

Addresses: Pastor's Conference WMU Convention

PASTORS' CONFERENCE

For Release After 7:30 p.m., Sunday, May 31

"The Christian Witness In Our Crisis"

An Address By
BILL GLASS

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and Former All-Pro End, The Cleveland Browns Football Team*

I think there are several things that are necessary toward making an effective witness in our crisis society. We live in a society that is in crisis. There are problems everywhere. A lot of people look at me and they say, "You big dumb fool!" Now, don't misunderstand me—not too many people have the courage to say that to me out loud to my face! But there are a great many people who say that by implication. The SDS is saying this on college campuses where I am going. "Really, don't you know that you Christians are totally out of it? Don't you know that the answer to the world's needs is Communism?" and the hedonist is saying, "Don't you know that the prime good is having a good time—that there is no good time in Christianity? You guys are a bunch of squares in Christianity." But really, is it so stupid to be a Christian? Really is it so foolish to be a Christian? This is your job as the leaders of your church to communicate your message to a world that has a pre-supposition that you're nuts—you're crazy. You're foolish, and you're totally archaic in your thinking. And I think if we're going to be effective in communicating the gospel to this kind of a world, we can learn a great deal from a man who was in much the same type of a crisis. His name was Eleazar. King David and Israel had been taking it on the chin for six months straight—they had been losing. And someone said, "What are we going to do? We've been getting beat for six months. We've got to have someone to turn the tide of battle against the Philistines." And so King David's war council met. Someone suggested that the job could best be done by a man by the name of Eleazar, a young captain. A young, dynamic captain who could lead the troops into battle and win the battle for the Lord God, Jehovah. I imagine that Eleazar didn't demand very much. His 10,000 troops were outfitted and he went out into battle. Oh, they looked pretty good until they saw the Philistines, and when they saw the Philistines, Eleazar's troops were so impressed by the power and the might of the Philistine Army, that some of them turned tail and ran away ingloriously. But Eleazar was so committed to the job of winning the battle for the Lord God Jehovah, that he led his remaining troops with such great courage that they actually turned the tide of the battle and the troops of Israel were victorious in one day. And at the end of that day, Eleazar was so completely fatigued, that he fell from his horse, you read from the 23rd Chapter of 2 Samuel, that when they tried to take the sword from his hand the Scripture says "His sword clave unto his hand." He had taken the sword with such a tight grip for so long with such determination, that there was no way at the end of the day to get that sword out of his hand. I imagine his soldiers must have had to take him bodily down—he wasn't strong enough to stand alone much less walk to the creek. And they let the water run across his hand until finally it softened his grip, loosened the muscles of his hand, and finally they were able to pry the sword from his hand, one finger at a time. And when they got all the fingers off the hilt of the sword, they found that the hilt of that sword had dug into his hand until his hand was a bloody mass. He had gripped the sword so tightly and flung it with such power against the enemy for so long that it had eaten into his hand.

In a locker raid in a Seattle Jr. High School recently, they discovered that 50 per cent of the lockers had dope in them. I was talking to a kid just the other day in Waco, Texas, who said, "Oh, I would say over half of the kids are on some kind of dope. Not

all of it is hard stuff, but they're on dope." We have too oftentimes in our crises settled for less than the best. We have so adjusted ourselves to our world situations that we no longer are alarmed about the crises that we face. We have been hit by so many problems that we settle for less than the best.

Benjamin Franklin tells of a man who wanted his ax to be as shiny on all parts as it was on the edge of the blade. And so he went to a blacksmith and he asked the blacksmith to grind that ax until it was shiny all over. The blacksmith agreed to do the job if he would turn the wheel while the blacksmith held the ax. The man agreed to do the job and started to turn the wheel. He turned and he turned until he was almost completely fatigued and he looked at the blacksmith and said, "How is the work coming on?" He said, "Turn on, turn on, the ax is only speckled and if you will turn some more it will be shiny all over." But the man was so completely fatigued from turning the wheel that he said, "You know, I've just decided I'd just as soon have a speckled ax anyway." That's the way a lot of us are—we are happy to settle for a speckled ax. We're too happy to settle for less than the best. We've lost that dream before our eyes of being God's man in our situation and seeing people respond to the Gospel message, and we have settled for less than the best. And we've immersed ourselves in a mass of trivia and forgotten that which is most important. I'm amazed at what some men call Christian ministry today—amazed at what some laymen call Christianity today. Our Lord has commissioned us to go into all the world and tell of Him. He has said that we must be fishers of men. And a lot of us still have our hooks about six inches up out of the water. And the reasons we don't have our hooks in the water is because about a month ago some dumb fish swimming by almost got on the hook, and ever since, we have been keeping our hooks about six inches up out of the water. We want to look the part—we want to have our Christian pole, our Gospel line and our Bible hook, but we don't really want to get our hooks in the water—we might catch a fish and that would be radical, you know! Fishers of men—don't make me laugh. Most of us aren't even baptizing our young, much less making an inroad into the pagan community.

You live in a world that is largely in a state of contradiction, morally speaking, ethically speaking. In our world today we have grown too big for God in the pagan world and in the vast majority of the people in the country—we're too intelligent for God, we're too sophisticated for God. Oh, we still hold to His morality, at least we adults do. So it comes awfully tough for us when our kid comes up to us and says, "Why not, Dad?" Most dads can't say, "Because God says." That Dad has a problem. Because if all you can say is because it is "socially unacceptable," then what's to keep men like Hitler from saying that it is socially acceptable to kill six million Jews? Or what's to keep a dictatorship like in Russia to say that this or this or this is socially acceptable. We must get back to saying, "God says so. And I am His child and I am your father and for that reason you must." Because if a man can't say "God says" then that man has no teeth in his morality. We have been so preoccupied with being certain that we don't develop guilt complexes that people don't feel guilty about anything any more. There is, as a result, anarchy and chaos in the world.

A year and a half ago, a man came to speak for our ball club and as he spoke to our ball club I could see Jim Houston, our team captain, was very impressed by what he had to say. The next day I was talking to Jim and he said, "You know, there's something dead wrong inside me." I said, "What do you mean?" He said, "There's something missing inside." He said, "What I need is to come to know Jesus Christ." I said, "Well, would you let me show you how to come to know Jesus Christ," and he said, "Please do." So I took him to my room and I showed him what the Scripture had to say about how he could come to know Christ. I showed him how, in a step-by-step process he could come to faith in Christ and be converted, and he found Christ, as Saviour, in my room that day. And that night on the plane he was talking to a player on our team, and as

they talked he yelled across the plane to me and said, "Hey Bill, come here. Come here." I said, "What do you want?" He said, "Come and show this guy the plan. He needs to know the plan." I said, "What do you mean?" And he said, "You know, the plan—start over there in 1 John and show him the plan." And he never heard of the plan of salvation before in his life. He had little background. But he knew somehow that there was a plan whereby man could get right with God. It is set out in God's word very plainly and very clearly. Now there's a lot of ways to make a tackle. You can tackle someone by tripping them, you can hit them with a forearm and close line them, you can jerk them down from behind with your hand or tackle them around the shoulders—you can tackle in a thousand different ways. But any coach will tell you that there is a best way to make a tackle. And I would agree that there are a lot of ways that a man can come to faith in Christ. But there is a best way, and any good Christian knows a plan, a best way to show a man how to find Christ. And I am appalled at a lot of things I read these days that laugh and poke fun at the plan of salvation. I don't care what you want to call it. But you better have a best way that you can communicate this message to humanity, because if the person you deal with misses Christ, then he misses eternal life. And if he comes to know Christ, he has eternal life. And whatever else you want to say about the sovereignty of God or the environment of man, man is still responsible. No matter how strongly you believe in the sovereignty of God and the environment of man you still must say that man is responsible and you are responsible as His ambassador to communicate His message, and you'd better do it. It is something that you should hold onto like Eleazar held onto that sword and never turn it loose. Because when it becomes a hazy thing that I can't pin down and I can't communicate, then I have a tough time ever pinning anything down. And I've noticed something. Those churches that are successful—those churches that are growing—those churches that are having an impact, those men who are having an impact on this country are the ones who are communicating their message with enthusiasm. And those churches that are not are dying. Someone must start pointing out cause and effect. Find one minister that is communicating the message of Jesus Christ with power and enthusiasm and see his work grow, and I know of a lot who aren't and their churches are dying. We must keep our eyes on the goal. Clutch the sword with a tight grip and keep your eyes on the goal and continue rushing toward the goal. Peter, when walking on the water, took his eyes off the Lord and immediately began to sink, and so will you. When the waves get big and you are so impressed by the immensity of the waves, you forget to look to the Lord, who is the source of your strength.

The definition of success is having an idea, a dream that comes up before your mind when you wake and it's the last thing you think of before you go to bed at night. And see that goal clearly and go for it with everything that's in you. The goal is placed there by the Lord Himself. A lot of people try to tell me that ministers are naive. Ministers don't really know what's going on—that's what they're saying. But you know, I don't think that's true at all. I think that's the biggest lie I ever heard. I think the exact reverse is true. I think most ministers I know are having a hard time communicating their Gospel these days because they know too much about what's going on. It's hard to keep your guts to preach the Gospel when you know of all the problems of the people in the pew. Only the Holy Spirit of God can empower you to communicate this message. Oh, the confusion of goals. Some men say that the important thing is social concern—they're committed to social concern. Others have said, "The important thing is evangelism," and their total emphasis is evangelism. But one is just as bad as the other. If you have evangelism without social concern you have a phony Christianity. If you have social concern without evangelism then you don't have Christianity at all. So you see there must be a balance. We must have our goal and hold to it with everything that is in us.

It seems to me that adaptability always comes from commitment. When you are a committed Christian then you will figure out a way to adapt to your world and communicate your message to them. We need to quit preaching to the adults. We need to start preaching to the kids. Start preaching to the young. If you can keep the young awake and listening to what you have to say then the adults are listening. Forget the adults. Speak to the young and the old will hear. Speak to the old and no one will hear. Talk of dope and sex and Vietnam and rape and salvation and of death and forgiveness and success and of failure—search for the dramatic from the Scripture, because you live in a dramatic world. Read in the exciting Scripture and communicate it because you live in an exciting world. You are competing with television. Whether you like it or not, you are. And you'd better say things that people will hear, for if they do not hear you might as well keep your mouth shut.

Also I notice that this man Eleazar was not concerned about personal pain. They said, "Didn't you feel that sword digging into your hand?" He said, "I never noticed." They asked Paul after they laughed and kicked and scoffed and stoned and beat him until he was black and blue and they said, "Paul, you sure are pitiful—we feel sorry for you. Didn't it hurt?" He said, "Really, I never noticed." They

beat him until his back was a bloody mass and they said, "Peter you've got to quit preaching about the Lord." He said, "How can I but speak the things which I have seen and heard?" I've noticed football players that get so hard that I feel like if I got hit that hard right now after having been out of pro football for a year, it would kill me. I played in pro football for twelve years and during those twelve years I can remember getting hit hard enough at times to kill a mule, but never even felt it. In fact I wouldn't have known I got hit so hard except by looking at the movies the next day. You see you are so intent on going for the goal—you are so committed to the goal that you never feel it. You are so hopped up, you are so enthused, that you never even feel it. I know a lot of ministers these days talk about overwork. The New Testament never mentions overwork. It mentions overflowing, and a lot of you are trying to overflow when you're not half full. But it doesn't mention overwork. When a person is committed he doesn't notice how hard he is working—he's trying to get to the goal. And no matter how hard he gets hit he never feels it. When you are complaining you make it apparent that you aren't committed.

I've noticed that spectacular success is always preceded by spectacular preparation and work. I was talking to Trueblood and he said, "If you want to become a great writer then pin the seat of your pants to the seat of a chair and leave it there for four hours every day and work and write." How many of you pin the seat of your pants to the seat of a chair and leave it there for four hours every day and write and work and prepare yourself for communicating your message? I guarantee you if you mix that with prayer and commitment and the power of the Holy Spirit that when you communicate people will listen to what you have to say. Do you think it is an accident that they listen to Graham? Do you think it is an accident that they listened to Sunday? Listen. When those men stand to speak, people listen. And they'll listen to you too, if you have the power and are committed and communicate the gospel message.

I was the guy that got the speakers to the Cleveland Browns' chapel services. One time I made the mistake of getting a man who didn't know what he believed for sure about anything. His prime word was, "I suppose," "it could be," or "maybe." Well he stumbled around for thirty minutes doing that. He never did say anything about the important issues of life and death and forgiveness, the salvation in Jesus Christ, the concern about the needs of man; physical, mental and spiritual. And some of the players on our team said to me, "Bill, don't ever get him back again. We want somebody that believes what he is saying and gets excited about it. Otherwise, we don't want to hear him." I don't have time to listen to what you suppose may be true. I don't want to know about your doubts. If you don't know for sure then shut up! And I suppose the reason that's true of pro football players more than almost anyone else is because when you get down on the line of scrimmage you don't get on the line of scrimmage "maybe." When you get down on the line of scrimmage it has to be with intensity—every muscle in your body is tight and tense and any movement from the other fellow sets you off with everything you've got. If I tried to play defensive end like some of you try to serve Jesus Christ, casually, my stance would look something like this—And if you got down like that on the defensive line in the National Football League, you'd get knocked on your casual can! And some of you aren't getting knocked on your literal casual can, but you are spiritually because of your uncertainty. Paul spoke as one having authority, as did Christ and Peter. All of those who had an impact on their world spoke with authority. When you come to the end of the way, as did Paul, you can say, "I've fought the good fight. I've finished the course. There is laid up for me a crown." Not many people noticed Paul when they chopped his head off. Everybody thought that the emperor that had his head chopped off was something else. But have you noticed something? Today we name our favorite sons Paul. We name our dogs Nero. Eleazar took the sword with a tight grip. He kept his eyes on the goal. And he was oblivious to personal pain. And as for the results—the Lord God Jehovah was victorious. So will you be, if you can learn from Eleazar your crisis theology to communicate a message that people desperately need to hear. And if you do, it will be a great day and a great game and you will win every time.

For Release After 8:00 p.m., Sunday, May 31

"A Meditation for Churches"

An Address By
GLENN E. BRASWELL

Executive Secretary, Colorado Baptist General Convention, Denver

What is the state of New Testament churches? Are they relevant? Have they lost their influence? Are they failing in their God-given mission? The purpose of this meditation is to express the conviction that those churches faithfully adhering to their divine purpose have not and will not fail.

The Bible plainly declares man's sinful condition, the horrible consequences of sin and God's desire that all be saved. "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one" (Ps. 14:2-3). "All have sinned, and come short of the glory of God" (Rom. 3:23). "The wages of sin is death" (Rom. 6:23). God is "longsuffering to usward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9b).

These scriptures plainly declare man's sinful condition, the horrible consequences of sin and God's desire that all may be saved.

God took the initiative in providing a Saviour. "But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4-5). "For the Son of man is come to seek and to save that which was lost" (Luke 19:10).

Jesus Christ is God's remedy for man's sin. Although God is not willing that any should perish, He does not force His will upon anyone. Atonement is not limited by God's inability to save, but only by man's unwillingness to believe. The Bible does not teach that all sinners will believe in Jesus and be saved. The fact that a majority die in sinful unbelief does not mean Jesus Christ has failed.

While Jesus lived upon this earth, he established his church. He declared: "I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18b). Following his atoning death and triumphant resurrection, Jesus commissioned his church with the words: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world" (Matt. 28:19-20). Just before he ascended to the right hand of his Father, Jesus said: "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things" (Luke 24:46-48).

The mission of Jesus Christ was to redeem. The mission of New Testament churches is to proclaim God's message of redemption. Churches must be judged on the basis of their purpose on earth. Society changes, but a changing society does not determine the mission of God's churches. What does the world know about the primary business of the church? Mature Christians must not be swayed by the opinions and attitudes of a Godless society. Too often the redeemed have been guilty of trying to change the mission of the church and have thereby weakened her witness.

One should not be dismayed when the world hurls criticism at the church. It is alarming, however, when the champions of criticism are professed followers of Christ who loved the church and gave himself for it. This is not to suggest the church is immune from criticism. However, much of the adverse criticism concerns standards which have nothing to do with the true mission of New Testament churches.

Church members, as Christian citizens, should get involved in social action and help solve the complex problems of society. The church however must not deviate from her basic purpose of reaching men for God through faith in Jesus Christ. True New Testament churches are dealing with man's greatest need when confronting him with the claims of Christ.

Is the church failing? It is amazing how many Christians point out the failure of the churches because more babies are being born of women than are being born of the Spirit of God. Comparing the spiritual birth rate with the modern population explosion, they declare the church is failing. The Bible makes no such comparison. Furthermore, some compare Christianity with communism and criticize the churches for failure to win the world. I have never read where the Apostle Paul compared the Christian movement with the march of the Roman legions. I believe it is foolish to compare domination by dictatorial force with voluntary Christian discipleship.

The churches of Christ are not failing. It is not sound theology to say that if Christians did this or that they would win the whole world to Christ. Although only a few of the unbelievers in this world are won to faith in Christ, this does not mean Jesus or his churches are failing. The Bible does not teach that all sinners will be saved. The Word of God declares that only a few of the many find the way that leads to life. The apostle Paul said he was made all things to all men, that he might by all means save some. If one soul is worth more than all earthly treasures, the churches are not failing because thousands are being won and baptized each year. God is at work today calling out a people for His name. This is not failure.

Sometime ago, I received a call from the religion editor of the Denver Post. She had read some comments about the decline of Southern Baptists and wanted to get my idea as to why the churches were losing their power and influence. I replied that I did not believe true New Testament churches were losing their power. I presented

my belief that all men are sinners, lost and apart from Christ without hope. If even one is saved, that is not failure.

I said, suppose there were 10 people in a boat out in a lake. The boat began to sink and the people were floundering in the water. All would drown unless someone rescued them. Rescuers arrived and managed to save 3 of the 10 and brought them safely to shore.

Those on the shore who did nothing could deride the rescue efforts because 7 people were not saved. The rescuers themselves could condemn their feeble efforts because not all the 10 were saved. Or, they could be grateful and rejoice that 3 people who would have lost their lives were saved.

Nothing in this meditation is an inference that all is well and that the redeemed of God should be satisfied or complaisant. It is simply to affirm a personal conviction that our God is redemptively at work and is not failing. Just as the angels rejoice over one sinner that repenteth, I believe it brings glory to God and honor to Jesus Christ when we rejoice in the victories being wrought through the ministry of New Testament churches.

For Release After 9:00 p.m., Sunday, May 31

"Christ's Presence"

An Address By
JAMES ROBISON

Evangelist, Waco, Texas

We have heard much about "black power" and "white power" in our present day. It is now time for us to consider Christ's power. His power will prevail through His abiding presence in our lives as Christians and true disciples of the Master. Christ's presence is everlasting. As Jeremiah has put it, "He has loved us with an everlasting love." and He clearly told His disciples that he would never leave them nor forsake them. John 13:1 says, ". . . having loved His own which were in the world, He loved them unto the end." So we can see that Christ is everpresent. It is the ever-present Christ about whom I wish to speak. I want us to consider Christ in three areas. I. Christ's Presence . . . Imperative for Salvation

Without the person of Jesus Christ there could be no personal redemption. We are ". . . not redeemed with corruptible things such as silver and gold, from the vain conversation received by tradition from our fathers, but with the precious blood of Christ as of a lamb without blemish and without spot." (I Peter 1:18-19) When Abraham took Isaac upon the mountain to offer him as a sacrifice unto God, the boy inquiringly turned to his father as they gathered wood for the sacrifice and asked, "Where is the lamb?" Abraham explained, "God will provide a lamb." And He has provided the lamb . . . His Son, Jesus Christ, who gave his life sacrificially for our sins without the shedding of blood there is no remission of sins. Christ Jesus shed His blood and through Him and only through Him we find salvation. Man must have a redeemer. We must not only accept the fact that God gave Jesus to die for us, but we must accept this personal Saviour. We must accept this person of Christ as our personal Lord and Saviour. Satan offers many substitutes for the person Jesus. He will encourage one to regret sin, to even bear remorse for his sin, he would even permit and encourage a person to reform, but he does not ever wish to see a person repent, that is take on God's attitude toward man's sin. In order for us to become a Christian, we must repent of our sins and see the sin that we have committed against God as God sees it. It is rebellion against God's authority and God's law. And the only way for forgiveness of sin is to accept God's sacrifice through Jesus Christ as He died on a rugged, Roman cross. As the prodigal son left his sinful living, got out of the pig pen and turned toward the father's house, he was on his way to repentance, but his repentance was not complete until he had faced the father himself, acknowledging his own sin and asking the father's forgiveness of his sins.

