copeland has resigned from the First Baptist Church, Lodi, Calif. His future plans are not known.

• The Rev. Arnold Friez has become the pastor of the First Baptist Church, Appleton, Minn. He previously served the Temple Baptist Church of Lemmon, S. D.

• Mr. Merv Noah has resigned from the First Baptist Church of Mott, N. D., to become the superintendent of a home for the aged in Hettinger, N. D.

• The Rev. and Mrs. Richard Rabenhorst, missionaries in Brazil, announce the birth of a son, Marcus Jon, born Oct. 7, 1969.

postponed in lieu of student interest and initiative, to express their convictions with respect to the Vietnam Moratorium.

Other activities planned by students and faculty members, included a Chapel Service on Tuesday in which students were urged to exercise their citizenship rights by writing to their senators and congressmen.

Students were also invited to join various lectures and discussion opportunities at nearby Augustana and Sioux Falls College campuses.

Classes were not suspended, but several students met during class periods for prayer.

A Communion Worship Service in the Seminary Chapel at 9:00 p.m. climaxed the day's activities. The

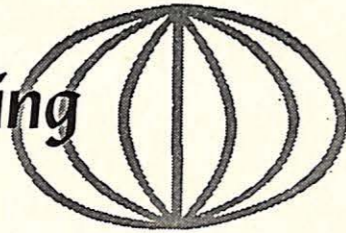
• Mrs. Frank H. Woyke, 58, and her mother, Mrs. Anna Jacopian, 84, were slain on Oct. 22, 1969, in Oak Park, Ill. Held in connection with the slaying is Frank H. Woyke, Jr., 26, the son of Dr. and Mrs. Frank H. Woyke. Dr. Woyke is an associate secretary of the Baptist World Alliance, Washington, D. C.

The killings apparently occurred about 2:45 a.m. in the Oak Park Arms Hotel, Oak Park, Ill., in which the Woykes and Mrs. Jacopian were staying. Some time during the evening, it is reported, the son left the hotel. After waiting in vain for his return, Mrs. Woyke and Mrs. Jacopian retired to their room and Dr. Woyke to his. Dr. Woyke, who went to sleep, was unaware of the event until alerted by the police. The apparent cause of death was by beating.

Through telephone conversations Dr. and Mrs. Woyke had become convinced that their son was seriously ill. They had come to take him home for medical examination and professional care. He had remained in the Chicago area when the family moved from their former home in Forest Park, Ill., two years ago.

service, open to students, wives and faculty members, dramatized the fact that while there are differences of opinion with respect to the Vietnam war, there is a unity of Christian concern for the problem.

what's happening



• Students and faculty members of the North American Baptist Seminary in Sioux Falls, S. D., expressed their concern for the war in Vietnam by a public forum which conducted Wednesday morning, October 15.

The forum, moderated by a senior student gave members of the student body and faculty an opportunity to engage in a serious discussion of the moral dilemma.

A special Stewardship Lecture Series, originally scheduled for Tuesday and Wednesday of this week, was

TAX EXEMPTION

(Continued from page 19)

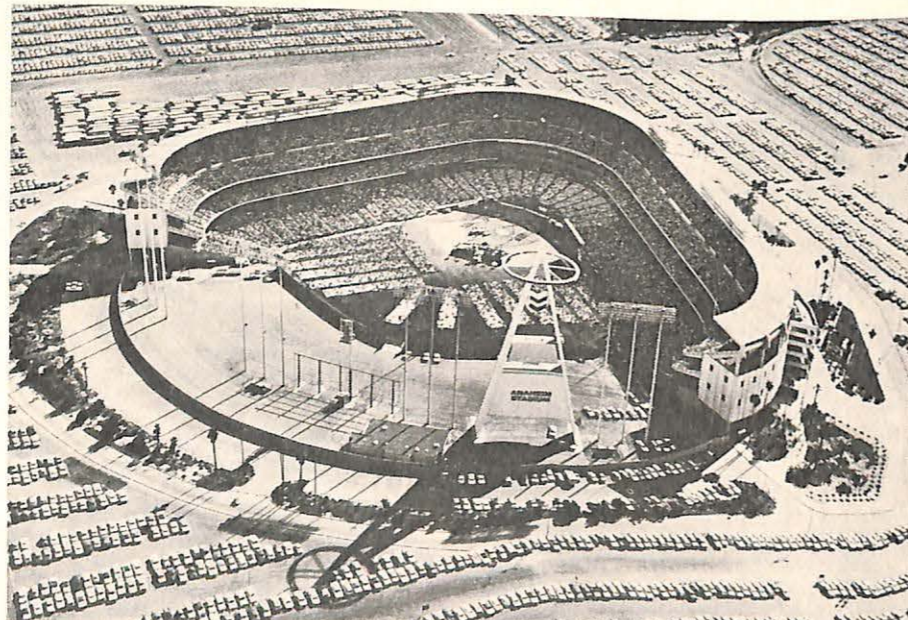
are not applicable to comparable public or other private nonprofit agencies is an important principle of equality.

3. In the event that complete equality is unfair, churches should seek to achieve equitable treatment.

4. Exemption from taxation on the basis of services rendered requires a commitment to the common good rather than to a selective religious ministry or to a program of religious recruiting.

The dignity of man requires a free exercise of religion that includes the free conscience and the free church. These are not incongruous nor incompatible, but are, rather, vitally interdependent. The fulfillment of man's religious potentials, both personal and corporate, should be excluded from the taxing competence of the state.

