

Baptist Inquirer

Southeastern Baptist
Theological Seminary
Wake Forest, N. C.

Official Organ of the General Baptist Convention of North Carolina, Inc.

VOLUME 85

RALEIGH, NORTH CAROLINA, JUNE, 1963

No. 6

Ushers' Convention—Charlotte, North Carolina

The Fourteenth Annual Session Of The North Carolina Ushers' Convention

THEME:

"The Task Of The Church Usher In The Struggle
For Peace"

Theme Song:

"Think of His Goodness To You"

P
E
P E A C E
C
E

Second Calvary Baptist Church

Corner Fontana and Craver Lane

Reverend J. M. Kennedy, Pastor

Charlotte, North Carolina

July 16, 17, & 18, 1963

MR. ARTHUR WILLIAMS, *President*

MRS. LOUIS HENDERSON, *Recording Secretary*

MRS. C. N. ARRINGTON, *Corresponding Secretary*

TUESDAY MORNING

July 16, 1963

- 10:00 A.M. Registration
11:00 A.M. Executive Board Meeting
12:00 Noon Lunch

TUESDAY AFTERNOON

- 1:00 P.M. Devotional Service, Hilly Branch, Baptist Church, Lumberton, N. C., Coley Springs Baptist Church, Warrenton, N. C., Deep River Ushers' Union, Sanford, N. C.
- 1:30 P.M. Business Session
A. Executive Board
B. Council Report
C. Report of Junior Department, Mrs. Annie Whitehearst, Supervisor

D. First Aid, Mrs. Wilda Tillerson, Director

E. Training Period, Rev. O. B. Burson, Dean of the Convention

3:00 P.M. Sermon: Rev. A. H. McDaniel, Moderator, Rowan Baptist Association and Pastor, Union Baptist Church, Winston-Salem, N. C.

Announcements and Benediction

5:00 P.M. Dinner

TUESDAY EVENING

7:00 P.M. Devotional Service: Friendship Baptist Church, Hickory, N. C.
Gethsemane Baptist Church, Durham, N. C.

Wilson County Ushers' Convention, Wilson, N. C.

Theme: The task of the Church Usher in the Struggle for Peace:

"Prayer . . . Which Makes For Peace."
Mrs. Clara Vinson

7:15 P.M. Welcome Program—Host Church Response: Mr. Arthur Marshall, Asheville, N. C.

Music: Second Calvary Baptist Church

8:30 P.M. Presentation of Speaker: Mr. Arthur Williams, President

Introductory Sermon: Rev. J. J. Alexander, Pastor, Friendship Baptist Church, Hickory, N. C.

Offering

Announcements and Benediction

WEDNESDAY MORNING

July 17, 1963

Mr. T. A. Gant, Vice President, Presiding

9:30 A.M. Devotional Service: First Baptist Church, Fairmont, N. C.

First Baptist Church, Lumberton, N. C.

Pee Dee Sunday School, BTU, and Ushers' Convention

Laurinburg, N. C.

(Continued on page 3)

THE BAPTIST INFORMER

ORGAN OF THE GENERAL BAPTIST STATE
CONVENTION OF NORTH CAROLINA, INC.

COLEMON W. KERRY, JR., *EDITOR*

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THE PRESIDENT SPEAKS To the N. C. Baptist Family



DR. R. M. PITTS

We are now in the eighth month of our Convention year. Very soon we will gather for our Annual Session at St. Paul Baptist Church, Dr. J. F. Wertz, pastor, in Charlotte. Plans are being made now to make this our greatest session in every way.

Now, no matter how well we plan, we can do no more than you help us do with the plan. So far many of our Associations, churches and pastors have not come up to expectation. Our current budget of \$226,000.00 will not be met unless we

all do as we have been asked.

At the One Day Session we made an appeal to the dedicated, to the concerned and to those who would go the second mile. We are grateful to those who have responded and urge those who have not to let us hear from you.

It is not necessary to restate the facts or the needs. We simply need funds to meet our obligations. We need to pay off our debt as soon as we can. We need funds period.

Our only source is you. Be one among many who will answer our call.

Our auxiliaries are making splendid progress. The women are to be commended for succeeding in the Shaw Drive. Mrs. Horne is doing a marvelous job along with Mrs. Alston and others on the staff.

The Ushers will meet next month in Charlotte and the Sunday School and BTU Convention will meet in August at New Bern. It is my prayer that these sessions will be largely attended.