And so it is imperative for salvation that we as individuals acknowledge our sin against God. . . turn to Him, claiming His forgiveness through Jesus Christ who took our place on the cross of Calvary, took our judgement and our punishment in His own body and bore our sins in His body. "But He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." (Isa. 53:5-6) It is through Jesus and only Jesus we will find salvation. It is possible for a person to be a Buddhist and never know Buddha; a person can be a Confucian and never know Confucius; a person can be a Moslem and not know Mohammed; but it is impossible for a Christian to be a Christian and not know Jesus Christ in a personal way. He must have the person of Christ for salvation. II. Christ's Presence . . . Imperative for Security

We live in an age of doubt, fear and frustration. Yet Jesus has

said, "Let not your heart be troubled; ye believe in God, believe also in me." Jesus Christ is the only one that can give abiding assurance and the sense of security to an individual life. What a wonderful thrill it is to have others encourage, to have others help us, lead us and guide us; but there is no substitute for the ever-present indwelling Jesus Christ. It is through His presence that we have security, and we know in His Word that we shall never be separated from Him. "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." (John 10:28-29) And then we also know from Romans 8:35-39 that we shall never be separated from the love of Christ . . . there is nothing, no power, that could ever separate us. "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8:35-39) I know personally that I am a Christian, not because of how I feel, but because of Christ's promise of His presence throughout all of eternity and His salvation. I have been through the door; I am now in Christ; I am His child; I shall never be lost; I shall never be separated from Him. We must somehow instill in the hearts and minds of our people in the pews as preachers that we are not saved by power and by might nor are we kept secure by anything that we do but by what Christ has already done and continues to do in and through us. We do not have the assurance of our salvation by how we feel but rather by what God says in the Word. "These things have I written unto you that believe on the Name of the Son of God; that ye may know that ye have eternal life." (I John 5:13) We can know that we have it because we have committed our lives unto Him, and it is His presence in our life that continues to give us security. When a person turns deliberately into sin as a Christian they begin immediately to wonder about His presence. We must then fall back upon His Word and remember that we have access to the forgiveness of our sins day by day. In I John we are told "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I John 1:9) In order to have continued abiding presence of Christ in our lives, and to sense His presence, we must daily walk with Him, denying ourselves, and confessing our sins, keeping our eyes fixed upon Jesus. When our people doubt, we must make them aware that when they turn away from Jesus, deliberately, that they will not have the assurance of their salvation until they turn again to Him and to His Word. In order to feel secure, in order to walk with Him, in order to walk in faith, knowing that we have passed from death unto life, we must maintain the right relationship and have fellowship one with another, meaning God, the Father; God, the Son; and God, the Holy Spirit, as well as other Christian brethren. In this sense, we can know always, resting assured that our sins are gone, that He is preparing a place eternal in the heavens for us, His children. "Blessed assurance, Jesus is mine, Oh, what a foretaste of glory divine." We must have power for service.

III. Christ's Power . . . Imperative for Service

Without Christ's power for serving Him, the Christian faith would have been doomed. The mission of the followers of Jesus Christ and the early Christian, to go into all the world and make disciples was basically impossible but for the Almighty power of the Holy Spirit, working in and through the early Christian, Christian faith would have ceased to exist or would have just become another of so many world religions. Imagine the task of the early believer as he went out into the world to proclaim a man who had been crucified and executed as a common criminal as the Saviour of the world and as the Son of God. Only the Holy Spirit could have taken this message and caused it to live and burn in the hearts of men. Lives were dynamically and dramatically changed. There had to be a Saul of Tarsus whom no one could reach but Christ Himself when all others failed, Jesus took over. We must recognize in our present day in society our own weaknesses and the futility of our efforts without the blessings of His Spirit and power. We are commanded in Ephesians 5:18 to be "not drunk with wine, wherein is excess; but be ye filled with the Spirit." We find that it is this ever-powerful Spirit that must possess us and use us. It is not simply a matter of us possessing the power of the Holy Spirit, but rather the power of the Holy Spirit possessing and controlling us. Then we find Paul says, "I can do all things through Christ which strengtheneth me." (Phil. 4:13) What a tremendous promise! That we are able to accomplish that which He desires to be accomplished through Him and in His power. It is Christ who lives in us supplying our every need. It is this Christ to whom we must devote our love, our life, our all and our energies. He must be first. In order to have His power controlling our lives, we must be emptied of sin and self and allow His power to completely infill us to overflowing, as was the experience time and

again of the early church. Far too many people in our present day are in love with things, with persons, with pleasures, with power, rather than with Jesus. It's easy to love Jesus more than we love the bad things in life, but it is a different matter to be dedicated so fully to Him that we love Him more than we love the good things, including ourselves, our family, our friends, and the good things in life. In order to have the power of Christ in our life we must love Him above all for He is above all. Our motives must be correct. Far too many, even in the ministry today, are dedicated to the ministry rather than to the Lord. As we have so often heard, too many are dedicated to the work of the Lord rather than the Lord of the work. May God help us to be dedicated solely and fully to Jesus. There is no explanation for why and how God blesses. No one can understand how God moves, but we can know that, if we place ourselves in a position to receive blessings and the power of God, that we shall be filled and we shall be blessed. We must not desire the blessings of the power of God for selfish reasons but that Jesus Christ Himself might receive the honor and the glory. The Holy Spirit, we are taught through the Scripture, brings glory to one person and that is Jesus. If we humble ourselves before Him, the Bible teaches that we will be exalted, not by man or by ourselves and our own efforts but by His power, by His Spirit. We should be useful in His service. I have witnessed many times the blessings of God upon my own life and my own ministry. I have insulted God quite frequently by asking "Why me?" "Why use me?" Yet I can remember that time and again I have placed myself in a position, yielded to God, so that He could use me, yet I never cease to marvel at how God can use even me. We have seen many miracles take place in crusades and in individual lives all across America.

Permit me to share this experience with you. Years ago there was born in the charity ward in the St. Joseph's Hospital, a little baby to a forty-one year old lady whose husband was an alcoholic and had deserted her. When the little baby boy was three weeks old, the mother placed an ad in the Houston newspaper and asked for someone to come and take the baby for whom she could not care. A preacher and his wife in a community near Houston came in answer to that ad and took that little baby into their home. The little child was very sick. . . the doctor even thought that the baby would perhaps die. The pastor of a small church asked the people to pray for the little baby boy that he had taken into his home. The people did pray and the little baby got better. He remained in the care of the preacher and his wife until he was 5 years old at which time his mother who had never permitted the little boy to be adopted came and took him away. The two of them hitch-hiked 175 miles from Houston to Austin. The mother had no money and would not accept help from anyone nor transportation. The boy lived in Austin with his mother and different couples for ten years during which time he moved some 17 different times. When the boy was eight years old, the mother married a man who was 63 years old and he couldn't read and he couldn't write. They got by on meager fare. Many of the homes in which they lived did not face the street but faced either an alley or a dirty river. No one ever seemed to care about the boy; no one ever came by and invited him to church or to Christ. None of his friends in school ever mentioned Jesus or revival to him. None of them ever seemed to care.

However, when he was 15 years old, after having been cut off for many years from the preacher and his wife, the boy's mother said one Sunday morning, "How would you like to call the preacher? Since today is Father's Day, call him and tell him 'Happy Father's Day'. And also tell them that if they would like you may come and stay with them for a week." The boy was overjoyed and went immediately to the telephone and placed the call. The preacher and his wife were so excited that they got up early the next morning and came and took the boy to their home for one week during which time each night they came and asked him to read the Bible and to pray. The boy said he didn't believe the Bible and didn't wish to pray. Yet the Godly preacher and his wife made their way to the back room and got down on their knees beside the bed and read the Bible and prayed. The young boy was aware of what was going on and it disturbed him deeply within. Sunday came and the Sunday night service began. The pastor got up and asked the teen-agers to stand and tell what Jesus meant to them. As the teen-age boy sat in the service he heard young people tell of some things that he had not heard before, and he saw evidence in their lives that there was a Person present, that there was a Power present that he had not ever witnessed before. At the conclusion of the service the pastor stood, the same pastor that had taken that little boy into his home when he was sick and apparently could have died, the same pastor who had loved him and who had prayed for him throughout the years, 15 to be exact, the same pastor stood and extended his hand and asked for those in the service who would like to come forward to leave their seat and come to receive Christ. They sang for some time, and suddenly the boy became aware that a lady was approaching him. He turned and looked up into the eyes of the pastor's wife. As she neared him she was holding her glasses in one hand for her tears had flowed so freely that her glasses were dislodged from their proper position. She reached out and placed her hand tenderly upon

his shoulder and said, "Don't you want to go to Jesus?" The boy answered and said, "Yes, Ma'm, but I am afraid." She said, "I will go down with you." The boy turned out into the aisle and walked forward alongside the dear lady who cared so much for him. As he went to the front, he presented his life to Christ. A boy with a broken life, and a broken heart, and a broken home. But the puzzle took the broken pieces of a bewildered and puzzled life and placed it on the altar in the hands of a personal saviour. That Saviour became his own personal Saviour, his presence indwelt him to fill him with security of his salvation and several years later, the Holy Spirit of God touched him again upon the heart and called him to be an evangelist and filled him with His power. He is now using that young man to preach His way back and forth across America to countless thousands of people and the blessings of God have been upon him.

That young man is the writer of this brief message of Christ's presence in our day.

For Release After 9:30 a.m., Monday, June 1

An Appraisal: A Man of All Seasons

An Address By
JOHN R. CLAYPOOL

Pastor, Crescent Hill Baptist Church, Louisville, Kentucky

By now, Arthur Miller's play, *Death of a Salesman*, has become something of a legend. It is an authentic tragedy of classic proportions, and what makes it so powerful is that it uses the very images with which we are most familiar in contemporary America. As you probably know, Willy Loman, the salesman, represents a man who had bought the American Dream without reservation. He had been taught from his earliest childhood that to live is to compete, and that if one would work hard and be aggressive and make the right kind of contacts then he would achieve that highest of all goals; namely, to come out the number-one man. With all the energy of his being, Willy set out to embody that ideal, and yet the Dream betrayed him. By virtue of this very competitive stance toward life, he was not able to establish authentic relationships with anything—with himself, with his wife, with his sons, with his customers, or with the universe. After thirty years of living "on a shoeshine and a smile," he had nothing to show for his efforts except emptiness and failure and rejection. The crashing down of the Dream was more than Willy could take, so he got in his old car and deliberately drove into a tree and took his own life. The play ends with a kind of requiem at his grave where his two sons debate the meaning of this life and death. One of his sons still does not get the point, and says defiantly: "He had the right dream; in fact, the only dream you can have: to come out the number-one man. I am going to see to it that Willy Loman did not die in vain. I'm still going to beat this racket." But the other son says: "No, he had all the wrong dreams. That is precisely the problem. He had the wrong dream, and because of that, he never knew who he was."

It seems to me that the issue here debated over Willy Loman's grave is an exceedingly momentous one for each of us here this morning. In trying to make an appraisal of the minister as a man in this particular moment of history, there is no way of escaping the dream of Willy Loman. Let's face it: this is the cultural matrix out of which all of us have been formed as modern-day Americans, and in trying to come to terms with how one sees himself and how one is going to do his life and his ministry, we inevitably have to come to terms with this competitive ideal and this ingrained premise that the goal of it all is "to come out the number-one man."

When I speak of the problem in these terms, I am not retreating into abstraction, but I am being utterly personal and existential. You see, the greatest struggles of my life have been precisely at this point of the kind of dream that would shape my existence. I do not need to be told anything at all about the inner workings of Willy Loman, for I know this approach to life inside out. It was, in fact, the way I tried to handle my existence for well over three-fourths of my life.

The earliest memories I have of myself as a little child involved negative feelings about myself. I was encompassed with a stifling sense of nobodiness, the feeling that I really had no worth in myself and did not matter. My mother used to say to me that "if I were ever going to amount to anything, I would have to make something out of myself," and the emotional message that came through to me was that I was a big fat zero in myself, an emptiness that desperately needed to be filled. Now the most obvious way for "a nobody" to become "a somebody" was to do the things that the culture affirmed; which, of course, in America meant becoming competitive and striving to be the number-one man. Long before I was able to reflect upon it consciously, this was the stance I assumed toward life. I can remember particularly in junior high school and high school feeling that I had to achieve in order to have a right to exist. As I walked down those halls, I felt so worthless and

thought to myself, "Unless I can become a star athlete or a class officer or an academic achiever, I really have not justification for taking up space upon this earth." This basic stance became my way of doing life.

I am at a loss to explain why the numerous religious experiences that were mine never reached down to this place where I felt about myself. I accepted Christ as my Savior at nine under the influence of a charismatic evangelist, and was exceedingly active in the affairs of the institutional church. In adolescence I had an acute period of intellectual doubt, when I was unsure about the shape of Ultimate Reality. But then in college I believe God genuinely "happened" to me intellectually, and I was convinced in my mind that "to the mystery of Godness, the Man Jesus gives a face." On the basis of this conviction, plus many other forces, I felt myself called to the ministry and gave myself over to it with abandon. However, none of these experiences ever penetrated down to the level of how I felt about myself or how I thought one ment about gaining worth, and so my seminary career and early days in the ministry were essentially competitive experiences. I can still remember what terrible pressure striving to be number-one put upon me. I also recall what a rotting effect this gave to all my relationships in the seminary there was a facade of fellowship and cooperativeness, but most of us there realized deep down that we were engaged in the deadly game of "King on the Mountain," and that we were really striving against each other for the places of preeminence. We were much like the disciples of Jesus as they were making their way to Capernaum (Mark 9:34). The questions of who would be the greatest among us and "who would get to sit at the right hand and the left hand" were very much the primary agenda behind our striving, even though this was rarely acknowledged openly, and I found the life in the active ministry to be much the same pattern. I can recall going to state conventions and evangelistic conferences and coming back feeling utterly dirty in a relational sense. Much of the conversation that transpired in and around these gatherings had to do with envy and criticizing those who were succeeding and feeding like vultures on those who were failing.

It was with this kind of stance that I moved into my thirties, but by then the strain of it all was beginning to get to me. Somewhere deep within me I had the feeling that there ought to be a better way to approach life and to live in Christian community than this competitive fight to be number-one. And yet I did not know how to break the cycle or to find a way to a new kind of life. It was then that the providence of God used two pivotal experiences actually to turn me around in terms of the way I felt about myself and did life.

The first of these experiences occurred in a very unlikely setting; namely, at a Kiwanis Club meeting in a downtown hotel in Louisville. The instrument of God on this occasion was a man like Amos; that is, he was neither a prophet nor the son of a prophet," but actually the personnel manager of a large industrial firm. He was speaking that day on ways of handling personnel, and he made the very interesting statement that whenever a junior executive joined their firm for training, the first thing he tried to determine was whether this man wanted to be something or *do* something. He then elaborated on this distinction and pointed out that the man who wanted "to be something" was a person who had unhealthy ego-needs and therefore had to use every situation to try to enhance his personhood. This sort of man would approach every decision with a double agenda. On the surface he would be asking, "What needs to be done?" But at a deeper level he would be asking, "How can I come out of this with my reputation increased and my position strengthened?" On the other hand, the man who essentially wants to do something is the man who has his ego-needs met healthily, and in a real sense has himself off his hands. Therefore, he is free to face every problem situation and ask simply, "What needs to be done, irrespective of how it is going to affect me?" The personnel manager said that statistically they had found that a man who wanted to do something was worth at least a half-million dollars more in usefulness to the company throughout his career than the man who was crippled by having to be something. Is I heard this man talk about this simple distinction, it was as if a mirror had been raised before me and my own likeness inescapably placed before my eyes. This was literally a word of God that cut like a two-edged sword to my innermost being, for in that moment I could not escape the conclusion that I was the kind of man who was always trying to be something. All of the old feelings of nothingness suddenly loomed large before me and I saw how again and again I had tried to fill that emptiness with achieving. It is a fearful thing to see the sordid truth about yourself laid inescapably before you, but there it was and I was forced to live with this for some months. Yet I did not know what to do with it or where to go to find another way of living. It was then that the same providence of God led me into another event that was to bring this much needed relief. I had been invited to join with a small group of ministers to try to have the kind of depth fellowship where you can take off your mask and really give and receive as needy persons with each other. It was one of those blessed fellowships where "two or three gather together in the name of Christ." And finally I felt trust enough and got up

"A Man's Finest Hour — The Minister As A Man"

An Address By
JAMES W. MIDDLETON

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my courage to bring out into the open this thing I had learned about myself and this whole way that I had tried to earn worth by competing. My bothers there did not fall into a swoon of condemnation, but heard me with great acceptance and love. Then one of them said, "I know exactly how you feel. What you need to do, Claypool, is to read the New Testament with your guts. For example, there in the Sermon on the Mount Jesus says, 'Ye are the light of the world.' He doesn't say, 'You have to work to achieve light. You have to compete in order to earn light. You ought to strive hard in order to become light.' No, He says, 'You are the light of the world.' This is the gift of God to you in creation. You already have worth because of what God has made you to be. Therefore, 'Let your light shine.' Let the worthiness that is already there by the grace of God become the gift that you give away in freedom and joy." I cannot explain why this insight had never come to me before, because I had read those verses many times, but in that moment they did "happen" to me in a revolutionary way. Something deep down where I felt about myself turned over, and I saw in a flash that I had been wrong all the years in thinking of myself as a nothing. I was somebody, not because of anything that I had done, but because I had been made by God. "By the grace of God I was what I was." My worth did not consist in what I achieved, but rather in what I had been given by grace. It was an overwhelming liberating experience to realize that the old battle of worthlessness had really been fought on the wrong premises. I began to see then what I have tried never to forget, and that it that greatness is not something on the outside that you try to get inside by achieving and out-competing, but greatness is something inside that you try to get outside through service and love. This is what Jesus means when He calls us "to bear fruit"; that is, to bring to actuality the gifts that God has already placed there by His grace. This is letting our light shine that men may see the good thing that God has made when He created us, and thus glorifying the Father who is in heaven.

Please do not hear me saying that I have already arrived or that I am perfectly secure in this way of grace, for I am still struggling, like Paul, "to forget those things which are behind" and "to reach forth for those things which are ahead." I am still having "to press on to the mark of the high calling of God in Christ Jesus." But I have seen light down another road; I have tasted a new way of being a human and of being a minister, and I am convinced that this is at the heart of any one of us really being effective amid all of the changes of our contemporary culture. How can a minister really be a mediator of the grace of God unless he is willing to accept that grace at the point where it has to begin; namely, in the first thing that God has ever done to us—that is, to make us. Until I can begin to love myself—that is, genuinely to accept in joy and gratitude what God has made to be—I cannot really love others or even love Him. I found that it was impossible actually to be a servant to other people's needs when I was competing with them or trying to earn their approval so that I could accept myself. I was never able to get close enough or quiet enough to hear their needs while I was in this embattled stance. I remember so clearly a seminary student who came to see me once and began our interview by saying, "I really don't know why I have come to you, because honestly I can't stand to hear you preach. You have this odd speech pattern, this funny inflection in your voice, and it drives me up the wall." With that introduction, he proceeded to share with me a problem he was having. But to be honest with you, I did not hear a thing he said for five minutes, because I was so busy pasting band-aids all over my wounded ego that I could not be present to him. He did not like me! And because at that point, this was the main agenda, I was cut off from being able to love or serve him. But now, out of an awareness that by the grace of God I am what I am—that my worth is in what He has made me and not in what I have to make of myself—I sometimes am capable of giving my gifts even where they are not liked or received, and of being present to the needs of another out of a sense of grace rather than of earning.

This is why I said at the beginning that the issue debated over Willy Loman's grave is so crucial for all of us here this morning. The kind of dream we have about what it means to be a human being and how life is to be handled makes all the difference in the world, and as Americans in the twentieth century, a stance of competitiveness and the goal of coming out number-one has been ingrained in us all. I stand here to confess that Jesus Christ has delivered me from the need to do life that way, and has freed me to accept the worth that is mine by the grace of God and thus endeavor to get what is inside out through love and service rather than what is outside in through competing and achieving. And this is not only an infinitely better way of being human; it is the only I know to minister effectively to the needs of other people. In the images of the first Psalm, Jesus Christ has showed me how to plant my life by the river of water called the grace of God, and there enabled me "to bring forth my fruit in its season," to let the light that is mine by the grace of creation so shine that men may see this good work of God and give glory to Him.

And for this liberation and new way of being, I am constrained to say: "Thank you, Jesus. Many, many thanks!"

TEXT: Acts 5:14-15

The shadow of the preacher as a man is still the most important thing he will ever have to say. Horace Bushnell, one of the immortals of the pulpit years ago, once preached a sermon he entitled "The Power of Unconscious Influence". The essential thesis of the sermon was built around the principle that every person carries around with him a kind of personality aura which goes out to impress its personal influence upon the conscious life of every person he meets, either for good or evil.

My brethren, Bushnell in principle is everlastingly right. For whether the influence of a life be "unconscious influence" or overtly conscious influence it never fails to leave its mark upon every life we touch. We are all beings of influence—the public image of a man—the essence of what that man is in his inner character is congealed into living personality and casts its shadow upon every life he meets.

Here is the role of the divinely called minister at its highest and best. The Minister of God is a simple man who has the privilege of identifying himself with the Lord Christ as the Voice of the Kingdom of Heaven upon earth. There is no other calling like unto it in heaven or earth. Here is the minister's finest dimension of opportunity. Here is his finest hour!