Where religious compassion for fellowmen is genuine, it is not sectarian nor biased on such social categories as race, national origins, or group affiliations. Service to others should not be taxed simply because it is rendered by religious agencies.



AERIAL VIEW OF CRUSADE—A record 56,000 persons crowd the stands and infield of Anaheim Stadium (Anaheim, California) Sunday afternoon (October 5th) as Evangelist Billy Graham delivers his final sermon of the 10-day Southern California Crusade. The meeting broke the attendance record for any event in the stadium, also broken twice earlier in the crusade. Total attendance for the meeting was 384,000 persons, with 20,336 responding as inquirers. (Crusade Information Service Photo by Russ Busby).

Our Churches in Action

BAPTIST BRETHERN CHURCH IS DEDICATED

WINNIPEG, MAN. The Baptist Brethren Church is one of the younger churches of our denomination. One great problem was our old church building which was insufficient to serve the purpose of a well-functioning house of God. Under the guidance of the Holy Spirit we decided to build a new church. On February 16, 1969, we had our groundbreaking service. Five months later, on July 20, we dedicated the new church to the Lord. The special speakers of the day were Dr. A. S. Felberg from Ontario. The Rev. the Rev. A. Hart from St. Catharines, Ontario. The Rev. William Sturhahn, our district secretary, followed in the German language.



The interior of the church is pictured. (Reinhold Wilde, pastor.)

BIEBER INSTALLED AS NEW PASTOR



The Rev. and Mrs. Karl Bieber and family.

JAMESBURG, N. J. The Rev. Karl E. Bieber was installed as the new pastor of the First Baptist Church, Jamesburg, N. J., on Sunday, Sept. 14, during the morning worship service. The Rev. Rubin Kern, eastern district secretary, delivered the message entitled "A Man of Understanding" taken from Ezra 8:18. Rev. Kern also presided at the installation service, giving the charge to Rev. Bieber and the congregation.

A special welcoming service was held in the evening and was attended by many invited guests from sister churches in the Atlantic Conference.

To close the day's activities all were invited to the Fellowship Hall for refreshments and to personally greet our pastor, his wife Frances, twin daughters Carlene and Cathleen, and sons Timothy and Mark.

The Rev. Bieber is the former pastor of Zion Baptist Church, Okeene, Okla., where he served for eight years. He was born in Mowata, La. He earned a B. S. degree at the University of Southwestern Louisiana, a B.D. degree and an M.R.E. degree at the North American Baptist Seminary, Sioux Falls, S. D. (Marguerite Lee, reporter.)

CENTRAL BAPTIST HOLDS VBS

EDMONTON, ALTA. August 11-24, our church was able to have a VBS. There was a staff of over 35 dedicated workers who put the theme "Let's Go With Christ," into action. Our facilities were packed with a total enrollment of 208. The closing program was held on the 24th. A film of the school in action brought back many memories and inspired others as to the importance of this undertaking. (Miss Jordis Schamuhn, reporter.)

HARVEST AND MISSION SUNDAY OBSERVED BY ASHLEY CHURCH

ASHLEY, N. D. The Annual Harvest and Mission Fest was held at the Ashley Baptist Church on Sunday, September 21. As guest speaker we were privileged to have Dr. J. C. Gunst of Minneapolis, Minn., in the forenoon, and the Rev. Emanuel Wolff, chaplain of our Baptist Home in Bismarck, N. D., in the evening.

The mixed choir, men's chorus and others enhanced the services with their messages in song.

The total amount of the offering was \$6,713.39.

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

ASHLEY CHURCH HAS LONG SUCCESSFUL MEMORY PROGRAM

ASHLEY, N. D. The Ashley Baptist Church Sunday School has been actively engaged in the Scripture Memorization Program for fourteen years. Our church has been honored by having nineteen young people complete these requirements, three of whom were honored Sunday evening, September 29, having completed nine years of memorization and are the "Grand Prize Winners" of this year.

The three graduates are Candace Haas, Kenneth Heupel and Wanda Schock.

Each received a letter of congratulations and a certificate of recognition from the office at Forest Park and a Bible from the church.

Mrs. Emil Saylor is the director of the program.

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

NINE ARE BAPTIZED IN SPRINGSIDE CHURCH

SPRINGSIDE, SASK. Nine young people followed the Lord in baptism upon confession of their faith Sunday morning, August 31, in the Springside Baptist Church.

The Rev. Robert R. Hoffman then extended the hand of fellowship to them and we all joined in the Communion Service.

The nine new members include: Elaine Breitzkreuz, Esther Breitzkreuz, Herbert Breitzkreuz, Marvin Breitzkreuz, Royal Breitzkreuz, Gwen Eichhorst, Allan Lowe, Arran Pullman, Gloria Tillman. (Mrs. June Pinder, reporter.)

SEMINARY TRIO PRESENTS CONCERT IN EBENEZER CHURCH

LEHR, N. D. "Those Certain Sounds"—Rick Laser, Rudie Matheuszik and Mark Hildebrand from the North American Baptist Seminary rendered a musical program in the Ebenezer Baptist church on Tuesday evening, August 5.

Miss Helen Knoll has interrupted her college year to join Gods' Volunteers.

Sunday, September 28, the church observed "Promotion Day" with a program during the Sunday school hour. Among the group who received their awards were two High School Juniors, Mary Beth Miller and Lynette Ketterling. They completed nine years of Scripture Memory Work.

The Rev. Len Strelau is pastor of the church. (Mrs. John Kranzler, reporter.)

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and be

the best Christian

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