I know the *man* in the ministry of Christ is unworthy. When Paul said, "God has chosen the foolish things of the earth to confound the wise and God has chosen the weak things of the earth to confound the mighty", I think he must have been talking about preachers. I know the preacher in the pulpit is sometimes less than inspiring. I have sympathetic understanding with my friend Bishop Arthur Moore of Atlanta when he spoke of a certain brother's preaching as "divinely dull". When asked what he meant by divinely dull, the Bishop replied, "No man could be that dull without Divine assistance." I know that for most of us our pulpit message may never shake the world, but the minister's finest hour and his noblest message have never been the spoken word so much as the message of the man.

I. The Minister as a Man Among Men—Wears the Meaningful Mantle of "The Man of God".

Whether it be Simon Peter in Jerusalem when, "that at the least the shadow of Peter passing by might overshadow some of them". . . . I noticed that the reading in the margin has it "in every street". Every street where he walked his shadow fell on them.

Whether it be Phillips Brooks walking the streets of Boston or George Truett walking the streets of Dallas with the shop keeper, the working man, the business man, all alike saying, "It is worth his salary just to have that man walk the streets of our city." . . .

Whether it is A. Bernard of Clairveaux summoning the Novice to walk down through the city streets to preach to the people and when returning without a word the Novice complained at not having preached, Bernard reminded him that we always preach wherever we go. . . . "That the shadow of Peter passing by might overshadow some of them". My brethren, the minister's shadow does overshadow some of them wherever he passes by.

Do we ever need reminding, my dear minister friends, that whatever street we walk down, wherever we go, the shadow of the man falls upon every person we know?

Every man's life casts a shadow but for the minister the responsibility is two-fold. Or, should we better put it, for the minister the opportunity, the possibility is doubled—compounded—there is the shadow of the public image of his identity as the minister of Christ, and, second, there is the shadow of the public image of the man he is as a Christian.

We are often found seeking the highest pulpit position in the land, but how often are we found aspiring to be the best Christian that our congregations will ever know? We are guilty of ambitions to minister to the greatest church in the city but not often guilty of ambitions to be the greatest demonstration of Christ-likeness in some humble spot or some hard place that our contemporaries have ever seen.

II. The minister as a Man Among Men—Has the Highest Privilege.

No honor can ever compare with the high calling of God in Christ Jesus. Every man who is truly called of Christ for the Gospel Ministry has been humbled with Paul in the unspeakable privilege of being counted worthy—"putting me in the ministry".

There is another facet of this Holy calling, a scarcely noted privilege that is almost unique to the profession of the ministry. Phillips Brooks, in addressing a great audience of Boston business-

men said, "I feel sorry for all you fellows who are not in the ministry." What a multitude of special spiritual privileges and religious opportunities falls to the professional ministry that the busy layman can scarcely know.

The divine calling of the ministry and full-time Christian service is the only profession I know where our way of making a living and what we are living for become one single devotion of life. For our laymen how they make a living and the spiritual ends they are living for divides itself between the sacred and the secular. The hardworking laborer and professional man lives between dual responsibilities, professional duties and spiritual devotions. For the minister his professional duties and his spiritual devotions merge into one single career. For the layman his vocation is his regular secular employment and his avocation is his spiritual devotion and duty. For the minister vocation and spiritual avocation are one. For the layman there are his professional duties and his spiritual devotions, but for the minister his professional duties and his spiritual devotions serve one cause. For the working man there is his work and his worship. For the minister his work becomes his worship. Can we ever know, we who are counted worthy to be put into the ministry, the wonderful privilege God has bestowed upon us that our very life's career has become our life's cause—and our way of making a living (so to speak) becomes our reason for living. Oh! the sheer privilege to be able to give all of life, our time, our talent, our energy, our minds, our all to Christ and His service.

Which one of us as the minister of Christ has a soul so dead but to himself hath said—"If I had a thousand lives to live I would want to live them all as a preacher." How many times have I been seriously engaged in my study with the labors of preparation for preaching and find my spirit captured with a great thought about God. How many times have I been deeply moved while laboring over some great scripture text and "Heaven came down my soul to greet and glory crowned the mercy seat." My very routine work in my professional duties were with great thoughts upon God and the un-speakable gift of His Son.

I have thought so many times how much more I was privileged than my friends in the secular business world. The layman's work is often so burdensome and so engrossed in the secular world of things he had so little time for the great moments of inspiration with thoughts on God. The ministers professional duties and his spiritual devotions so joyfully and happily become one single career.

III. *The Minister as a Man Among Men—Casts the Shadow of His Influence—an Awesome Responsibility.*

Here is the most solemn and searching question that confronts every man's life. Every man's life casts a shadow for good or bad, for real or woe. The one most awesome responsibility is the influence of his own life upon the lives of others. Someone has said that every life makes an eternal difference in the ultimate issue of history. Every man's life is a part of this world's illness or a part of its remedy. For the minister this awesome responsibility is compounded ten-fold and more. The minister must stand for the *man* as a Christian but the influence of his life is more than that. He is God's man and he carries a public image for the kingdom of Christ among men that no other man ever carries. First—it is a humbling thing to know that the influence of a life is immutable. All our artful camouflage, with out public image is in vain. The shadow of a life cannot be manipulated. What you are speaks so loud men cannot hear what you say.

In the second place it is a humbling thing to think that the shadow of a life's influence is an inevitable thing. It is not a question of whether your life casts an influence. Your life does cast an influence. The question is, "Is that influence worthy of the calling of Christ?" My brethren, personality is still the most contagious force in the universe.

In the third place it is more humbling still to think that the influence of a life is ir retrievable. We can determine the quality and character of what the influence of a life shall be, while yet we have the choice for the right and the true; but when once the shadow of that choice falls upon the mind and soul of another man, it has made its mark upon immortal stuff. You never can recall it. You never can blot it out. You never can stop the influence of a life, for when you write upon the human heart you write with indelible ink.

However humble a place I hold
or lonely the paths I've trod,
There is a child that bases faith in me—
There is a dog that thinks I'm God.
Lord, keep me humble and keep me clean,
Fearless and unbeguiled . . .
Lest I lose cost in the eyes of a dog,
in the wide clear eyes of a child.
Lest there come in the years to be the
blight of a withering grief . . .
And a little dog mourns for a fallen God
And a child for his lost belief.

Someone has defined preaching as Truth plus Personality. Truth plus Personality. Is great preaching the preparation of a great sermon and

the delivering of that? No! It never has been. Great preaching is the preparation of a great life and the living of that. A great life, living a great truth, is still the most eloquent sermon man ever hears. The cutting edge of the kingdom of God has never been institutional religion. As important as that may be the flaming swords of the Kingdom have never been pulpit eloquence. The conquering dynamic of the Christian witness is the power of the living Christ in twice-born men living the Gospel. This poor, sick, confused age had still rather see a sermon than to hear one any day.

IV. *A Minister as a Man among Men Lives for the Highest in Humble Places.*

We are all so tempted to say, "If I were world famous or notorious, I too would do big things for God." But my brethren, you do not have to be great to stand for great things. The simplest ones of us can stand for the greatest things we know and can stand for them in humble places where we are. Most of us will never be blazing suns or flaming meteors in the world of fame! Most of us will never be more than sputtering matches torches in some dark corner but, beloved, a sputtering matches torch can often give light where the blazing sun can never reach. Most of us never will be in the spotlight of world renown, but even in the quiet street and the vine-covered cottage we can live the noblest life and serve the truest good that the world has ever known.

I love the story of the grand old German schoolmaster who lived a lifetime in a humble village street among truck gardeners and produce growers whose chief preoccupation was growing cabbage. Over that schoolmaster's humble cottage door was the placard which read, "Dante, Goethe, Moliere dwell with me here." He lived in a modest place on a quiet street, but he dwelt among the immortals. I know something infinitely more wonderful than that. There is no parsonage however small in all the land but that the Lord Christ, that great Shepherd of the sheep, may dwell in the heart of the goodly man of God that dwells there. The truth of the Kingdom may abide in that house.

These are fearful times in which we live. Ever more explosive crises break on our times like the waves of the sea. Men are frightened the world around. Hopelessness and despair are in every street. The moral tide seems to be going out and the rumbling of the judgments of the Wrath of God are sounding over the far horizon even now. It is a glorious thing to be a minister of God however dark the hour in which we stand, however tragic the crisis in which we live, however hopeless the time in which we are called to set things right for God. But there is no privilege in all the earth, there is no glory in the universe like that of a humble holding forth of a light in the dark for Christ. In one of the airplane factories where the assembly line for packing the parachute was arranged a great motto was spread upon the wall before the eyes for all those whose hands so skillfully and carefully packed those parachutes. The motto read: "The parachute is the pilot's last chance—make sure that he has a good one." My beloved, this Gospel of ours is this world's last chance. You and I are privileged to hold it forth in our own small place, and by the Grace of God we will make sure—we had better make sure—that this world has a good chance!

V. *The Minister as a Man Among Men—Is Privileged to Stand For Christ as the Saviour of Men.*

No man ever stands so high as when he stands to speak of Christ to his fellow man who is lost and needs a Saviour. One of the most beloved Sunday school superintendents and most winsome for my Lord that I have ever known was a member of my congregation in one of the great churches of the land. You could not have named the ten most popular men in that city without including his name in the list. He was so greatly beloved, so charmingly winsome, and so graciously artful with his concern to seek out people for Christ that he was an example to us all. He had a peculiar genius for catching the men in the foyer of the Sunday school building and tenderly telling them of his concern that they give their lives to the Lord. He was always burdened and concerned for wayward boys or sons of underprivileged and broken homes; fellows who lived on the other side of the track in that community. He was always finding some opportunity to witness to them and tell them about his Saviour and Lord. One morning he had stopped a young fellow in the junior department down at the water fountain near the men's wash room—a bright-faced lad from a very unlikely and underprivileged home. He invited him around the corner for a minute to talk to him before the lad went on to his department and his Sunday school class. A few moments later my Sunday school superintendent did a very unusual thing: he pushed open the pastor's study door and interrupted his meditations for a moment. With deep emotion in his voice he said, "Excuse me, pastor, I did not want to interrupt you but I had something I had to tell you. I have just received the greatest compliment I have ever received in my life-time and I had to tell you about it. He told me then about stopping the lad down by the drinking fountain. He told me about talking to him about giving his heart to Christ. He told me how he had explained the plan of salvation. Then he asked the lad the question, "Son, you know what it means to be a Christian, don't you?" He said the lad looked up at him and said, "Yes, sir, I know what it means to be a Christian." "Then what is

it son? Tell me what it means to you to be a Christian." He said the lad's eyes looked up into his the clearest and steadiest he had ever seen as he said, "To be a Christian is just to trust Jesus and be like you." To be a Christian is just to trust Jesus and be like you. Oh, my dear friends, what would you not give, what would I not give, if someone could see shades of the face of Jesus Christ in this life of mine, see shades of Jesus Christ in that life of yours? Compliment? The greatest compliment indeed! Dear God, that is our most glorious privilege—the highest place any man ever stood. God help us to stand there with no uncertain sound that men may see Christ in us everywhere.

For Release After 10 A.M., Monday, June 1

"Our Invitation from Christ— A Call to the Impossible"

An Address By
RICHARD A. JACKSON

Pastor, North Phoenix Baptist Church, Phoenix, Arizona

Text: "Give ye them to eat . . ." Mark 6:37

Constantly we are hearing "the call of the minister, the man of Christ, in this day is a difficult one." I submit to you that such is not the case. Our invitation from Christ is not a challenge to the difficult, it is a command to the impossible. In a time when many are contented to live life by the minimums, we are called to not only live the victorious Christian experience, but to motivate others in so doing. Most today, even in Christian circles, are still living with the call of the world's possibles, while God in Christ has invited, yea commanded, us to the impossibles.

This is what Abraham had to learn: "And being fully persuaded that, what he had promised, he was able also to perform." (Romans 4:21) The angel of the Lord proclaimed the impossible in announcing the virgin birth to Mary: "For with God nothing shall be impossible." (Luke 1:37) It was this same lesson that Jesus sought to teach his disciples in the text. The multitudes had flocked to the Lord. He saw their spiritual needs, and Mark states in verse 34, ". . . he began to teach them many things." Martin Luther is quoted as having said, "he preached them a long sermon." The day grew into evening. The worried disciples declared to Jesus the physical needs of the people. Then Jesus, who was filling their spiritual hunger, commanded, "give ye them to eat."

He called on them to do the impossible. Two hundred pennyworth of bread would not begin to be enough, to say nothing of the late hour and difficulty in serving. It was a sheer impossibility. This then is where Jesus used the physical circumstances to teach them how to live the overcoming life; how to do the impossible. This now is our call from Christ, our invitation, our inspiration. It is true, there are few who live victoriously and few who are pointing others to Christ. In this day of population's explosion and sin's propulsion, it seems the task of the church and the man of Christ is an impossible one. We desperately need the lesson of the text for we have been challenged, yes commanded, to do the impossible.

We can only accomplish this call when faith works beyond reason. Many fumble in futility because they continue to pursue the reasonable alternatives to faith. The disciples did the reasonable thing. They calculated the need, compared their resources, saw the impossibility, and sensibly, we would think, suggested a reasonable alternative. When Jesus told them to feed the people, they saw it as unreasonable. They were thinking only in terms of themselves and were correct.

The Christian life and call can only be experienced in terms of the person of Jesus Christ. It is a life of faith. If we are to comply with Christ's call to evangelize all nations, we must show them an experience that baffles them. We are called to let Christ be seen in us. We must not only live lives that are commendable, but those which are miraculous and beyond human explanation.

Our faith must not be overshadowed by reason. Faith is reasonable, but reason is not faith. Our faith must go beyond reason. Reasonable faith is that placed in the person of Jesus. According to John's account, Jesus asked Philip, "What shall we do?" He knew what he would do, but he desired Philip to discover his need. Philip answered in terms of reason. He thought of the physical provision. He was not reckoning with Jesus, but with the money in the bag. Any materialistic atheist could have done the same. To be powerfully operative, the faith of the Christian must be placed in the person of Christ.

Faith causes performance in our own person. It is one thing to talk about Jesus—to speak and preach of faith in Him. It is another thing to exercise that faith; to take Him into account; to let Him perform His mighty work in us. If we are to respond to the invitation of Christ to do the impossible, we must get beyond ourselves in a reasonable faith.

In hearing the invitation of Christ we must be filled with a desire that exceeds our ability. In turning to John's gospel we discover how Jesus fed the multitude. Andrew had found a lad with five loaves and two fishes. The boy had very little, but his desire caused him to go beyond his provision. This lad had learned to reckon with Christ. Jesus used the young man and his lunch to perform the impossible. There seems to be a beautiful lesson here. Our Lord performs the miraculous, but He always uses people and their faith in that performance. He gives victory not according to ability, but to and through those who desire to heed His invitation.

It is desire to be used of the Lord that gives us the victory in impossible endeavors. It is desire to be helpful to others that makes our ministry meaningful. As Christ invites us to be His men, His ministers, in a world of human impossibles, we can, with dependence on Him and desire to serve, be effective in each endeavor. Jesus said on one occasion, "Ye have not because ye ask not." Many of us have never desired to live beyond ourselves. We are satisfied with the status quo. We do not desire anything more. We relegate ourselves to the life of the mode, when we could heed the call to the miraculous.

As we hear the invitation from Christ to be His men, we can be assured of victory in a supply that exceeds all demand. The source of supply for strength is in the Savior.

There are some who seek to explain away the miracle of this moment, but those present recognize they had seen such, "Then those men, when they had seen the miracle that Jesus did, said, 'This is of a truth that prophet that should come into the world.'" The event is recorded in all the gospel accounts. It must have had tremendous impact.

There was a secret to this miracle which Jesus wanted the disciples to learn. He gave thanks to God. (John 6:11) He, Jesus, is and was God, but He had taken on Himself the limitations of man. He could then perform as a man; therefore, He found His source of supply beyond Himself in the Father.

This is the answer. How do we live up to the invitation of Christ in these tremendous times? By learning to call upon Him whose supply is beyond any demand. Our Father offers sufficient supply for all spiritual demand. God is limited only by our lack of faith. We have never been commanded to lift a little finger unless God has provided strength for its lifting. He makes His strength available by the indwelling presence of the Holy Spirit. How can we do the impossible? How are men moved? How does salvation come? "Not by might, nor by power, but by my Spirit, saith the Lord."

As you hear the call of Christ, do you honestly stagger at its summons? Does it often look impossible to go on in a world whose weight seems to rest squarely on your shoulders? The Lord Jesus wants to be to you now all that the Father was to Him then—God; if only you will be to Him now all that He was to the Father then—man! "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." (John 14:12)

Our invitation from Christ—a call, yes a command, to the miraculous possibles.

For Release After 10:30 A.M., Monday, June 1

"Our Fellowship with God"

An Address By
LARRY ROHRMAN

Pastor, First Baptist Church, Jackson, Mississippi

To the Jewish mind the presence of God was as necessary for life as the presence of air. It was God who created the world, who gave them life, who blessed them with children, who sent rain to their crops, and who won their battles in war. They would never think of entering into a battle without asking God for the victory. Without God's presence they believed that they would face sure and immediate defeat.

In the scripture that we have just read, the major teaching is that the Israelites believed that victory in battle did not depend upon the size or might of their army, nor the strength of the enemy, but it depended upon the presence of God. The instructions in the scripture seem, at first reading, to be among the strangest bits of advice ever given. Just prior to going into a major battle, the Israelites were told that all the soldiers who were preoccupied with thoughts about houses, land, or family were to be sent home. Those who were fearful or fainthearted were also dismissed. This increased the disadvantage of God's people who had already been outnumbered but were now only a handful of foot-soldiers facing a much larger army and their enemies were equipped with horses and chariots. They became a minority group, to say the least, but my what men those Israelites were! They were few in number, but to the man, dedicated to God. No fear of defeat could be found in their hearts. No thoughts of personal possessions clouded their vision of a sure

victory. No enemy was too great for their God. These men represent one of the greatest lessons in the Bible. The lesson is: God does not necessarily need large numbers of men; He only needs dedicated men who are surrendered to His will, and who are willing to be used by Him. With such men God can change the world.

Permit me to remind you that America is in a war also. I do not refer to Vietnam, though that is a war to be sure. This fact is attested to by the thousands of families left without fathers, sons, and husbands. Instead I refer to that battlefield upon which mankind shall always engage in war. I speak of the battle between the forces of good and the forces of evil. The devastating struggle between God's army and the forces of the devil. In fact, the inevitable strife between the church and the world. *We are in a war.*

The evidence of the war can be seen in every area of life. Politically, the godless force of communism, which is characterized by undying devotion and dedication squares off against the lifeless form of a republic made weak by inner decay, strife among the troops, and a society whose chief characteristic is a complete lack of discipline. In the last fifty years, while America has ripped itself apart with self criticism, bigotry and lawlessness; communism has quietly but courageously conquered 1/3 of the world's population and 1/4 of the world's land area. Christianity has not begun to touch that record and we have been propagating the Gospel for nearly 2000 years. Could our problem be lack of dedication?

While communism extends its totalitarian system over the world, young men in America burn their draft cards, pull the flag for which thousands of our forefathers bled and died from the flagpole and stomp it under their feet, and governmental decisions that once were made by intelligent people in the halls of Congress are now made by irate mobs on the street corners of our overpopulated cities. *We are in a war.*

To complicate the picture of our war, America is becoming a society riddled with moral decay. The home is the basis of our social order. Fifty percent of the homes that will begin this year in the high hopes which surround matrimony will culminate in the divorce courts. Womanhood, which once was held in a place of reverence second only to our belief in God, has been dragged down to the lowly estate of animal life and has been made common. I recall the furor in America when the first four letter curse word was used in a movie by Clark Gable. All over America our puritan society registered shock. Now, before the gawking eyes of a sex perverted society, women totally disrobe in movies, on the stage, and in printed material. In many circles womanhood has taken a nose dive from a pedestal of purity to a den of depravity. Crime has become so outrageous one hesitates to walk the streets at night. The youth of America who are looking for some glimmer of meaning in life seek it in a parked car, a whiskey bottle, or a trip into the land of drugs. No home is out of reach of the enemy. *We are in a war!*

Where is the church while all this fighting is going on? One would expect to find Christian soldiers "marching as to war with the cross of Jesus going on before." But, instead, in a day when the church should be more vocal than ever before, it sits mute, afraid to be misunderstood. When it should be alive with the power of God pulsating through its members, it sits lifeless, like a dummy waiting for someone to pull its strings. When it should be leading the pack in the reformation of society's ills, it runs with tongue out, panting for breath and just about to be lapped. In the twentieth century, when God needs his army most, the church is too lazy to fight and too fat to run.

What happens in most churches anyway? Findley Edge says, "We meet on Sunday to talk about God and how good He is. We talk about sin and how bad it is. We talk about the world and what a mess it's in. We have prayers, go home, and do nothing. We come back a Sunday later and we talk about God and how good He is. We talk about sin and how bad it is. We talk about the world and what a mess it's in. We have prayer, go home, and do nothing."

Perhaps the church is preoccupied like many of the Israelites who were sent home because they were not fit for battle. Maybe we've decided to build houses, God's houses, but still houses. Perhaps as the sound of battle surrounds us we have decided to cultivate the crop of members carefully planted in our fruitless church fields. Or maybe our preoccupation takes the form of theological argumentation. Or maybe we are interested in marriage like some of the Israelites. Could it be that as the God of holiness calls up to the separated life our intention is to marry the world. It occurs to me that it gets increasingly more difficult to tell the Christians from the pagans. The whiteness of the robes of the saints has been blended with the blackness of the sin of the world so often that the bride of Christ is adorned for her groom in a dress that is dingy gray.

I am so sick of reading books entitled, "What's Wrong With The Church", that I'm ready to receive my marching orders from our heavenly general who has never called retreat. The church is God's army and even though it looks like a pack of pigmies who are stunted in growth because they are underfed due to a shortage of Bible preaching, I still believe that not even the gates of hell shall prevail against it. Quit telling me that God is dead and that the Bible is not true, and revival can't happen. I'm just young enough, and

dumb enough to believe that when we get a new awareness of our fellowship with God and His power within us, we may lose a battle here and there but we are going to win the war.

How can the church find its way back to the front lines? What will open our eyes to our own ineffectiveness? What hope can we have in the avalanche of lost battles to an enemy that seems so overwhelming. It's simple!

We preachers need to quit depending upon our own strength, our flawless preaching, and our unprecedented programs. We don't need Catharsis, we need Calvary. We don't need program, we need power. We don't need social reform, we need salvation. We don't need criticism, we need Christ.

The minister will never be a man of Christ until, as my assigned subject asserts, we develop a fellowship with Christ. We must be God incarnate. Christ in us is the hope of glory.

I always get great courage when I read about Pentecost. When God chose a preacher for that all important sermon it wasn't Apollos, the silver-tongued orator, nor Dr. Luke with his social prestige. It was a simple fisherman. All God ever needs is one man who dares to be totally surrendered to His will. It is not the preacher who will change this world, it is God in the preacher. God can even use you and me, no more than we have to offer, if we will place our lives completely in His hands. But we must become aware of Christ's presence in us.

My little girl who is five years old is afraid of the dark. One night after our prayer time, we put her to bed but only minutes passed before she appeared in the den and explained she was afraid of the dark. I explained to her that God is everywhere and so He was in her room and would take care of her. This satisfied her enough that she started down the hallway and back to her room. I followed to see if my explanation was going to work. She stood in the doorway and as she looked into the darkness she whispered, "God, if you're in there, don't you say nothin' 'cause you'll scare me to death." If God would make Himself known in some of our churches or lives it would scare us to death. But that is what it is going to take. Our fellowship with God will make us all be God's ministers, light bearers in this sin-darkened world.

It can all be said by recalling an experience I had with my son when he was still a very small boy. Once when he and I were in the downtown area of a very large city, I decided to teach him about traffic lights. I explained the red light, the green light and the yellow light. I told him about the "walk" and "don't walk" signs. However, I noticed that he was paying little or no attention to me. So, I decided upon a different plan. I said, "Scott, I'm going to hold my hand down to you and you put your hand in mine and you hold on." "O.K., Daddy," he said. We started across the street together. I had spent so much time telling him how to do it the light was about to change. I increased my pace to get out of the way of the oncoming cars and he did his best to keep up. I can see him now, his little legs just churning to keep up with me. The inevitable happened, he hit one foot against the other and his feet fell out from under him. I did exactly what you would have done in similar circumstances. I just picked him up and his feet did not touch the ground from the middle of the street until we got to the other side. If I live to be six hundred, I shall not forget what he said to me as he looked up at me that day. He said, "Daddy, I hanged on." And he did. But what Scott didn't know was, Daddy hanged on too. That's it. The only way for us to come out of this hellish war with sin is for you and me, God's ministers to the seething seventies, to let God win the victory through us. *We are in a war.* But as you leave Denver and go back to your battle stations, though the path is dark and lonesome as you travel through this confused, bewildered, misguided world, just lift your small hand and place it in the hand of God and hang on. But don't forget, God's going to hang on too.

For Release After 10:30 a.m., Monday, June 1

"The Indispensable Lord"

An Adress By

HERSCHEL H. HOBBS

Pastor, First Baptist Church, Oklahoma City

TEXT: John 15:5

Jesus was not preaching to lost sinners about the plan of salvation. Neither to saved sinners about the security or insecurity of the believer. He was talking to preachers, preachers chosen by Him for the purpose of bearing fruit in the kingdom of God. "Ye have not chosen me, but I have chosen you . . . that ye should go and bring forth fruit, and that your fruit should remain" (John 15:16). And yet He said, "The branch cannot bear fruit of itself, except it abide in the vine . . . I am the vine, ye are the branches . . . without [apart from] me ye can do nothing" (John 15:4-5).

Now it is also true that apart from the branches the vine is fruitless. And by God's own design apart from us He bears no fruit. However, there is one important difference. If one branch does not bear fruit there are other branches which do. But for each of us, apart from Christ we can do nothing at all. So it is true that while we are not indispensable to Him. He is indispensable to us.

Something is indispensable which cannot be done without, which is absolutely necessary. And to us Christ is absolutely necessary; we cannot do without Him. All of us would agree that He is the indispensable Saviour. Well, He is also the indispensable Lord if we are to be fruitful in serving Him and His cause.

Our age testifies to this fact. No previous generation of preachers since the first century has been called upon to face an age more fraught with problems than ours. Some years ago Earl Baldwin, the Prime Minister of Great Britain, said this is the most irreligious age since Christ was born. But Aldous Huxley went him one better. He said that in the annals of humanity we find no age in which religion was more slighted or ignored. Even the first century was satiated with religion. False religion, to be true. But it was religion in which men sought to reach out or up and to touch God, to bring Him into the solution of its problems. But ours is an age which seeks to glorify man and ignore God altogether.

With the rise of modern Science man sought to become his own saviour. He said, "I have done great things today. I will do greater things tomorrow." Even the people of Christ were caught up into this maelstrom of humanism. Largely ignoring the gospel they sought to apply social principles like a poultice to human ills which called for spiritual surgery. So that by 1912 men were saying that we had progressed beyond war and other human ills, and were on the verge of ushering in the Utopia about which men had dreamed through the centuries. The events from 1914 to this hour speak of the emptiness of such claims. Even the great Winston Churchill before his death declared that our problems are beyond us. Had he lived to this hour he would likely have repeated it with the emphasis of doom.

Recently Billy Graham said that men no longer bow at the altar of Science as the twentieth century god. The advent of the nuclear age has caused them to see it as a potential Apollyon unto death rather than a Saviour unto life. When asked what he regarded as the greatest need for revival he said, "A spiritual renewal within the Church." And if such is to come, it must begin in you and me.

But what are we doing? We were never busier than we are right now. The fact that heart disease continues to be the greatest killer among pastors demonstrates the stress and strain under which we labor. But, brethren, we have come to equate Christian work with meetings, organization, and program. And we have led our people into the same trap. And, of course, these call for meetings and more meetings. We spend so much time in meetings that we have no time left in which to do that about which we are meeting. We even gauge a good Christian by how many meetings he attends promptly and without fail.

A certain church went for months holding meetings night after night. Finally there came a night when there was no meeting on the calendar. So the pastor called a meeting of the staff to determine why no meeting had been scheduled.

Crises are met by devising more organizations and programs. The average pastor often feels like someone trying to start and old car without a battery on a cold morning.

And all the while the situation grows worse. The world has largely passed by the Christian community as a source of the solution of the world's problems. At one time the "parson" was the *person* of the community. A recent poll showed us way down the list of respected citizens, just above politicians.

And we have no one to blame but ourselves! Is it not high time that we took a critical look at ourselves, those chosen by the Lord to lead His people in the bearing of much fruit? We are committed to the proposition that we should bear fruit. But how? Let us, then, hear Jesus as He says, "The breach cannot bear fruit of itself." And "apart from me ye can do nothing." God never does through a miracle what He can do through a man. And He has chosen to bear fruit through His people. Apart from us He does not choose to come to grips with the problems which plague our generation. And apart from Him we can do nothing at all.

If man relies upon himself he can do only what man can do. But if he relies upon God then he can do what God alone can do. If our problems are beyond us, they most assuredly are not beyond God. Our dilemma is that we look at God through our problems, when we need to look at our problems through God. As the angel said to Mary, "For with God nothing shall be impossible" (Luke 1:37), so God says to us. Literally, "For not is impossible alongside God any word." What God has said, He can do. He has told us to bear fruit. And he can do this through us.

I am speaking about "the indispensable Lord." "Apart from me ye can do nothing." So the primary need of this hour is that you and I should recognize and submit to the absolute Lordship of Jesus Christ. What He says we should do. And what He says we can do through His power.

Humanly speaking the Christians of the first century faced an im-

possible task. Tiberius Caesar and his pagan empire would have laughed to hear Jesus give the Great Commission to His small band of followers. They had no treasury, army, government, or little else. But they had a command and a promise. "Make disciples" and "lo, I am with you all the days until the final consummation of the age." The "I" is emphatic. "I and no one else." They did not need Caiaphas, Caesar, or pagan culture and power. They needed Jesus only through the power of His Holy Spirit. They went forth conquering and to conquer.

Armed only with a message, a promise, and divine power they stormed the citadels of sin entrenched in men's hearts and institutions. If one died another took his place. They wrote, preached, and taught. They planted churches, little colonies of heaven in a wilderness of sin. They scattered the seed of the gospel. The little mustard seed became a great tree. The leaven of truth permeated the dough of the social order. And they triumphed over every other religion, sect, and ism which vied for men's hearts. They did so because they out-preached, out-thought, out-taught, out-loved, and out-died every other form of religion and thought of the time.

They had one message—Jesus Christ crucified, risen, reigning, and coming again. They had one power—that of the Holy Spirit. And they had one allegiance—Jesus Christ is Lord (cf. Rom. 10:9)!

The name "Lord" (*kurios*) in the New Testament may mean "lord," "owner," "sir," or "Lord." When used of Jesus in the purely Christian sense it is the equivalent of "Jehovah." So to say that "Jesus is Lord" is to say that He is Jehovah in the flesh. It is no wonder that God said, "This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:5). "Hear ye him." Not Caiaphas, Caesar, Herod, or any other man. Not even Moses and Elijah above Him. Hear ye Him! And to us He says, "Hear ye him." Not the leaders of earth, but Him. Not the philosophers of humanism, but Him. Not the uncertain sounds of an age which flounders in despair and indecision. Hear ye Him!

Through Isaiah He said, "I am the Lord [Jehovah]: that is my name: and my glory will I not give to another; neither my praise to graven images" (42:8). And so long as we bow before the graven images of expediency and public opinion, place the offering of our services on the altars of worldly methods, goals, and ideals, we shall be truant to God's call and trust.

The greatest of Christian preachers was the apostle Paul. The scriptures relate his conversion and call into the ministry (cf. Acts 22:5ff.). And in that experience two questions are significant. Struck down to the ground and hearing a voice he asked, "Who art thou, Lord" (v.8)? "Lord" is *kurios*. But in his unbelieving state it should read "Sir." "Who art thou, sir?" When Jesus identified Himself Saul believed in Him as his Saviour. Then he asked, "What shall I do, Lord" (v.10)? He believed in Jesus as Saviour and confessed Him as Lord. He was Jehovah to command. And to the saved and chosen Saul, the first question that he asked was "What shall I do, Lord?" The commission from the living Christ became his heavenly vision which he followed to his dying hour.

But note that from regarding Jesus as "sir" he received Him as "Lord." Not merely a *man* but the Son of man, His Saviour to trust and His Lord to obey. Christ was the Owner and Paul was His slave. He sought ever to please Him, not men. He was a soldier of Christ to whom he gave absolute allegiance and obedience. Thereafter, he did not ask, "What shall I do?" but "What shall I do, Lord?"

A church called you as its pastor. We regard that as Christ acting through His church. But you should not be the time-server of a congregation, but a servant of the Lord. For His call takes priority over every other seat of authority.

Following the Lordship of Christ led Paul to suffer as no other man has done. But it also led him to achieve as has no other servant of Christ. Within himself he could do nothing. But he could do all things through Christ. Jesus never told His disciples to be successful, but to be faithful. We should be faithful and leave the results with Him.

In doing His will we may often find ourselves out of step with the age in which we serve. But it should be as one said of the early Christians. They were often out of step with the times, but they were marching to the beat of a different Drummer. And they marched to victory.

I Corinthians is fraught with the problems faced by this little church set down in one of the most corrupt of environments. If you preach through this Epistle you will touch upon just about every church problem imaginable. But these problems are cast in parentheses which should challenge each of us. The former parenthetical mark is 1:9. "God is faithful [trustworthy], by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." The latter parenthetical mark is 15:58. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

No matter what problem or hardship you may face, "God is faithful . . . therefore . . . be ye steadfast, unmoveable, always abounding in the work of the Lord." Within these parentheses we can wrestle

against the principalities and powers of this age, and be victorious in Him who has called us and would labor through us.

How may we enthrone Jesus as Lord in our lives? Only as we submit ourselves to His will through the Holy Spirit. In 1 Corinthians 12:3 Paul said, "No man can say that Jesus is Lord, but by the Holy Ghost [Spirit]." In Paul's day those who worshipped and served Caesar were required to say *Kurios Kaisaros*, "Caesar is Lord." Too many of us are saying this by deed and attitude if not by word. Paul said that the Christian must say rather *KURIOSIE SOUS*, "Jesus is Lord." And he can do so only "in the sphere of [en] the Holy Spirit."

We are hearing much today about being filled with the Holy Spirit. As though the Christian can ever be otherwise. The New Testament knows nothing about a *second blessing* or infilling by the Holy Spirit. When you became a Christian the Holy Spirit indwelt you as God's seal of ownership and guarantee that you are saved and will be kept saved (Eph. 1:13-14). Jesus said that the Holy Spirit "dwelleth with you, and shall be in you" (John 14:17). So you have the presence of the Holy Spirit, you are filled with the Holy Spirit.

In Ephesus Paul did not ask, "Have ye received the Holy Ghost [Spirit] since ye believed" (Acts 19:2)? Literally, "Did ye receive the Holy Spirit when ye believed?" Receiving the Holy Spirit is evidence of regeneration not of sinless perfection. At regeneration you were sanctified or set apart unto God's service. Thereafter, you are to grow and serve in the state of sanctification.

However, you may be filled with the Holy Spirit without being filled with His power. In Luke 24:49 Jesus told His disciples to tarry in Jerusalem "until ye be endued with power from on high." This suggests that we are to sit and wait for God to clothe us with the Spirit's power.

But this is not what Jesus said. This is translated as a passive voice. Jesus used the middle or reflexive voice. "Tarry . . . until ye get yourselves clothed with power from on high." It is something that we must do for ourselves, not wait for God to do for us.

Jesus said, "I will pray the Father, and he shall give you another Comforter that he may abide with you for ever; even the Spirit of truth" (John 14:16f.). The Holy Spirit is "another" *Divine Helper*. Another of the same kind like Jesus. B. H. Carroll called the Holy Spirit "the other Jesus."

Now the Holy Spirit came in a special manifestation at Pentecost. He came upon the assembled church, but all were filled with His presence. Except upon the church as a body, in Acts every time that the Holy Spirit is seen coming upon individuals it is in connection with the individuals' conversion experience. So you have the Holy Spirit's presence. But what about His power?

What were the early disciples doing between Jesus' ascension and Pentecost? They spent the time in prayer. But may we not also see more? They were confessing their sins of failing Jesus as they vied for power and prominence over their fellows. They received God's forgiveness, and they forgave each other the wrongs done to one another. They affected a restored fellowship among themselves. And they laid themselves upon God's altar as available instruments for the Spirit's use.

Brethren, we need to do every one of these things! We call on others to confess their sins. Let us confess ours—sins against God and against each other. Let us be done with petty bickering. Let us seek not every man his own place of honor but that of our fellow-preachers. Let us speak the truth. But let us speak it in love. And let us confess our own sins, not those of our brethren. Let us mend our fellowship. Let us close ranks against our common enemy, not be found fighting among ourselves. Let us lay ourselves afresh upon God's altar as instruments available for the Spirit's power. And in the Holy Spirit let us in truth say *KURIOSIE SOUS*, Christ is Lord.

And having done so let us follow Him wherever He leads. To follow does not mean to trail along behind Jesus. The Greek word means to go along with Him, sharing His dreams, ideals, purposes, and sufferings.

Every one of us has preached from Philippians 2:6-11. This glorious passage tells how Jesus laid aside His heavenly glory to descend to the lowest station in human society. He came not to be ministered unto but to minister, and to give His life a ransom for lost men. He became a slave among men. He died the most painful and shameful of deaths. "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11).

He served without seeking a reward. But God rewarded Him above any glory or name that He had known before. Literally, "Jesus Christ is Jehovah." Glorious beyond the highest imaginations of men!

But I fear that we usually lose the very thing that Paul was talking about. For he preceded this with a challenge. "That ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem the other better than themselves. Look not every man on his own things, but every man also on the things of others. *Let this mind be in you which was also in Christ Jesus*"

(Phil. 2:2-5, author's italics). Then follows the glorious passage about Christ.

Let this mind be in you which was also in Christ Jesus! Forgetting self and position, let us give ourselves wholly to the purpose for which God called us. And leave the reward with Him. Let us accompany our Lord along the way to Calvary. Let us know by experience the fellowship of His sufferings. Crucifying self, let us ask, "What shall I do, Lord?" Forgetting the glory of men, let us march to the beat of our Drummer. And in so doing we shall not only glorify God, but be glorified in Him. For if we suffer with Him, we shall also be glorified together. In heaven? Yes. But even men will see our good works and glorify our heavenly Father. And we too shall then be listed not just above the politicians. For we shall be regarded by men as those who are not merely men-pleasers and time-servers, but as men of God on a mission serving a living Lord.

Yes, we are living in troubled times. But when the world is at its worst, we must be at our best. It is not the blow of the gale but the set of the sail which determines which way we shall go. Let us set our sails squarely by *the indispensable Lord*.

He and He alone as supreme Lord can use us to confront a confused, bewildered, lost world, and to point it toward God.

"The branch cannot bear fruit of itself . . . for without me ye can do nothing."

For Release After 11:00 a.m., Monday, June 1

"The World: A Tangled Web and a Scarlet Thread"

An Address By
JOHN P. NEWPORT

Professor of Philosophy of Religion
Southwestern Baptist Theological Seminary, Fort Worth

Twenty-six years ago I left the seminary to accept the pastorate of the Clinton Baptist Church, across the street from Mississippi College. Two of the speakers on this program, Dr. James Middleton and Dr. James Sullivan were my immediate predecessors in that pastorate. Last year I returned to Clinton for the Mississippi College Commencement. In a mood of nostalgia, I talked with some of my former members about the relatively uncomplicated life we knew in those earlier days in the community.

In contrast, it is an understatement to say that there are complications there and everywhere. We are experiencing urban, scientific, communications, and social revolutions. In this post-modern era, old patterns have changed.

Some contemporary theologians do not think that all of the so-called secular developments are to be deplored. In fact, they contend that the "religious" culture which has dominated our society has been characterized to a large extent by religious superstition and legalistic religious authorities. This culture which the religious people have forced upon us is ceremonial, other-worldly and provincial. For these theologians the new secular developments are actually an outcome and continuation of the Bible way of life. The very purpose of the calling of Israel was to introduce a new way of life that was historically oriented, this-worldly, and free. Sometimes Israel was tempted to be like the other nations, to have kings and temples and religious laws, but the prophets would not allow it. Finally, in Jesus Christ, the temple was destroyed. Christ himself took the place of the religious laws and the rituals as the living free Lord of history. Christ brought freedom and love and a new historical perspective on life.

How is an evangelical Christian to respond to these complicated and seemingly contradictory developments and teachings? I think the best way for us to respond, both positively and negatively, is to evaluate these developments in the light of the central biblical theme, which is the Kingdom of God. This theme is mentioned more than one hundred times in the New Testament. When Jesus preached his first sermon his text was, "Repent, for the Kingdom of Heaven is at Hand." (Matt. 4:17) Most of his parables were given to illustrate the mystery of the Kingdom. Among his last teachings before his death was the statement, "When the gospel of the Kingdom has been preached to the whole world for a testimony to all nations, then cometh the end" (or inauguration of the final phase of the kingdom). (Matt. 24:14)

In the model prayer, Jesus taught us to pray, "Thy kingdom come on earth as it is in heaven." (Matt. 6:10) There are three biblical principles concerning the Kingdom of God which should help us to evaluate these developments. Furthermore, these principles should give us guidance as we seek to understand and share and communicate the gospel.

I. The first biblical principle we should remember is this: The Kingdom of God is a present, personal power and reality.

In Luke 17:20-21, we read that the Pharisees came to Jesus and

asked, "When does the Kingdom of God come?" He answered and said, "The Kingdom of God cometh not with observation. Neither shall you say lo here, nor lo there, for the Kingdom of God is in your midst." In other words, the Kingdom of God is come to you in me, Jesus Christ. You enter into the Kingdom when you accept me as the Messiah. I have brought the powers of the Kingdom of God into history.

Thus we see that becoming a part of the Kingdom involves a personal response to Jesus Christ. This response includes the emotions, intellect, and will.

I had been at Harvard University on sabbatical leave. As you can imagine, this was a very abstract, intellectual atmosphere. I went directly from this experience to be interim pastor at the First Church, Amarillo, Texas. On my first Saturday I was asked to meet with a group of laymen who had a prayer meeting each Saturday night. At this meeting the men discussed the people with whom they had talked and to whom they had witnessed during the week. Once again I realized that person-to-person direct confrontation is at the heart of evangelical Christianity.

Many astute thinkers suggest that it was a tragic day in Western culture when Aristotle and the Greeks began teaching that man's basic problem is ignorance. According to the Bible, man's basic problem is not just ignorance, but rebellion against God and consequent separation and guilt. Learning a set of facts, truths, ideas, concepts, and abstract principles is not enough. The Bible does not minimize the necessity of basic observation and intellectual grasp. It goes beyond this, however, to emphasize turning around and going the other way, repentance, encounter, experience, and personal commitment. To come into the kingdom is to turn from self and Satan and to acknowledge that Christ is the rightful ruler, to surrender to him as sin-bearer, the risen Lord, master and teacher.

The personal nature of the Kingdom of God also helps to explain the effectiveness of consecrated lay people as personal workers. Spirit-filled laymen without technical theological knowledge can be very effective witnesses to the living power of Jesus Christ. The testimony method is used widely in many of the laymen's movements of our time. I well remember that a turning point in my life was at Ridgecrest when I heard the vital testimonies of my contemporaries during college days. This type of confrontation and testimony has been one of the secrets of the youth revival movement.

Perhaps there is no greater weakness of the secular city theologians than their failure to emphasize the fact that one cannot even enter into the Kingdom of God until he knows Jesus Christ in this personal, present, saving way.

II. There is a second biblical principle we should remember as we seek to pray, "Thy kingdom come." The Kingdom of God, as the redemptive activity and rule of God has chosen to work through the Christian community, especially through local New Testament churches in this present age or stage.

God by-passed physical Israel as His primary spiritual instrument when the Israelites refused as a group to accept Jesus Christ as the Messiah. Whatever the ultimate purpose or future of the Jews, it is spiritual Israel that is God's primary redemptive instrument, at least in this stage of his redemptive program. The New Testament speaks of the Christian people as the twelve tribes in dispersion (James 1:1); as the Israel of God (Gal. 6:16); and as the chosen race and royal priesthood, a holy nation (1 Peter 2:9).

Wherever else God is working today, he works in a unique and special way through the Christian community and New Testament churches. Actually, we cannot speak of Christ and his work apart from referring to his body, his bride, the church.

A central part of God's purpose is direct evangelism and missionary endeavor. I agree with the secular theologians that God is working in many contemporary secular developments and in the upsetting of the old religious culture. With the dethroning of the old absolutes, however, the floodgates can be opened to chaos. These new developments are not only filled with promise, but they are filled with grave danger. People moving into the city and entering do have more freedom, but they can use this freedom in the wrong way. Men will be lost until the true saviour, Jesus Christ, or some new false saviour emerges to impose some sort of order on the contemporary world and in individual life. Men are being freed from the old religious bondages. Now they should be pointed to the new liberating way of Jesus Christ.

The rise of modern science and modern communications can be seen in the light of the creation commandment to man to subdue the earth and in the light of the promise of Christ that men shall do greater works than he. We must also recognize that these new scientific powers offer unprecedented opportunity for non-believers to use them for evil purposes.

In such a time of urgency we must respond constantly in dynamic and fresh ways to opportunities for witnessing and sharing our Christian experience and perceptions and insights.

Many people feel that the main-line churches have turned their backs on the mystical, emotional, dynamic, creative, and rapturous life. It is ironic that the Hippies come primarily from middleclass homes and, in many cases, from middle class churches. They have

turned to drugs to get the uniquely intense, ecstatic experience. Certainly in our churches we need to provide ways outside chemicals to find mystical religious experiences and perspectives and vision. We must share our vision and show that religious experience is not an end in itself but it does give people the power, perspective, and the motivation to be agents of God in his great redemptive work.

We should also remember that the Bible seems to indicate that there is a relationship between the missionary task and the inauguration of the final stage of God's Kingdom. "When the Gospel has been preached to then of the world, then cometh the end," are the words of Matthew 24:14. There is some relationship between the missionary preaching to the ends of the world and the final unfolding of God's purposes for mankind.

A second part of God's purpose is to create and exhibit true community, based upon the cross, agape love, and worship.

In the secular age, men need Bible study, worship, and Christian fellowship as never before. How do we know where God is working in our time unless we are closely in touch with the biblical teaching?

There has never been a greater need than in our time for Christian fellowship based on Jesus Christ and the Bible and the missionary endeavor. This fellowship should provide a community of love, sharing, and encouragement. It should be a fellowship of frankness, honesty, confession, and forgiveness. Above all, it should be built around God's purposes.

A third part of God's Kingdom purpose is prophetic and ethical.

Perhaps there is some truth in the statement that our churches and denominations have been provincial, legalistic, and narrow. There is also some truth in the accusation that Christianity has often been used as a tool to maintain the status quo. Undoubtedly some ministers and Christian laymen do seek to use the Bible to justify their prejudices.

Recently a layman called me over long distance telephone and asked me about a certain minister who had graduated from the seminary. He wanted to know if he was a "safe" preacher. I knew what he meant, but I answered this way, "We try to teach the ministers to be biblical preachers and biblical Christians. If you think Jesus Christ, Amos, and the Bible are safe, he is safe. If you do not think these people are safe and the Bible is safe, then I would not think this man is safe."

I confronted this problem myself in some of my pastorates. One of my churches was dominated by middle-class business people and was a segregated church. Another church was dominated by labor people and was open to integration. Was I to change my perspective with the change of pastorates? I learned that a true church of Jesus Christ and a true minister must proclaim the great ethical principles of the Bible and not just reflect the Chamber of Commerce or the labor union, the North or the South. The Christian movement stands for both justice and security and for both freedom and community. Human personality is of central importance.

We must remember that our Lord found that the Jewish leadership had hardened the dynamics of the glorious redemptive mission of God inaugurated in Abraham. Our Lord consequently violated the taboos of the Jewish religious structure. He touched the lepers, he ate with the publicans, he violated the Sabbath. The taboos were symbols of the static religion while Jesus Christ was the innovator of change. Is there any justification in what one of the Hippies told me in New York when I told him I was a minister? He said, "Organized religion is for burned-out people over 35. The church is an institution for the wealthy, middle-class people who are concerned with real estate, security, and status."

III. There is a third biblical principle to remember as we pray, "Thy kingdom come." The final stage of the Kingdom of God will be inaugurated by the parousia, the second coming of Christ.

This unique biblical truth was made clear to me on a recent trip to the Far East. For most of the people in the Far East, as was true of the people of Babylon, Egypt, and Greece, life and history is an unending circle of birth and rebirth. Professor Eliade of the University of Chicago calls this view "the myth of eternal return." What appears to be something new or changed was actually just a repetition of what had happened before or was a revelation of the changeless, eternal world.

A basic contribution of the Bible to human thought is that it sees man in terms of the historical and the future. Abraham and his father, Terah, lived in Ur of Chaldees about 2,000 years before Christ. We now know from archeological studies that their main worship was that of the moon-god Nannar. This was the typical type of pessimistic and cyclical view that was held by most of the ancient world. But Abraham was called to move out to the West and to Palestine and to inaugurate a new perspective of life. From the time of Abraham on, the Hebrews had a future view of history. The Hebrews looked forward to occupying the Promised Land. Then after the Captivity he looked forward to the Restoration. Then he looked forward to the Messianic Age. The Covenant was renewed again and again as the Hebrews kept on the move toward the future Messianic Era.

Christianity did not throttle this view of the future. In Jesus Christ the kingdom was inaugurated but it was not yet completely

fulfilled. The crucified Messiah was alive and would return and complete his kingdom. Christianity is future-oriented. Life is to be seen in the light of the New Jerusalem, the heavenly city, the Messianic banquet.

With Christ the kingdom is already present in an inaugurated form. As Christians we are inwardly united by the Spirit with Christ, our King. Nevertheless, we are outwardly separated from him and engaged in an agonizing combat with the powers of evil.

History is moving, however, to complete fulfillment. The present blessings are only a foretaste of the greater glories in the future which accompany the final stage of the kingdom to be introduced by Jesus Christ at his second coming.

The Christian's life is filled with urgency since he sees his life in the perspective of the future. The Apostle Paul urges the Christians to redeem the time in view of the fact that history is moving toward an end. (Eph. 5:15-16)

G. Beasley Murray of Spurgeon's College, England, states that one of the ironies of history is that the Communists have perverted and taken from the Bible the concept of fulfillment. This idea of the future and of fulfillment has given their cause dynamism and purpose. We should recover this hope. The biblical hope gives depth to life. It gives us an incentive to action. It gives us courage to be honest and ethical. It gives us a personal dynamic. It gives us a sense of responsibility. The coming one is the Lord and judge to whom we must be prepared to give an account of our stewardship of time and influence and talents. (Luke 12:40, 21:36)

The early Christians liked to keep the thought of the second coming of Christ and the urgency of history ever before them. They greeted each other with the untranslated Aramaic word "maranatha." This means, "the Lord is coming."

This greeting presents us with one of the strange paradoxes of Christianity. The Kingdom is here and yet it has only been inaugurated. The final stage will be brought in by the last great event, which means that all of our Christian work is charged with eternal issues. May God help us recover the dynamic of this view.

As Christians we have a model, a perspective, a guide through this ever-changing and tangled world. This model is the Kingdom of God.

Let us ask God to use us as individuals, as churches, and as an organized denomination for his kingdom purposes. Let us pray with new understanding and commitment the words from the model prayer "Thy Kingdom come" and also the last prayer of the Bible, "Even so come Lord Jesus."

For Release After 11:30 a.m., Monday, June 1

"The Word: Pastor, Prophet, Priest?"

An Address By
WALLACE R. ROGERS

Professor, Baptist College of Charleston, Charleston, S.C.

This title is interesting in the light of the addresses which have gone before. It is stated as a question—The Word—Pastor, Prophet, Priest? With permissible license we change that to an affirmation. The Pastor—Prophet and Priest. This we do since it is inescapable that he must be both if he hopes to begin to reach the ultimate in his calling.

The "Word" as set forth in the title evidently means the Bible, and so shall we use it, but in so doing we set forth Christ as the final Word. This little true story will give meaning to that statement.

A good many years ago while a student at the University of Tennessee, I was one of a small number studying Greek. We were working through the Gospel of John. I had a small, paper-back Greek text of John in my pocket one day down on Gay Street, and when I stopped in to get one of my favorite hot-dogs, passed it across the counter to the Greek who operated the little stand and said, "Can you read this?" He became excited and said, "Where'd you get this?" I told him and said, "Read." He did and I never got away from his translation of the beginning of John's Gospel—"In the beginning was the cry." Nothing has satisfied me quite so well as that word from a modern Greek hot dog seller as he said, "In the beginning was the cry"—as indeed it was the broken sobbing heart of God crying, all the way to Calvary, really, over men.

With fine disregard for technical accuracy of translation, for due consideration of KOINE, with nothing but deep conviction, I submit to you that God's Word—history, prophecy, all of it—terminates in the person and sacrifice of Our Lord and that He is in fact the Cry of God over men.

Now, therefore, with that in the background, let us look as the pastor as prophet. If he is a prophet his message is "Thus saith the Lord" Anything less will not suffice. The "Thus saith the Lord" must be given authority by a knowledge of God's word. No man can be a proper prophet unless he knows the scripture which always finds meaning in the first advent of Christ or the promised return of Christ.

One of our most eloquent cliches is "I believe the Bible from cover to cover." This sounds pious and well. But if all we know is John 3:16 or the 23rd Psalm, we may know enough to see a man saved, but we do not know enough to stand as a prophet and proclaim the whole council of God.

I confess to you that what I say now is colored by close contact with preacher students at our college. Andrew Blackwood said something about the greatest men on earth being preachers, missionaries, and preacher students. You can't know how wonderfully true this is unless you work with these young men. Far too many are doing terminal work on the college level. They are going out to be pastors, ours largely to the low country of South Carolina, and they are doing a fine work.

We never stop saying to these boys—"Learn your English Bible." You fortunate brethren who know Greek and Hebrew forgive me, but I must say it. The vast majority, even of seminary graduates, lay aside this Greek and Hebrew after leaving the seminary and turn to translations. This is not bad. In most cases it is good. But it is good only for the man who continues to study—to study in order that he may with fervor and conviction say:

"Thus saith the Lord"

The Prophet must know the Word with the help of languages if possible—but even then with the help of excellent translations and good commentaries—and endless hours in the study.

Findlay Gibson, for many years the distinguished pastor of the Walnut Street Church in Louisville, Kentucky, was one of my friends. He and Mrs. Gibson, I think, took credit for promoting the marriage of one Wallace Rogers to the beautiful Alline Westmoreland. I'm not sure just how much I can agree to this since I like to think I had something to do with it. But Dr. Gibson learned the Word. He followed a strict course set out for his study hours. One day he said to me, "Wallace, if you pay the price you will be a great preacher." Many of my beloved parishioners would stand and say "Amen" when I admit I didn't pay the price. But, dear friends, and I don't use that expression often or lightly—dear friends—to be a prophet you will have to pay the price. You will have to learn the Word.

You, to be a prophet must know the Word, and you must know the world, the world with its hurt and its sore spots. The Great prophets of Old preached to meet the need of their day. In order to reach it they had to know it.

The general exciting statement that "Ours is the gravest day of history" may be true. It may not. The world has been in trouble since Eden. But we preach for today, not for the days of Hoseah or Amos.

We said at the beginning that a pastor must be prophet and priest. Perhaps the very best discussion of this can be provoked by the great priestly prayer of John 17. It was my good fortune to travel for a week over the state of Florida with the late beloved Theron Rankin. Every day we spoke in different conferences on missions in that wonderful state. Dr. Rankin used every day a sermon based on John 17. Likely it was that week which made me love this passage of scripture. Have you looked at it recently?

The hour of His glory had arrived. Not the glory of marching legions but the glory of Calvary from which Jesus was to be able to say "It is finished." How I wish we had more time here. You preach on it, won't you? Not the glory of pomp and circumstance but the glory of one soul saved eternally, one nobody made into a somebody through Him.

But we cannot tarry here. Rather I would call you to remember that Jesus prayed a two-pronged prayer for them—and us.

"I do not pray that they shall be taken out of this world." Of course not. If we are the salt of the earth to preserve against rotting, destroying evil, we have to come in contact with it. If we are the cleansing light of purifying power, the light must reach the dark places.

On a few occasions I have visited Trappist monasteries. I was received with gentle kindness by these men of the most austere brotherhood of the Roman Catholic Church—even invited to make retreat with them. I could not but be grateful for the invitation.

I was received into their seclusion and silence. Jesus didn't pray for that for us. He prayed *not* that we be taken out of this world and shut away (how wonderful this would be at times if we could).

But this world needs the touch of His real concern and the assurance that He is near at hand. There are two groups who need it. And you can't help either if you are shut away in your ivory palace.

The first group are the "lost" within your church. We speak not of eternally lost in the sense of the condemned. We speak of the mighty host of frustrated, lonesome, fearful people who need help. How long since you have looked over your church roll with a magnifying glass for something other than budget information?

If you preach to many people you preach to these—from broken homes, divorced, insecure, out of work, alcoholics, desperate ones. They need His touch.

Recently at Citadel Square Church in Charleston I preached something like this. After the benediction three different people came

to say—"This was for me." One woman, weeping said, "How did you know to write this sermon for me?" Not the usual kind words of blandishment—rather weeping hearts within the church. Our Lord's priestly prayer for us was that we not be removed from these who are "lost" in life's race.

And then, of course, He did not pray for us to be removed from the world of paganism all about us. We do a fairly good job at this point, for at least hopefully we are evangelistic. But we leave it there in order to move on to the conclusion—Jesus prayed for His own *not* that they should be *out* of the world but that they should be protected from the evil one.

"Father I do not pray for them to be taken out of this world—but that they may be protected from evil." Do you realize what this means. It is the master's cry for holiness within the church.

Within the month I borrowed from Columbia Bible College a taped sermon by Dr. Stephen Olford. I do not know him personally, but want to. This sermon is copied now and placed in our language laboratory for our homiletics class. The burden of the message from the lips of this great preacher is "holiness." He isn't afraid of the word or the idea. Somehow I get the feeling that he thinks the impact of holy lives will be greater than the impact of the 12 million Southern Baptists we claim.

You would agree. But we have been afraid of the word. We have been apologetic as we preach a separated life—But Jesus prayed for that. "I do not pray that they be removed from the world. I just pray that they may not be of the world."

Do you know the nature of my invitations during the last years of my ministry in Texas. It was this—

"Please do not walk the aisle and publicly accept Christ and join our church unless you know and accept the fact that this implies a separated, changed life—don't. Just don't come.

A friend of mine—not a relative—a friend named Adrian Rogers, is pastor of a great church in Merritt Island, Florida. One reason it is great is that Adrian Rogers never compromises as he invites men to receive Christ. Jesus prayed for that—"Leave My followers in the world, but let them not be of it." This was a part of His priestly prayer. It can be a part of yours, also.

And now—by way of summary. Pastor—a prophet, a priest in Christ must:

1. Know the Word.
2. Know and be concerned about the world.
3. Stay in and lead his people to stay in touch with the dark and sore spots of this world.
4. Constantly bear them up that they may be holy—acceptable unto the Lord—a dedicated band whose great longing is to be like Jesus.

For Release After 2:15 p.m., Monday, June 1

A Man for All Seasons

An Address By
DR. JAMES L. PLEITZ

Pastor, First Baptist Church, Pensacola, Florida

Text: II Timothy 4:1-8

Since the light was poor in the Mamertine Prison, Paul squinted as he read the final words that he had written to his young friend. This would be his last letter to Timothy (2 Tim. 4:1-8).

Paul's charge to Timothy can be summarized in ten words. "Timothy, in every season you are to be God's man." This is God's call to us. Be *my* man in *all* seasons.

The pastor is not to sit passively being changed by the world. As Paul said in Romans 12:2, "Don't let the world squeeze you into its mold." The God-called man is to *make* the mold. He is to serve as God's agent for change.

IN THE SEASON OF RELIGIOUS CONVENIENCE, YOU ARE TO BE A MAN OF CONVICTION. This was the problem Timothy was facing in Ephesus when Paul wrote to him. It was not that the people were turning away from all religion. They were, rather, making it a matter of convenience. They were not interested in hearing about the demands of discipleship. Their soul interest was in talking about the dividends of the Christian faith.

Timothy must have been tempted to water down the demands of Christ, to tickle their ears a bit. He could have shown twice as many additions on his associational letter at the annual meeting if he hadn't been so insistent on preaching the demands of discipleship. Thank God Timothy remained a man of conviction in the season of religious convenience.

Are we making religion a matter of convenience today? Have we so watered down the demands of discipleship that church membership means little or nothing? We boast of over eleven million members in our Southern Baptist churches, but the truth of the matter is that the FBI, Scotland Yard, and the Canadian Mounted Police together couldn't find three or four million of them. In the average Baptist

church, one-half of our members are a positive hindrance. In the season when religion is a matter of convenience, we must be men of convictions.

Some will call it heresy, but for the past year we have been receiving those who come for church membership as candidates for church membership. Prior to being received into the church, each candidate must attend three orientation classes. In these classes we talk about what it means to be a Christian, what the Bible teaches about the great doctrines of the church and what our church is doing to carry out the Great Commission.

Not everyone coming for membership is received into the church. One lady told us quite frankly, "I am not the least bit interested in all of that. I just want to be a member." She was told ever so politely, "Sorry about that mam, we are not interested in members, we are interested in disciples."

Jesus stressed the demands of the Christian faith as much as He did the dividends. Listen (Luke 14:25-33).

In the season of religious convenience we must be men of conviction.

IN THE SEASON OF DESPAIR YOU MUST BE A MAN OF CONFIDENCE. Paul might have been discouraged about many things. His friends were forsaking him, leaving him to suffer alone. The cause for which he was giving his life was being blotted in the West by persecution and in the East by apostasy, but Paul was not despondent. You will not find a despondent word in this letter. "The time of my departure has arrived. The glorious fight that God gave me I have fought. The course that I was set, I have finished. I have kept the faith. The future for me holds the crown of righteousness which God, the true judge, will give me in that day."

Paul was the world's second greatest optimist. Jesus Christ was the greatest! When the cross was just hours away, Jesus said, "Be of good cheer—I have overcome the world." (John 16:33)

This day and age in which we live is seething with pessimism. The season of despair doesn't last a month, three months, or six months, but twelve. Have you ever seen so much discouragement? We are losing a lot of good men from the ministry because they have been defeated by giant despair. There is no "ism"—including communism—as deadly as pessimism.

In the season of despair you are to be a man of confidence.

A few weeks ago Frank Broyles, the coach of the Arkansas Razorbacks, was in our church. Coach Broyles is not a Baptist but he has a tremendous testimony for Christ.

After he spoke in our church we were talking about the Arkansas-Texas game. You saw it—what a tragedy! It was fitting that the Texas team pray the Lord's Prayer after the game. They didn't walk through the "valley of the shadow of death," they spent the afternoon there.

The game was played more than six months ago. Coach Broyles still hasn't looked at the film. But I'll tell you one man who has looked at that film dozens of times, and that's Darryl Royal of Texas. He doesn't break out in a cold sweat when Texas fumbles early in the game and Arkansas scores, nor does he get blue and discouraged when it looks like his team is hopelessly behind. He knows how the game ends.

Right now, pastor friend, it may appear that your team is behind 32 to 0 and there is just a minute left in the game, but don't despair, you're on the winning side.

The final chapter in the book is not one of defeat but victory (Rev. 11:15): "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever."

Nothing is quite as convincing today as a man of God who can remain optimistic in a time of unparalleled pessimism.

The man who walks with Christ has every reason to be optimistic. Paul walked with the Lord and he said, "I can do all things through Christ." In the season of unparalleled pessimism, God's man remains confident. He is indeed a man of all seasons, and in all seasons he is God's man, seeking to do God's will.

For Release After 2:45 p.m., Monday, June 1

"The Changing Times: Chaos or Challenge"

An Address By
JAMES L. SULLIVAN

Executive Secretary,

Southern Baptist Sunday School Board, Nashville, Tennessee

No fact of life is more inevitable than that of change. It may be fast or slow, mild or drastic, but it will occur every day we live.

Growth is change. Learning is change. Meeting a new friend is a change. Enrolling a new pupil in Sunday School brings change. So does the beginning of a new class, the erection of a new building, the selection of a new leader, the retirement of an old pastor, or the ordination of a young minister.

Change Is Inevitable

There's a true sense in which every person can be a prophet. He can predict that tomorrow will be different from today. He will be exactly right. It will. No two days of history have been identical.

Changes occur in every life, at every stage, every day, in most every way that touches life.

It is hard to understand the nature of man then, which basically resists change and sometimes even resents change. Why does he find change so hard? Basically, it is because we are creatures of habit, and changed circumstances break our routines.

One of the favorite tricks of college days was to go into a dormitory room while the occupant was away, completely rearrange his furniture, and then enjoy the startled facial expressions upon his return.

Change Is Difficult

A Baptist church in the early years of Tennessee built its cabin building. The following Sunday a deacon took the liberty to bore a hole in a wall log to set a peg on which the pastor's hat could be hung while he preached. Some of the members were so hostile over this unauthorized change that the church split into two distinct controversial groups known as the "Peg" and "Anti-pegs." It came simply because they could not adjust to the slightest change without a feeling that they were being manipulated or violently jerked.

In my own lifetime I saw a church, which I pastored, reject the offer of a wealthy man to contribute an air-conditioning system to the church without financial obligation. He wanted to do it over and above his regular tithe, but the church rejected it by official vote. The reason was that they felt that air-conditioning systems were to be used exclusively in night clubs, theatres, and dance halls, and that they had no place in the house of the living God. So difficult was it for them to adjust that they even vetoed the idea of an air-conditioning system free of charge. They voted it down. It was too different, so it must be wrong.

One of the most violent splits in the long history of the Mennonite church was over a simple question of whether the constituency could legitimately change from the traditional hooks and eyes on their clothes to the newly invented buttons made of pearl. Being naturally conservative, some of the older members felt that the gloss of the pearl was display and was therefore unethical. The church split into two groups and went through violent upheaval over whether hooks and eyes were right or whether buttons were correct for Christians. Not only does this denominational experience of a sister denomination point up the fact that most church upheavals come from trivialities instead of major matters, but it also makes us wonder what kind of explosion would have been experienced if about that time someone had invented the zipper.

In one of my own pastoral years, there was *brides' class* which had had that same name for thirty years. Most of the members had grandchildren, but they could not even bring themselves to change the name of the old class which was so dear to them for so long. So they kept the woefully inadequate name.

It is a part of our human mechanism to resist change and to sometime resent it when it must come.

Change will come regardless of our attitude toward it, and the change will do something to us unless we work to do something to it. Many a man in horse and buggy days vowed that he would never ride in one of those newfangled automobiles until he reached the place where his own horse would take to the ditch every time he met one. Then he would be sporting a new car himself in a matter of weeks. He, perhaps, was more surprised at himself than anyone else at his change of action, yet the circumstances of the world could not be ignored. We are forced to periodic readjustments by circumstances.

Change Can Be Transitional

It is preferable that transition be gradual and planned. It can even be scheduled and developed, and the changes can come without violent upheavals. The process of the change by this means can be effected without devastating effects.

Unless changes come gradually by transition, they will come violently by revolution. Such upheavals are akin to explosion. It seems that the most organizationally controlled situations under the most totalitarian forms are the very ones which experience the greatest revolts when inevitable changes begin to occur.

The thing that makes change so difficult in a church is that the church is affected by all the changes in the community in which it is located, and these changes put pressure upon the congregation to alter its course in some way to adjust to them. Air-conditioned homes inevitably required air-conditioned churches. Brick homes began to cry for brick sanctuaries. Comfortable chairs in the home made the homemade chairs in the churches outmoded. Pianos bought by homes meant that the old reed organ was now out of place in a church sanctuary. The development of the microphone meant that most pulpits now will hold one. Every preacher has changed his mode of public speaking to conform to the electronic age.

Preachers today would find themselves hard put if they had to speak for an hour to three or five thousand people without electronic devices as Charles Haddon Spurgeon or John the Baptist did.

Some Things Are Not to Be Changed

In the changing scene of the church, which is affected by the changes in patterns of living of the people, there are elements which do not change, must not change, and cannot change. This is what makes change in the church more delicate than the ordinary transitions experienced in every other area of life. It must have the proper mix of the changeless and the changing.

The basic truths of the gospel do not change. Jesus is eternal in his nature and saving power. The promises of God are eternally true until they are fulfilled. All men are sinners until they have been transformed by the blood of the Lamb. The Bible is the Word of God. All arguments contrary to these eternal truths will not alter these glorious facts. They are ever the same.

All of this boils down to the simple declaratory statement that while we gear ourselves to our times, we must not allow the anchor to slip—which holds us firmly to the Rock of Ages.

Change Can Be Planned

The best way for change to come about is for it to be planned and scheduled—prayerfully after careful planning. Change can be a science. It has been studied scientifically. In fact, it has been exploited almost to excess by the advertising media of our day. We see it demonstrated by those who develop the styles that fluctuate from one extreme to the other with exaggerated contrasts in between. Research has shown the type of people who are always advocating change, the type of persons who will accept change, the types of people who will bring about change, the type of people who will be the main forces in instituting change and the type of people who not only resist change but who will fight against it, even though all the rest of the world has already changed. Each of these groups is identifiable. Their characteristics are known and researchers have even developed the way by which men can be led to alter our lives through planned transitions to effect their desired changes. No wonder man feels manipulated. He oftentimes is.

While changes in churches and denominations must come with time also, the processes of change there must have different elements. All the planning in the world cannot change a sinner into a saint without the power of God and cannot build a church without the leadership of his spirit. So planned change that works in the world is inappropriate in the church without major adaptations.

When timely changes are desired, the leadership of a denomination or of a local congregation or of a home must determine that readjustments are needed and the plan for planning should be developed prayerfully, without ever failing to lean on God's wisdom and power to change the hearts of men to the right.

Many Must Be Involved in Process of Change

In planning the processes of change in a denomination, those who are to be affected by the change should be brought into the process to make their contributions and to give their evaluations lest changes become spiritless and mechanical. It is difficult for one person to plan in detail for someone else. This is the basic reason for our Southern Baptist polity that calls for massive planning of all basic operations, and at the same time it encourages local adaptation and innovation to meet the diversified needs of the churches and the people in them. Such a process calls for sensitivity and creativity, for a high trust level, and for mutual prayers each for the other. And all must rely on the Holy Spirit of God or impossible fragmentation will be the inevitable result.

While some change can be brought about through scientific planning, the implementation of change is mostly an art to be brought about by a love and respect for persons and with their approval. A sense of timeliness is very necessary also in doing long-range planning for future denominational actions.

Bringing changes to pass in a denomination is exceedingly complex even when properly approached. So many complex processes are involved. Such a long time-lag is required. Engaging many people with diversified viewpoints and discussion becomes necessary. The development of new terminology and phraseology must come along with new methods and approaches, and the meaningful ideas of the masses must be meshed into a common unified purpose toward an agreed goal before the planning process can be effective. Even then no one can or should be coerced to make the change.

One of the things most difficult in planning is that many people present valid ideas which are worked into the process. These ideas must be modified as they mesh with ideas of others which are different. The finished product is not of such nature that any contributing person can see that he himself has given much shape to it.

Credit for Change Belongs to Many

If we may illustrate it this way—We set out to make a cake. I bring the lard, you bring the sugar, someone else brings the flour,

and yet another person brings the vanilla flavoring. We mix the ingredients and we make the cake, but not one person there can say that this cake is his. It is a wonderful cake with a wonderful flavor, but no one man can identify his flour, his sugar, his lard, as he looks at the finished product. Each constituent part has lost its identity in the preparation of the whole and it is served as a unit. Occasionally, dissatisfaction in planning comes from people who have been participants, but are unable to identify their personal contributions. They come away feeling that their ideas have been disregarded even though every suggestion they made might have been incorporated into the overall package unit. This is what makes planned change difficult.

Because of the changing world in which we've been living, the Southern Baptist Convention came to the feeling in 1958 that massive changes ought to be made in our Convention processes and institutions to update methods and materials, approaches, and effectiveness. A Survey Committee, known generally as the Branch Committee, was authorized and appointed and spent several years in diligent study.

Planned Changes in Our Convention

The agencies of the Convention were asked to define their areas of work. They were given authorization and instruction to follow through with certain prescribed programs according to overall Convention guidelines. They were given goals toward which to move, limitations by which they would be bound, relationships that had to be established and resources, both financial and in personnel, with which to get the job done. Program budgeting was given as a method of approach. All the agencies simultaneously were trying to bring their operations into the twentieth century and speed up processes because of the immense speed at which the world was moving and at which denominational problems were being compounded. But all of them were carried out under authorization and guidance of the Southern Baptist Convention, made up of messengers who were from the churches being served.

In these planning processes, which have been reported back and approved periodically by this Convention, guidance has been given to the agencies, associational missionaries have been involved, pastors have participated, state convention leaders at every level have been engaged, general members from the churches have been invited to participate, along with leadership from all the agencies which so busily engaged for so long in the planning processes. This is programmed planning on a massive scale. While the denomination has not yet mastered all the art, it has learned volumes from its experience and from research related to it. Now the finished product is beginning to emerge according to the Convention's expressed wishes and general directions. The changes that are now taking place in our Convention are not accidental and have not been designed by a few, nor prepared for the few. The planning has been done for the masses and by the masses on a broad base to care for diversified needs and to meet the challenges of a changing world whose safety is in jeopardy and whose needs are urgent.

While these plans have been made and the changes effected prayerfully by dedicated and committed men under the Convention's authorizations and guidance, all have known that the leadership of the spirit of God is necessary because no organization in or of itself can accomplish what is needed in the churches. Divine power and divine wisdom are needed. But the denomination can supply tools, correlation, and skills toward a better job by churches.

One of the most urgent things in our Convention at this time is for the pastors to recognize the necessity for their being architects and full participants and the leaders in change. Pastors must help plan action rather than reaction as changes come.

Pastors and Changes that Affect Them

While pastors admittedly need inspirational hours, like evangelism conferences, pastors' conferences, and fellowship meetings, they must neglect no longer the hard, tedious work sessions also by which they can become familiar with the new organizational plans, the new approaches, all of which have been authorized by this Convention and planned by the processes which were set up for that purpose. Pastors need to attend Sunday School, Training Union, Church Music weeks at Ridgecrest and Glorieta. They need to attend the Shaping the '70's conferences, state conventions, and associational meetings at which plans are discussed in detail so they can become familiar before they begin to feel effects of change in their own congregations, or they will find themselves baffled, with a sense of frustration and lostness. If that comes, they will be apt to blame the denomination although the source of the problem is their own lack of close connection with the organizations for which they are responsible in their local congregations.

Shape the Change or Be Shaped By It

One of the difficult things about change is that some people in the churches want instantaneous revolution and preach for it while others never want to budge one inch under any situation. Leadership's problem is to plan how much change can be taken in one stride

and when the next steps should be planned for change to improve the situation and to update the methods with effectiveness.

In numerous instances, I have noticed that churches are experiencing what the airlines experienced when they were trying to move from the old DC 6 with its piston and propeller motors to the pure jet. The airline leadership and the designers felt that an intermediary step was desirable, and that the public would not take such a drastic change from the DC 3 to the DC 6 to the 707 or 747 without some intermediary instruments being designed. They, therefore, designed a turbo-prop which was equipped with a jet motor, but with a propeller pull.

Followership in Change

What they shockingly discovered was that the public was ready and anxious. The masses were ready for the pure jet before the leadership was prepared.

I hope that you will understand me when I say that I have been in church after church within the past year where the followership of the church was ahead of the leadership in sensing their real needs and in voicing their sincere desires. This is creating tension, which can be healthy, but in some of the instances, it can bring resentment. The pastor all too often has not taken the time to get ahead of his people and stay in that lead position where God has asked him to be as the undershepherd.

These Changing Times

Changes are upon us. They are here because the world has changed, and we no longer live in horse and buggy days. We can either accept this fact with hostility and try to hold back time, or we can plan the processes of change and bring them about gloriously with the end results we so prayerfully want and urgently need. God's Spirit is available to help us, but prayer and commitment are of the essence. Change need not be chaotic. It is more meaningful when it is made a challenge.

The reason the Shaping the '70's conferences in the states are so important is that we will either shape the 70's by our preparation and dedication or we will be shaped by them. If the latter comes, tragedy will be the result.

I for one want change according to plan, change based on solid foundations, change that will lift us to higher levels toward greater goals and a better world with better men in it who will all praise the God whom we will love with devotion.

For Release After 2:30 p.m., Monday, June 1

"Who Shall We Be? - The Struggle for Integrity"

An Address By
JOHN W. NICHOL

Pastor, Oakhurst Baptist Church, Decatur, Ga.

It would be a mistake to assume that the phrasing of my subject, "Who Shall We Be?" in the form of a question is meant to infer that there are options open to the Church of Jesus Christ in terms of her identity. Our identity has already been established by God through the redemptive work of Jesus Christ, in which we share by faith.

By virtue of this grace we *are* the Body of Christ, called to continue in history Christ's ministry, proving our love for the world exactly as He did, by our willingness to suffer and sacrifice for its reconciliation to God. Christ is the Head of this Body which functions as His instrument, under His Lordship, and in response to His direction. Local manifestations of this Body are not democracies, but theocracies, existing not for the sake of their members, but for the sake of the world.

We *are* the Lord's Army, summoned together by Christ, our commander-in-chief, into a life of rigorous preparation, to the end that we might be equipped as "good soldiers of Jesus Christ," and deployed to penetrate the world with the glad news of God's love.

We *are* a fellowship of reconciled and reconciling men whose life together is meant to stand in stark contrast to the brokenness and alienation of the world, as a sign of God's reconciling purpose for all creation.

We are all of this and more, not because we have chosen to be, but because God in His grace has chosen us and called us to the incomparable privilege and inescapable responsibility of sharing in the new life of His Kingdom. Our identity has been established.

The question is, "are we willing to affirm our identity?" Will the Church consent to be the Church, and live out the logical, yet radical, dimensions of her call to discipleship? It is not simply a question of understanding who we are called to be; what is needed in the light of this knowledge is a decision to struggle, as Christ did, to affirm our identity. It is apparent from reading the Gospels that men often-times consciously turned away from Jesus, not because they mis-

understood what He was saying, but rather because they did understand, and decided they would follow Him no further.

A church which refuses to affirm its God-given identity will inevitably engage itself in the process of manufacturing an image of itself with which it can live comfortably. Unwilling to have its life shaped by the Gospel, it will whittle away at the Gospel until it pronounces its benediction upon things as they are. Such a church never really "accepts Jesus"—instead it manufactures an acceptable Jesus—usually a Jesus it can worship rather than a Jesus it must obey. William Booth's biographer had this tendency in mind when he wrote "The Christian ideal has not been tried and found wanting; it has been found difficult and left untried."

The Church which emerges from this process of reduction is a strange distortion of God's original intention. Generally, it is at peace with its culture, committed to its own survival, and babbles constantly about suffering and sacrifice while it exists in comparative wealth in the presence of poverty. It explains away this incongruity by reminding itself that "The poor are always with us," and "since we have a world to save we cannot squander our resources on the present, we must hold them in reserve for the future." This is but one of an endless series of qualifications about the Gospel, all of which are dedicated to showing that we were never intended to take the words of Christ at face value or follow His example seriously.

Usually this church passionately affirms its faith in Christ's resurrection while at the same time it resists at every turn any course of action which might eventuate in its crucifixion. It will even have the effrontery to preach an inclusive Gospel to the world while it defends its right to exist as an exclusive organism safely protected from contact with the world's diversity in the seclusion of the suburbs.

It is small wonder that the world refuses to accept our "acceptable Jesus." With more integrity than the Church has sometimes shown, the world demands that we incarnate our incarnational faith—it demands in short that there be some continuity and resemblance between the ministry of Christ and the ministry of His Church.

In his book, *A Private and Public Faith*, William Stringfellow asks this disturbing question: "Do American Protestants care . . . what they believe, or what the Church is, or how the Gospel relates to contemporary American life, so long as the institutional existence of the churches is protected and the churches retain an amiable reputation in the community? . . . In short, does American Protestantism want merely to be, as it largely has been during the so-called revival, not to mention the times before that, the religious disguise and aura of American society, or does it want to serve and uphold the Gospel in the society, even in the face of the radical and historic hostility of American society toward the Gospel?"

Stringfellow is asking the churches of American Protestantism whether or not we really want to affirm the full dimensions of our God-given identity, instead of continuing to live with our substitute identity, the comfortable image of the Church which we have manufactured. It is a decision which can involve us in a costly struggle.

We deceive ourselves when we think we can truly be Sons of God and avoid the pain and tension of this struggle. We who would be God's servants are not better than our Master. Jesus' life and ministry is an agonizing effort to choose a path of discipleship consistent with His identity. Very early in His life He feels the compulsion to be about His Father's business, and throughout His ministry He lives with the constant awareness of His unique identity, "You are my dear Son, I am proud of you." He struggles against the persistent temptation to choose a course of action for His life which would avoid the cross, and thus His identity.

As a young man, He is tempted by His own mother; in the wilderness, He is tempted by Satan; at Caserea, Philippi, and on the Mount of Transfiguration, He is tempted by Peter; on Palm Sunday Sunday He is tempted by the crowd; in Gethsemane, He is tempted by His own human desire to preserve His life, and on the cross, He is tempted by those who mocked Him and told Him to come down. At every turn He is tempted to choose an easier, safer, more acceptable way to affect the world's redemption than the cross, yet He struggles bravely to Calvary, affirming His Sonship through a life and death in which His Father was "well pleased."

What does all of this mean for His Church? It means that to the degree that we are truly His, it will be for us as it was for Him. Bonhoeffer wrote: "Just as Christ is Christ only in virtue of His suffering and rejection, so the disciple is a disciple only in so far as he shares his Lord's suffering and rejection and crucifixion."

Perhaps we can better understand the dimensions of our present dilemma if we examine the parallel between the ministry of Christ as it is recorded in Luke and the ministry of Christ's Body as it is set forth in Acts. Luke tells us about the life of Jesus during the days of His flesh. In Acts, he tells us about the extension and continuation of that life as it is infleshed in many bodies through His church.

In Luke, it is Mary who gives birth to the Son of God, and in Acts it is the Church, impregnated by the Spirit of God, which gives birth to the Sons of God. As it was in Mary's womb that the Son of God was conceived, and at Mary's breast that He was nourished, it is in the womb of the Church that God's Sons are conceived today, and at her breasts that they are nourished.

As Jesus grew towards maturity, He began to feel the longing to affirm His identity, and be about His Father's business. But Mary is upset when He runs away to the Temple and embarrassed when He leaves home to spend His life with the outcasts of society. She wants to domesticate Jesus, to fence Him in, keep Him at home, and be assured that He will be respectable. She wants Him to bear her image rather than His Father's.

Even Peter, the disciple of Jesus, seeks to deflect Him from His true purpose in the world. When Christ reveals the nature of His Messiahship and the suffering He must endure, it is Peter who says, "No, Lord, this must not happen to you." And when Jesus would leave the Mount of Transfiguration for the valley of human need and resume His pilgrimage to the cross, it is Peter again who says, "No, Lord, let's stay here where things are safe and predictable; why go down in the valley where men's hearts are hard and the risks are great?" Peter seeks to define for Jesus the substance and content of His Messiahship and thus to hinder Him in the affirmation of His true identity.

You see, Jesus' own family and friends, His own disciples, seek to deflect Him from His true mission in the world. Is not the same pattern being repeated in our churches today? The Church continues to conceive and give birth to God's Sons, nourishing them on the truths of His word. But the Church tries to tame and domesticate her children when they begin to take on the Father's image and want to be about the Father's business. We would have our children bear the image of their mother, the institution, rather than have them running off after the Father, embarrassing us and introducing conflict into the family. Too often the Church in the past has refused to own her sons when they have begun to bear the Father's image.

A church which tries to be both mother and father, refusing to give up her sons for the sake of the world, is rejecting her own identity. God didn't give His Son to Mary, nor does He give His Sons to the Church; they are given to the world.

My dear friend, the late Clarence Jordan, used to say, "Mary never really became the mother of Jesus until in the Book of Acts, as part of the Church, she consents to give Him to mankind." The Church is never the Church until she unselfishly consents to give her Sons to the world that they might be about their Father's business on behalf of the world.

We are not the Church when we are content merely to worship Jesus on the mountain. We are called as well to obey Him by risking our lives in the valley. And the good news of the Gospel is not simply, "God's on His throne, and all's well with the world;" it is "God is on the earth, and all Hell's broken loose!" If you and I refuse to join Him there, we reject the substance of our sonship, and have no witness to bear.

For Release After 3:30 p.m., Monday, June 1

"Where Shall We Go? The Church in the City"

An Address By
LARRY WALKER

Minister At Large, Metropolitan New York Baptist Association

"It's a great place to visit, but I wouldn't want to live there."

That can only be one place. That has to be what Mayor Lindsey calls "Fun City".

It's a place with Con Edison—what Johnny Carson calls a "Mickey Mouse Power Plant" that can black out 11½ states overnight.

It's a place with "distressways" that become, at 5:00 o'clock in the afternoon, the world's longest parking lots.

This is a place with air pollution to the extent that just to breathe the air is the equivalent to smoking two packs of cigarettes a day.

This is a place where people live like moles; the "strap-hangers" who ride a crowded subway, then a crowded elevator to a crowded office and live in a crowded, high-rise apartment, sometimes literally going for weeks without seeing the sun, and the last place they want to go on a Sunday is to a crowded "growing" church.

This is the city.

And when I talk about *the* city, I am talking about New York City.

I am talking about an area where you can stand at the top of the Empire State Building and look at the homes of one-tenth of the population of the United States. There are between 18 and 22 million people in the area that we know of as "Metropolitan New York." There are 8 million people in the "naked city"—the five boroughs that make up New York City itself.

But you must include "suburbia". You have northern New Jersey, just across the Hudson, with 4 to 5 million people, the most densely populated state in the union. You have Westchester County with 800 thousand people. Then you have the Hudson Valley, Southern Connecticut; and then Long Island, 60 miles long with 8 million

people on it. Somebody said it would be the fourth or fifth largest state in the union.

People, people, people! Wall-to-wall people!

This is where the people are.

Perhaps we could talk about Bos-Wash, the megalopolis—the city of cities that runs all the way from Virginia to Maine. Or perhaps we could talk about the Northeast Corridor where within 400 miles is encompassed one-third of the population of the United States. Or perhaps we could talk about the great triangle from Washington to Chicago, including such “smaller” cities as Detroit, Cleveland, Buffalo, Pittsburgh, Baltimore, Philadelphia, Boston, Providence, Hartford.

And on and on we go.

And when you talk about cities, you have to talk about suburbs—gigantic suburbs of New York City: a place like Newark, New Jersey, with 600 thousand people; and a suburb of Newark, such as Jersey City, with 300 thousand people; or a suburb of Jersey City, such as Union, with 100 thousand people. And we have no Southern Baptist work of any kind in all of this area.

Yes, this is the city. The place where everybody is out to get your dollar. And they'll do it by any crooked means they can. Some of them even do it the simple way by mugging you in Central Park or on an abandoned street.

Or perhaps we could talk about the city where a rat chews on a baby's arm, or where an 11-year-old boy can die from an overdose of heroin, or where the “pushers” can just simply go onto a schoolyard and pass the “uppers” and “beanies” around from classroom to classroom; where there is a strike every day, even when the Yankees or Mets are not in town. Or do you want to talk about “riots”?

Yes, this is the land of the cold, reserved, unfriendly northerner. (I was a senior in High School before I ever knew that Yankee was just one word.) This is the place where the sharp line of racial demarcation has been eliminated, but instead severed into many shades of gray, as ethnic groups and language barriers boil in the process of what we call a “melting pot.”

You can go from the stench of Harlem to the affluency of lush suburban estates; from a 50-cent-a-night flop house in the Bowery to Midtown Manhattan where you pay \$3.75 for parking; from the concrete canyons of Wall Street, or Madison Avenue “image”, or 5th Avenue shops to brownstone walk-up flats in Brooklyn, Bedford-Stuyvesant, or the Bronx; from the avant-garde of the Upper East Side to the hippies and wierdos of Greenwich Village; through Tunnels, over bridges, never out of the shadow of sky scrapers.

And with all the glamour of Broadway, Park Avenue, the U.N., the Theatre District, Rockefeller Center, Lincoln Center and Times Square, still there are places where you must be fearful for your very life.

Ad infinitum, ad nauseam.

Yes, this is the city.

“A great place to visit, but I wouldn't want to live there!”

And yet, the very reason that you would not want to live there is the very reason that some of us *must* be there to tell the story of the ONE who makes life liveable.

Anywhere.

My own personal trauma in the decision to go to New York in answer to the question “Where shall we go?” is a story that I think most of you can identify with. I was born in Texas. I was born in the place where my father was the pastor, but when I was two years old we moved to Albuquerque, New Mexico, where I grew up, and I would really call that home. But I came back to Texas to go to school at Baylor and to Seminary in Fort Worth, and while I was there the church at Lewisville, where I was born, just outside of Dallas, was without a pastor. The old-timers could remember the little preacher-boy who had grown up, and so they went out on a limb and called me to be their pastor. It was a delightful place to have a seminary pastorate. The very first year I was there they completed the Interstate Highway out of Dallas and during the 5½ years that I was the pastor of that church, it became a bustling, thriving suburb of Dallas.

Well, when I graduated from the seminary, as you fellows know, that thrust me into a whole different category. No longer was I a preacher-boy. Suddenly I was a “Seminary Graduate”, and each Sunday I began to notice these little groups of people out there in the services that were very well dressed, would sing all the songs without a hymnbook, take notes on the sermon, but never stand up as visitors. They stand out like a sore thumb. That's a pulpit committee.

I began to think, “Now Lord, you're getting ready to move me some place”, and sure enough, there was a large town over in East Texas (if I were to name it, you would know it), a church with several thousand members. The first question they asked me was if I was a Doctor. I said, “Man, I'm not even a Registered Nurse.” They said, “Don't worry about it. We're in a college town and we'll see that the college confers a doctoral degree on you within a year. Our budget committee is prepared to negotiate with you to meet whatever demands you have salary-wise.”

I just knew that this was the exact place I should go. I just knew

that it was the next step up the ladder—just the place to go to wait for Dr. Criswell to retire. I was all set to go.

About that time I got a call from New York. They said, “Would you like to come to New York?” I said, “A great place to visit, but I wouldn't want to live there.”

They said, “Would you just pray about it?” Sometimes that's a dangerous thing to do.

Well, the next Sunday some of their people were in our services. I must admit that impressed me tremendously. They talked to me after the service. They said, “Would you at least come and investigate? No obligations, no strings attached. Just come and look over the field.”

I confess to you that as I look back now, I think my motives were not really good. But I suppose that sometimes God even works through that. After all, I had to be fair to them. They said, “Come. no obligations, no strings attached. Don't make any decision until you have seen our field.” So I went, and I arrived back in Dallas on Friday, November 22, 1963. I was at Love Field, during all of that black Friday with the assassination of our President, and it was a couple of weeks before any of us could come back down to earth again.

But the question kept coming back into my mind. The question that you've really got to answer. And it was this: “What is it that God really wants you to do?” I mean, “What is it that God *really* wants you to do?” And you know, when you answer that question, it's amazing how things just turn flip-flops. I mean they turn somersaults. Things that you think to be important suddenly become unimportant. And things that you deem to be success suddenly become insignificant.

Well, I tried to talk to everybody I could about it. Dr. Kenneth Chafin wrote me a two-sentence letter. He said, “Larry, it seems to me that some of us must go to where most of the people are. It seems to me that most of the people are in New York.” I talked to Dr. Criswell about it. He was such a dear friend. He would put his arm on my shoulder and he would say, “Son, if your heart will let you, go.”

What can you do?

I also had another problem. I was like the man that had been invited by Jesus to the wedding feast. I had married a wife. Do you have things in your home that are not to be a subject of conversation? They are not to be discussed? New York was like that. It was not even to be mentioned. There was not decision to make. It was not even a live option. And I said, “Now Lord, if you want me to go to New York, you've got to change that girl's mind.” And this happened, literally overnight. Where one night we went to bed not even talking about it, the next morning she woke up and said, “I think we should go to New York.” That was the green light. Christmas, 1963.

For 4½ years I was the pastor of the Farmingdale Baptist Church on Long Island, which at one time had eight missions. Some of the missions had missions—the first of our work in an area of 60 miles with 8 million people.

And then, beginning July 1 of 1968, I became, in a newly created position, what we call the Minister at Large for Metropolitan New York Baptist Association. Ken Lyle is our Director of Missions. My job involves four basic areas: First, working in Metropolitan New York itself with our churches and missions, or some of our youth programs; or doing some Radio-TV. (I have an office in the Madison Baptist Church, Madison, New Jersey, where Charles Jolly is pastor. We send out a newsletter with a schedule of our activities, if you would be interested in giving me your address.) Secondly, going across the Convention wherever I can to tell “The New York Story”, as what Wendell Belew calls a “roving cheerleader.” Thirdly, having revivals and crusades in established churches, and fourthly, being able to have revivals in pioneer situations that might not ordinarily be able to have an evangelist.

And as the young vernacular would say, “This is my 'thing'!”

“Where shall we go?” The next move I make, I want to be to heaven, and I really kind of hope that's not any time soon.

People, people, people! Wall-to-wall people.

I could tell you about Lefrak City, where there are 28 thousand people within six square blocks—twenty high-rise apartments—600 families per unit. That would make a pretty good size church right there. We can't get into these places, so the Home Mission Board has moved a young couple inside one of these and we kind of work from the inside out. I could tell you about the new Ebbetts Field Apartments, where the old Brooklyn Dodgers used to play. There are 5,000 people under one roof.

Or I could tell you about a Vacation Bible School that was conducted in the Polish section of Brooklyn that was limited to just the kids on one block, 400 of them. You couldn't come if you lived just across the street.

Or I could tell you about work with Internationals. Or I could tell you about Highland Avenue Baptist Church in Queens, where James Wright's sermon is translated into seven different languages. Or I could tell you about work with 55 thousand French-speaking Haitians or ½ million university students. Or maybe I could tell

you about the faster-growing work we have, under the direction of Leobardo Estrada, with the 2½ million people who speak Spanish.

Or I could tell you what Larry Patterson is doing with a Christian Discotheque in Brooklyn. Or about a Radio-TV market beaming from the top of the Empire State Building and soon the World Trade Center, with a potential audience of 30 million. Or about the soon-to-open Co-op City where over 100 thousand people will live. Or about the newest of our State Conventions—"The Baptist Convention of New York", with Dr. Paul James as our Executive Secretary; or even the fantastic growth of the Metropolitan New York Baptist Association, where we now have 43 churches and 15 missions. Or I could tell you about so many others that deserve mention. And all of that has happened in the last ten to twelve years.

This is the sharp cutting edge of the growth of Southern Baptists for the next decade. Our statistics reveal 39% to be Roman Catholic, 36% Jewish, less than 5% what we know of an evangelical Protestants, ½ of 1% Baptists of any kind—don't worry about invading someone else's territory.

This is no place for back alley locations or rented storefronts—and even when we boast of growth, we must confess that what keeps us awake at night is the stark reality that we really haven't even made a dent.

This is no place to form "ya'all clubs" so that transplanted Southerners can meet together over grits and talk about how things are "down south",

This is no place to carry a stigma of snake handlers or of surface negatives.

This is certainly not a place to boast of a name that carries a geographical connotation. That just won't be bought. No way!

And least you think I'm talking only about my vineyard, let me throw this one at you: what New York is today, *your* city is becoming!

You hear all about Dave Wilkerson and "The Cross and the Switchblade", or Jim Vaus, or Jack Wyrzten, or even a Stephen Olford. I thank God for what He is doing through these dedicated men. But you know, they are not doing anything that Southern Baptists couldn't do—and shouldn't do—with better resources and perhaps even better results. Why is it we are always "an hour late and a dollar short" in going "where the people are"?

Were there time, we could talk about exciting approaches, not always structured, not always traditional—but centered in the magnetic, irresistible Person of Christ. I can relate testimony after testimony of lives salvaged, transformed, miraculously—and most of them people who never would have had a decisive evangelistic thrust had we called Southern Baptists not been there.

Where do we go?

Where the people are!

People, people, people. Most of them searching. Many of them lonely. All of them desperately needing God.

But being happy where we are is the great dilemma that faces all of us. And really, the question may not be so much a question of where, as "who". It's not really a matter of where you are, as who you are. It's where Christ is—that wherever I am, there I'll be "Christ's man." It may well be that you made a mistake in going to where you are now, but while you're there, be Christ's man. And be content, even in that.

I think of heaven, not so much as a place, but as a person . . . "that where I am, there ye may be also." Our heaven on earth is in knowing that we are with Christ and He is with us—wherever that may be.

Where shall we go?

We must go *anywhere* there are people!

My grandfather owned a Trading Post on the Indian Reservation in the very shadow of Ship Rock on the New Mexico-Arizona border. I love the 33 thousand Navajos who need to hear the Gospel. Some of us must labor very diligently and faithfully in the Great Plains of the midwest, or along the sprawling California coastline, or in the rich tradition of Texas, or the steepled churches of the "Bible Belt", or the frustrating dilemma of being a small congregation in a huge Metropolis.

The important thing is to know that you are Christ's man, wherever you are, and that He is there—in you.

Let God do "His thing" through you.

So many times it seems to me that men are wanting to move from where they are, and all they end up doing is just transferring from one part of the wilderness to another, still living on the manna of black-eyed peas. And yet I suppose it's possible that you could look to a pioneer field, or even the foreign field, and see that the thin veneer of mission glamour is not really milk and honey after all.

The only way that we can ever get out of the wandering, and lose the wanderlust; the only way we ever really cross the Jordan, is to be His man wherever we may be.

And in this, the degrees of success are not always seen by the eyes of man. For where God wants you may not be in a county-seat town or in a church that's going to lead the Convention, or even your Association, in baptisms. But God does have a place for you, and God does want you to be faithful. And when we stand before

Him, we're going to be judged, not by our success, but by our faithfulness.

Many times I have pictured in my mind—I don't know that this is the way it will be—but I see the great men of God as they stand before Him. I see a man like Billy Graham, and the things that he has done are read aloud—the millions of people that he's preached to and hundreds of thousands that have come to know Christ through his ministry, and thousands that have surrendered to full-time Christian service, and entire nations and even continents that have been affected through these great crusades. And I see the rewards as they pile up higher and higher 'till we could not dream that they would be any higher; this man—so dedicated to God. But I see another man who stands in line. His name was . . . oh, what was his name? He was an Ozark preacher up in the mountains of Arkansas, he used to ride horseback four miles every Sunday to preach to a little congregation of fifty people, and sometimes it rained and the people didn't come, but the man was on his horse every Sunday, just doing the best he could. And he stands before God, and the rewards start to come, and as they pile higher and higher he inter-rups to say, "But Lord, surely you don't mean me. Lord, I wasn't able to preach to hundreds of thousands. Lord, I wasn't able to win very many to you. Lord, surely you don't mean me." But it will be Jesus himself, even with the nail prints showing in His hands, who says, "Yes, but you've been faithful over just a few things of life. Now I'm going to make you master over many".

Where shall we go?

I don't know about you, but my heart races a little faster when I think of the place where the people are.

It's awfully easy to be settled as ease in Zion, but somehow we must penetrate, even a community that does not welcome us, and many times rejects us, and at a place that is uncomfortable to live, or to be—but where the people are. That's why we must be there. Because that's why Jesus came.

Listen, and I am finished. I heard the story of a woman living in a high-rise apartment who was not heard of for some time. A milk deliverer became concerned, went to the "super" of the building, with the police broke in the door, and found there on the floor the nearly decomposed body of the woman, dead four to six weeks. On her desk was a diary, open to the very last entry. And there were scribbled three words. And if you turned back through the dairy, you would find the same three words—every day the same—over and over and over again. The same three words. "No-one came today." "No-one came today." "No-one came today."

And that story could be repeated literally millions of times—lonely people—in the midst of a crowded city.

I pray that we may be the ones to go and tell them of the ONE who came for us;

the ONE who makes life worth living—anywhere.

Let's do it!

Soon!

For Release After 3:30 p.m., Monday, June 1

"Where Shall We Go?" The Church in the Streets"

An Address By
FREDDIE GAGE

Evangelist, Houston, Texas

Text: Mark 2:15-17

And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples; for there were many and they followed him. And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? When Jesus heard it, he saith unto them, "They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance."

Where shall we go?

There are many voices crying out today that we need new methods. Methodology has been substituted for the word "go". I have read all the books on "how to do it" and at last came to the conclusion that the best study course to be found is the book of Acts.

The Bible says in Acts 1:8—"But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Acts 5:42—"And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."

Mark 16:20—"And they went forth, and preached everywhere, the Lord working with them, and confirming the work with signs following."

Acts 2:47—"Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved." Where shall we go?

Where Jesus went. Jesus went to the people. The ministry of Jesus was among the sinners. He won a religious leader Nicodemus, personally. He won the woman at the well, personally. He won the woman caught in the act of adultery, personally. He won Mary Magdalene, personally. He won Levi, personally.

The Bible says in Luke 19:10—"For the Son of man is come to seek and to save that which was lost."

We must comprehend the greatness of what Jesus called fishing for men. Jesus said in Matthew 4:19—"Follow me, and I will make you fishers of men." Jesus was obsessed with the Father's business. He stated: "I must be about my Father's business."

Where did you find Jesus? The Bible says Jesus went to the people. Where did you find Jesus? You found him in the streets, in the tax collector's office, on the sea shores, with people.

The Bible says in John 20:21—"Then said Jesus to them again, Peace be unto you; as my Father hath sent me, even so send I you."

The religious group didn't like his methods. The religious group criticized everything Jesus did.

One day a lady came up to Billy Sunday and said, "I don't like your methods." He said, "What kind do you have?" She replied, "None." Sunday answered, "I like mine better than yours."

The world takes the best and brings out the worst. Jesus takes out the worst and brings out the best.

We have become too pre-occupied with our occupations. We are too busy doing good. The majority of Christians are so busy doing good things, they don't have time to do the right things. The greatest strike of this generation has not been staged by labor unions but by 20th century Christians.

It takes 35 Southern Baptists one whole year, 365 days, to win one soul to Jesus. It's strange: A Christian organization is the only business that can stay in business and yet be completely out of business.

Jesus never said to build a church steeple. Jesus never said going a church bell. He commanded us to go out into the highways and compel people to come in. The pastor of one of the fastest growing churches in the world states that the greatest single hindrance to soul winning is the church building. He states that we have built big beautiful church buildings and won't get out of them to go witness to others. Most Christians do not realize there were no church buildings in the New Testament. The first century church turned every house into a chapel and turned every street corner into a pulpit. The early church had no Bibles. There were no automobiles, no planes, no radio, no TV, no newspaper publicity. They had one essential thing, a burden for souls. They instituted a spiritual revolution that shook the very foundation of the Roman Empire. What has made Southern Baptists great in the past? Personal evangelism.

Where shall we go? To the streets, to the people, to become an agent of redemption. I have studied the program of every great soul winning evangelistic church in America and without exception, they have learned the vital principal of winning souls. GO TELL! GO TELL! GO TELL! GO TELL!

The gospel isn't something to come to church to hear but something to go *from* church to tell.

I have heard people say so many times—"I would become a soul winner but I just don't know how." When I accepted Christ, I didn't know John 3:16. I preached on Moses in the Lion's den. I called Psalms, Palms.

It took me six months to find out that you were just supposed to witness on Tuesdays or Thursdays.

Where shall we go?

The Bible says when Jesus saw the multitudes, he was moved with compassion to them. The tragedy of tragedies is when we lose the joy of witnessing.

The Bible says that Jesus wept over a doomed city. I remember so vividly when I first accepted Christ, one thing that bugged me was that I couldn't finish a sermon without crying. Now what bugs me is that today I can preach a sermon without crying. The Bible says in Luke 19:41—"And when he was come near, he beheld the city, and wept over it." Why did Jesus weep? He saw the spiritual conditions of men. He saw men in their sins. Jesus saw them rejecting the only light that had come to them. The condition of men today should bring tears and burdens to the hearts of God's people.

The work I have been called to in the last five years, has been a ministry in the streets. This ministry of "Pulpit In The Shadows" is dedicated exclusively to reaching youth in the streets. The hippie. The drug addict. The youth on the run. We have never been criticized for proselyting or stealing sheep. There are many encouraging signs about this ministry. Calls come from all parts of the nation. Youth come who are victims of drugs. The secret of our ministry is the way Jesus did it. When we go to them, then they come to him.

Bobby was a helpless drug addict. He had been given up on by society. He spent two years in the State Penitentiary for narcotics violation. He had been in and out of Fort Worth Narcotics Hospital.

He came to our Chapel program as a result of personal witnessing of our workers in the streets. The second day he accepted Christ. Fourteen days and nights he went through cold turkey (withdrawal). Today, five years later, Bobby is a student at East Texas Baptist College and is preaching all over the southwest winning thousands to Christ.

Danny also had served time for narcotics violation. On Saturday afternoon we went to his apartment where we found him lying on his couch. A hypodermic needle and burnt spoon was lying by the couch. Danny Wade, approximately 115 lbs., 6 ft. 1 in., with no desire to live. We told him about Jesus and a few minutes later he accepted Christ. This same Danny is now in Bible School preparing for the ministry, and works in a drug store which is saturated with narcotics.

Margie had been to the penitentiary for narcotics. She had become a prostitute of the streets in order to supply her need for dope. She had also been to a Federal Narcotics Hospital in Lexington, Kentucky. One night in our Chapel service she accepted Christ. This past summer she worked in a home for delinquent girls and is now preparing for full-time service for the Lord.

Ann became a drug addict while in high school. She has served a term in Lexington Narcotics Hospital, Lexington, Kentucky. As a result of seeing changed lives of many of those that had found Christ she came out of curiosity to a Chapel service. Five years have come and gone and Ann is now happily married and is active in a local Baptist Church.

Joe was a notorious Houston police character. At the age of thirteen he became a drug addict. At the age of seventeen sentenced to five years at the State Penitentiary. Upon his release from prison he returned to drugs. His younger brother also became an addict and took an overdose of Heroin and was found dead near Richmond, Texas. He came to my place and there one morning James Robison was preaching in Chapel and Joe Lee accepted the Lord Jesus. His conversion was so sensational that it stirred up the Houston Police Department. Two detectives from the Criminal Intelligence Division came to my place to investigate what he was doing there, so I explained to them that Joe had been born again. They stood there in amazement and shook their heads asking me if I really thought God could help Joe and I told them God could help anyone that wanted help. The following Sunday evening another Houston Police officer came and asked about Joe's whereabouts. I told him Joe was going to give his testimony that night at the Pecan Park Baptist Church. He stated, "This I will have to see!" He went and heard Joe give his testimony and at invitation time the Police Officer was the first one down the aisle. Joe is now preaching the gospel of Jesus Christ and has been ordained by the Southern Baptist Church.

Bob found Christ as a result of our personal workers in the streets. He was sentenced to jail and today he is the living proof of what Jesus Christ can do in a person's life.

Susie was witnessed to by some of our workers in a local hangout. The night prior she had tried to take her life. She too had become a prostitute. Our workers presented Christ to her and today she is living for Jesus sharing her testimony with everyone she comes in contact with.

Cave Man was member of the local Banditoes, a motorcycle gang. He drifted into our city from California. He had come from a religious background. At the age of seventeen he was dropping acid and speed. As a result of our workers going to the streets he found Christ. Today he is in Bible School preparing for the ministry. His conversion was so dramatic the Houston Post ran a before and after article on him.

Where should we go? To the streets.

We have seen Jesus change the lives of hundreds as a result of our workers taking the message of Christ into the streets.

THIS IS THE HOUSE THAT JESUS BUILT

This is the house that Jesus built;
Not of wood or stone and glass,
But of hearts and lives and sacrifice;
His own and others and yours and mine.

The Religious Establishment of this great day
Concerned with Budgets and Buildings, seems to say,
"Come to us. But come on your own terms;
Come to our Building, our Meetings and learn."

"Go!", is His demand on you and on me.
Go with the Gospel and make men free
Go to the lost, the sin, sick and weak.
Enter their homes, their lives, seek!

Someday perhaps, we will happily go
To the market-place, the crowds and the homes.
Then in conviction and confidence we can say,
"This is the house that Jesus built."

In conclusion, I would like to read the words from one of the greatest soul winners in the history of the Southern Baptist Convention, past president of Southwestern Baptist Theological Seminary, L. R. Scarbrough.

He said, "I want it written down that I am faithful to the gospel of Jesus Christ."

He said, "B. H. Carroll, the greatest man I ever knew, as he was about to die, wanted me to succeed him as president of the seminary. I was in his room one day and he pulled himself up by my chair with his hands and looked me in the face. There were times when he looked like he was forty feet high. He looked into my face and said, "My boy, on this hill, the old truth is making one of it's last stands, I want to deliver to you a charge and I do it in the blood of Jesus Christ. He said, you will be elected president of the Seminary. If there ever comes heresy in your faculty, I want you to take it to your faculty. If they won't hear you, take it to the convention that appointed them. If they won't hear you, take it to the common Baptist. They will hear you. And, he said, I charge you in the name of Jesus Christ to keep it lashed to the old gospel of Jesus Christ. As long as I have influence in that institution, by the grace of God, I will stand by the old Book."

"There is another thing I want God to write down about me in that record yonder. I want Him to write down that I am a soul winner. A winner of souls. There was a time when I wanted to be a great preacher. How joyous I was when someone would come and say 'Brother Scarbrough, that was a great sermon you preached.' And I did not have any more sense than to believe them. My ambition was puffed up and I wanted to be somebody. But I thank God that I found out that I could not be a great preacher. It took me three years to find out; my friends found out earlier. A great doctor was in my study and he and I had been praying. I told him that my ambition was to be a great preacher. I bless God for the hour with that great doctor. I found out that I could not be a great preacher, so I had an ambition to then be a good man for Jesus Christ and a winner of souls. That day in my study the ambition to be a great preacher died and a hunger to be a good disciple for Jesus Christ and a winner of souls was born."

Preachers, pastors! May God cause the ambition to be great to die and may He create in each of us a hunger to win souls.

Where shall your church go today? In Christ's name lead them into the streets.

For Release After 5:00 P.M., Monday, June 1

"Hope—Evidence of Unseen"

An Address By
DR. ROBERT G. LEE

Pastor Emeritus, Bellevue Baptist Church, Memphis, Tennessee

HOPE—in the New Testament means favorable and confident expectation. It has to do with the unseen and the future.

"For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it" (Romans 8:24-25).

Hope describes:

1. The happy anticipation of good. That is the most frequent significance.

E.G. "In hope of eternal life, which God, that cannot lie, promised before the world began: (Titus 1:2).

"Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God" (I Peter 1:21).

2. The ground upon which hope is based.

"To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:" (Col. 1:27).

3. The object upon which hope is fixed.

"Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope;" (I Timothy 1:1).

The Apostle Paul speaks of "The hope and resurrection of the dead" (Acts 23:6). "The hope of the promise" (i.e. the fulfillment of the promise) made to our fathers" (Acts 26:16) AND "for which hope's sake, King Agrippa, I am accused of the Jews" (Acts 26:7).

"The hope of righteousness"—that is the believer's complete conformity to God's will, at the coming of Christ (Gal. 5:5).

"The hope of the Gospel" (Col. 1:23)—that is the hope of the fulfillment of all the promises presented in the Gospel.

"The hope of the glory of God" (Romans 5:2)—that is "the blessed hope and appearing of the glory of our great God and Saviour, Jesus Christ" (Titus 2:13). "The hope of salvation" (I Thess. 5:8)—that is the Rapture of believers, to take place at the opening of the PAROUSIA of Christ.

"The hope of his (God's) calling" (Eph. 1:18) that is, the prospect before those who respond to God's call in the Gospel.

"The hope of eternal life" (Titus 1:2 and Titus 3:7)—that is, the full manifestation and realization of that life which is already the believer's possession.

"The hope of Israel" (Acts 28:20)—that is, the expectation of the coming of the Messiah.

In the New Testament three adjectives are descriptive of hope—"good" (I Thess. 2:16); "blessed" (Titus 2:13); "living" (I Peter 1:3). God is spoken of as "the God of Hope"—that is He is the author, not the subject of it.

Hope is a purifying power.

"And every man that hath this hope in him purifieth himself, even as he is pure" (I John 3:3).

This is the Apostle John's one and only mention of hope.

But now we come to our subject: "HOPE—Evidence of the Unseen."

Consider FIRST

I—WE

We! "Now then We are ambassadors for Christ" (II Cor. 5:20).

We! Evangelists—some of us.

We! Pastors—some of us.

We! Teachers—some of us.

We! Song-leaders—some of us.

We! Editors—some of us.

We! Christians—all of us.

We! Soldiers of the cross—supposedly.

We!—with our bodies, and the wonders of them—so "fearfully and wonderfully made".

The body—your body—with a heart weighing less than one pound staying on the job for more than six hundred thousand hours, pumping fifteen gallons of blood an hour, four hundred and forty-eight quarts of blood passing through each ventricle of the heart in one hour, pumping seven and one-half tons of blood every day, beating two and one-half billion times in seventy years, and circulating forty-six MILLION gallons of blood. If you live to be seventy, your one-pound heart will have chalked up a lifting job equivalent to carrying a ten-ton load ten miles.

Your body with its nervous system—superior to any telegraphic mechanisms known to men.

Your body—no radio as effective as its voice and ears; no camera as perfect as the eye; no ventilating system as wonderful as the nose, lungs, and skin; no electrical switchboard comparable to the brain.

Your body! Within it the intricate telephone system—the nerves, the chief operator being the brain.

Your body! Within it waste products are produced. So we have clean-up-men to carry the waste away—the kidneys, the skin, the lungs.

Your body—with its inside army. The white blood cells, are the internal fighters against disease.

Your body—the largest organ thereof being the skin. If stretched out, the skin of an average person would cover an area twenty-one feet long by twenty-one feet wide.

And Paul, by the Holy Spirit, dominated and inspired, says:

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies, a living sacrifice, holy, acceptable unto God which is your reasonable service" (Romans 12:1).

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as in instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace" (Romans 6:12-14).

"Glorify God in your body" (I Cor. 6:20). AND, though we should be troubled on every side, though we be perplexed, though we are persecuted, though we be cast down, we should be found "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body" (II Cor. 4:8-11).

Then, too, WE, with our minds.

We, with minds sometimes have grief, sorrow and trouble.

We—"receiving the Word with all readiness of mind" (Acts 17:11), "Serving the Lord with humility of mind" (Acts 20:19), in lowliness of mind esteeming others better than ourselves (Phil. 2:3) "putting on humbleness of mind" (Col. 3:12), having "Minds which have wisdom" (Rev. 17:9), possessing "a fervent mind" (II Cor. 7:7)—never having the "reprobate mind" (Romans 1:28), never having "the carnal mind which is enmity against God" (Romans 8:7), nor the "vainly puffed-up fleshly mind" (Col. 2:18), nor "the heady high mind" (II Tim. 3:4), nor "the defiled mind" (Titus 1:15) not "the mind hindered in pride" (Daniel 5:20), nor the hostile mind such as Herod had against Tyre. But seeking that "with one mind we may glorify God" (Romans 15:6), being "joined together in the same mind" (I Cor. 1:10), having "the mind of Christ" (I Cor. 2:16) giving heed and obedience to these words: "Let this mind be

in you which was also in Christ Jesus" (Phil. 2:5)—And to these words, too.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil 4:8).

Today, our minds are distressed—yes, harassed—by some matters denominational, by some matters educational, by some matters political, by some matters national, by some matters financial and economic, and by some ruinous realities as to home life and our hordes of youth—sometimes unled, sometimes misled. Maybe it seems we are without hope.

When we know how Freedom's speech is turned into the serpents hiss, God into marble, the Bible into error, freedom OF worship translated into freedom FROM worship by thousands of church members, millions out of the way through strong drink, unreasonable devotion to sensual and sexual satisfactions, the unmitigated villainies of multitudes of men, the unblushing vulgarities of multitudes of women, and the undisciplined Liberalism that summons the Bible to appear at the bar of human reason and substitutes a "thus saith the mind of man" for a "thus saith the Lord" making real spiritual latitudes as wide as the Sahara Desert and correspondingly dry while civilization is undergoing the frightful processes of self-burial, we know something of the distress and harassment that John Throckmorton felt as to Miss Ellen Godwin.

John Throckmorton, like Aris, his father, was one of the handsomest of men. Perhaps because he was so, he became the victim of one of the strangest of feminine whimsies and human freaks. There was a young girl in Louisville named Ellen Godwin. Meeting him at a public ball, she fell violently in love with him. As Throckmorton did not reciprocate this, and refused to pursue the acquaintance, she began to dog his footsteps. She dressed herself in deep black and took up a position in front of the Galt House, and when he came out and wherever he went she followed him. No matter how long he stayed, when he reappeared she was on the spot and watch. He took himself away to San Francisco. It was but the matter of a few weeks when she was there, too. He hid himself thence to Liverpool, and as he stepped upon the dock there she was. She had got wind of his going and, having caught an earlier steamer, preceded him.

Finally the War of Sections arrived. John Throckmorton became a Confederate officer, and, being able to keep her out of the lines, he had a rest of four years. But, when after the war he returned to Louisville, the quarry began again.

He was wont to call her "Old Hell's Delight." Finally, one night, as he was passing the market, she rushed out and rained upon him blow after blow with a frozen rabbit.

The mind is a wonderful mechanism that can usually think its way through the most abstruse problems. But today, our minds are perplexed and in distress as to matters and persons which follow us as did "Old Hell's Delight."

And all these things cause us when we confront them to acknowledge that we are.

II—WEE

When we look at the world-wide upheavals, nations glaring at each other across chasms of hatred and ill-will.

When we consider all that is going on in the political areas and arenas.

When we consider the questions asked and the inadequate answers given.

When we look upon our streets with demonstrators hurling by placards and by mouth their denunciatory epithets, and conglomeration, coagulation, and coagulation of people.

Yes. When we see our city streets with their cram and jam. When we think upon our nation's entanglement in the Vietnam War. When we realize how the Bible and prayers are taboo in our public schools. When we give thought to the viciously violent minority. When we see how far many Baptists today have departed from the path our forefathers trod who wrote history in blood before they wrote it in ink. When violence shatters the calm of our cities.

When we have to confess that in many churches and educational institutions spiritual mercury has fallen low and Faith's wings are clipped by Reason's scissors by some teachers who reduce the supernatural to ignorance.

When we think of the apostasy abroad, when we give thought to the superficial mental illumination that is unaware of the rattle of the dry bones of its conceit, when we think of the administration of laughing gas for the painless extraction of sin by those who are feeders of the inflamed popular appetite for amusement.

Yes! When we think of all these things and other matters just as foolish and heinous, a woeful sense of inadequacy oppresses us—and we feel so small in our incompetence. Moreover, how small, how *wee* we feel, when we consider the vastness of the universe, we say, with King David:

"When I consider thy heavens, the work of thy fingers, the

moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visited him?" (Psalms 8:3-4).

Brief looks at the vastness of God's creation makes us look upon ourselves individually as one drop in Niagara Falls, one trickle amid many rivers, a wee puddle near the Atlantic, one drop of sand on a mile-long coast, one tiny pebble among all the mountains of earth, one dim spark amidst a galaxy of gleaming stars.

The mind staggers in an effort to comprehend the dimensions. Simple figures may help.

Let us suppose that it costs only one penny to travel one thousand miles. At this rate of transportation, it would cost twenty-five cents to travel around our earth. A trip to the moon (one way) would cost \$2.38; to the sun, \$930.; to the nearest star (Alpha Centauri), \$226,000,000. Yet that nearest star—is so close to us that it takes light less than three years to travel from there to the earth. Now light travels at the rate of 187,000 miles a second. So the distance in miles would be 187,000 times sixty seconds, times sixty minutes, times twenty-four hours, times three hundred and sixty-five days, times three. That is only the nearest star.

In an address before the Princeton Graduate Alumni Association some months ago, Dr. Spitzer, Director of the Princeton Observatory and Professor of Astronomy, said that light requires several billion years to pass from one end of our known horizon to the other. And it was Einstein who remarked that the universe is so great that if a beam of light were to start in one direction and travel continuously without interruption, it would come back to its starting point in 500,000 MILLION years. All this vast space, filled with galaxies of starry universes, God created by the word of God's power and for God's own glory.

Now, let us draw a practical lesson. God is infinitely greater than His creation. We sing the song of Moses and the Lamb: "Great and marvellous are Thy works, Lord God Almighty" (Rev. 15:3) But what we actually mean is: "Great and marvellous art Thou, Lord God Almighty!"

We need to remember that He is the high and lofty God, and recall His words:

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the heart of the contrite ones" (Isa. 57:15).

"The righteous cry, and the Lord heareth, and delivereth them out of all their troubles" (Psalms 34:17).

Guided by this truth, we would never say that David said: "I shall now perish one day by the hand of Saul" (I Samuel 27:1).

Nor would it be said of us what was said of Elijah:

"But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough, now, O Lord, take away my life; for I am not better than my fathers" (I Kings 19:4).

Nor would what was known of the great John the Baptist be known of us:

"Now when John had heard in the prison of the works of Christ, he sent two of his disciples and said unto him, Art thou he that should come, or do we look for another?" (Matthew 11:2-3).

Why say I this? Because this great God who is the heavenly Father of all His redeemed, who created all worlds is abundantly able to preserve the universe and all its creatures. That is why we are safe in His keeping.

Why should there be place in our Christian hearts for worry or fear? How trivial are all our cares when we hold them in the light of the starry skies? For thousands of years, God has held them in their true course—seeing to it that all the planets move in their orbits not one second behind nor one second ahead of his appointed schedules. Cannot our great God who holds the world in the hand of His omnipotence and beneath the eyes of His omniscience hold us in our life courses for a few years?

This great God and Creator is near to us in the person of His Son, the Lord Jesus Christ. In that fellowship, we may live daily and lay all our burdens and problems upon Him—and in His strength go forth to serve. What more can we ask?

But our Christ is a mightily-acting Christ—the eternal contemporary of humanity, the old Leader on all new roads—offering his abundant efficiency to our poor inadequacy.

This contemporary Christ, using men as channels through which he himself spoke, channels through which his power became articulate, enabled the first Christians to change the face of the world.

Through him, their compassionate contemporary, they emptied the temples of Athens, put out the altar fires of Diana, conquered the iron arm of Rome, lit a lamp in the palace of Caesar and set the banner of the Cross over a wider territory than the Roman eagles shadowed.

Whenever and wherever hostilities confronted them, whenever and wherever tyranny exulted in sheer brutality, their courage rose with danger and their zeal, as fires fanned by tempest winds, in-

creased and made their day one of shining exploits, eclipsing the dread shocks of the world by noble sacrifices, serenity, joy.

But in this slever, erotic, agitated day, let us not give way to the mischievous suggestion that such achievements are curiosity of antiquated religious experience—that certain things happened long ago which are impossible now.

God did not cease to speak when the eloquent tongue of Spurgeon, when the earnest tongue of Moody, when the flaming tongue of Whitfield, when the entrancing tongue of Talmage, when the triumphant tongue of Truett became silent in the grave.

And our wonderful Christ, Crucified and risen, is no airy abstraction but is our omnipotent help and sympathy—too near to be missed, too certain to be doubted, is Our Contemporary—our HOPE.

Taking counsel no more of our fears, content no more to toss about in the offing, faithful unto bleeding for Him, faithful unto death, until the fountain of human tears has emptied its last bitter drops into the silver river of divine joy, let us live up to the fullness of possibilities—being all out at all times and all places for Him.

One of the many sequels of the great war is one which comes to mind here. A fine young man from one of our Western States had gone overseas. And he and his sweetheart had exchanged letter as often as the censor permitted. Then, for a long time, no letter came from him. Finally, one day she got a letter in a strange hand from a hospital in one of our Eastern cities, and it read as follows: "Dear Nellie, you will not recognize this writing because a friend is writing it for me. My heart often ached to write sooner but I dreaded to do so—and tell you. So I waited until we were back again in America. I lost both my arms in action over there, in one of those awful days. My dear girl, I love you more than ever, but in my condition, I cannot ask you to go through life with me. And I release you from the promise you made when we kissed goodbye two years ago."

That letter was never answered. Because that girl took the next train for that distant city and arriving there, went right to the hospital. There she was directed to a certain ward and a certain

number. Passing between the long rows of cots, she finally came to the number, and there he was. Dropping to her knees, she put her arms around that boy's neck and between her kisses and her tears, she said: "Tom, you're mine and I will be your right arm and I will be your left arm through life."

Greater is God's love and faithfulness manifested toward us. Let our love be greater—because His faithfulness reacheth unto the clouds!

And may we say to Jesus what the great Dr. B. H. Carroll said years ago:

"Write Thy name on my HEAD—
That I may think for Thee;
Write Thy name on my LIPS—
That I may speak for Thee.
Write Thy name on my FEET—
That I may walk for Thee;
Write Thy name on my HANDS—
That I may work for Thee;
Write Thy name on my EARS—
That I may listen for Thee;
Write my name on my HEART—
That I may love Thee;
Write Thy name on my EYES—
That I may see for Thee;
Write Thy name on my SHOULDERS—
That I may bear burdens for Thee;
Write Thy name all over me—
That I may be wholly Thine."

All this BECAUSE—because "Christ is our HOPE" (I Timothy 1:1) And because of the blessed HOPE, the glorious appearing SOON of our Saviour—literally, bodily, visibly, as He went away (Titus 2) and because of these words:

"And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law" (I John 3:3-4).