General Convention Roster

W. H. Davidson, *President Emeritus*
R. M. Pitts, *President*
J. W. White, *1st Vice President*
J. R. R. McRay, *2nd Vice President*
W. M. Fuller, *3rd Vice President*
J. B. Humphery, *4th Vice President*
J. R. Manly, *Recording Secretary*
O. L. Sherrill, *Executive Secretary*
C. W. Ward, *Assistant Secretary*
C. C. Craig, *Asst. to the Exec. Secretary*
Jerry Drayton, *Historian*
R. Irving Boone, *Statistician*

The Laymen's League will meet in Charlotte preceding the General Convention's Session. I call on every pastor, bring several of your men to the meeting. Let us join hands and make our Convention what it can be.

Do pray much for the work and let us hear from you soon.

Your Humble Servant,
R. M. Pitts, President

CALENDAR OF EVENTS

July 16-18—State Ushers' Convention, Second Calvary, Charlotte, N. C.
August 6-8—State Sunday School and BTU Convention, St. John, New Bern, N. C.
August 13-16—Woman's Home and Foreign Mission Convention, First, Winston-Salem, N. C.
August 27-30—Lott Carey F. M. Convention, New York City
September 3-8—National Baptist Convention, USA, Inc., Cleveland, Ohio
October 28-31—Annual Session of GBSC and Laymen's League, St. Paul, Charlotte, N. C.

CONTRIBUTIONS RECEIVED THROUGH THE EXECUTIVE OFFICE—GENERAL BAPTIST STATE CONVENTION DURING THE MONTH OF MAY, 1963.

Foreign Missions	\$ 1,036.89
Shaw University	8,152.20
Oxford Orphanage	398.88
STATE MISSIONS:	
Designated—Unified	4,755.72
Baptist State Convention	250.00
Baptist Informer	87.90
Woman's Convention	207.72
Building Fund	4.00
OTHER RECEIPTS:	
Designated Gifts	13,241.01
Re-deposits	315.00
GRAND TOTAL:	28,449.32

Program (Continued from page 1)

- 9:45 A.M. Business Session
 A. Appointment of Committees
 B. Report from Executive Board
 C. Training Period
 1. First Aid, Mrs. Wilda Tillerson
 2. Rev. O. B. Burson, Dean of Ushers' Convention
- 11:15 A.M. President's Address: Mr. Arthur Williams, Louisburg, N. C.
- 11:45 A.M. Greetings: Dr. O. L. Sherrill, Executive Secretary of the General Baptist State Convention, Raleigh, N. C.
 Announcements and Benediction
- 12:30 P.M. Lunch

WEDNESDAY AFTERNOON

Mrs. Artie Phillips, President, Presiding

- 1:45 P.M. Devotional Service: Young Peoples' Department
 Mr. Raymond Perry, Coley Springs Baptist Church, Warrenton, N. C.
 Miss Willie Bell Herkinson
 Mr. Lee Rush, Providence Baptist Church, Rockingham, N. C.
 Theme: "The Task of the Church Usher in the Struggle for World Peace"
 "Love . . . Which Makes for Peace"
- 3:00 P.M. Council Hour: Rev. J. E. McGrier, Warrenton, N. C., in charge
 A. Oratorical Contest
 B. First Aid, Mrs. Wilda Tillerson in charge
- 4:00 Message: Representative from Shaw University, Raleigh, N. C.
 Announcements and Benediction
- 5:00 P.M. Dinner

WEDNESDAY EVENING

(Ushers Wear Uniforms)

- 7:00 P.M. Devotional Service: Friendship Baptist Church, Charlotte, N. C.
 Mount Vernor Baptist Church, Durham, N. C.
 Northern District Faison and Central District, Louisburg, N. C.
 Theme: "The Task of the Church Usher in the Struggle for Peace"
 "Meekness . . . Which Makes for Peace"
 Mrs. L. V. Troxler, Greensboro, N. C.
- 7:15 P.M. Rev. O. B. Burson, Dean of the Ushers' Convention, Pastor, Shiloh Baptist Church, Henderson, N. C. and Coley Springs Baptist Church, Warrenton, N. C.
- 8:15 P.M. Greetings: Women's Baptist Home and Foreign Mission Convention of N. C., Dr. Ellen S. Alston, Executive
 Greetings: State Sunday School Convention, Mr. E. M. Butler, Wilmington, N. C.

Greetings: Laymen's League Convention, Mr. Frank Marshall, Asheville, N. C.

Greetings: Baptist Training Union Convention, Mr. J. T. Hawkins, Durham, N. C.

Greetings: General Baptist Convention, Dr. R. M. Pitts, President and Pastor, Shiloh Baptist Church, Winston-Salem N. C.

Music: Second Calvary Baptist Church Convention Sermon: Reverend L. C. Moore, Philadelphia, Pa.

Offering
 Announcements and Benediction

THURSDAY MORNING

July 18, 1963

- 9:30 A.M. Devotional Service, First Baptist Church, Wilson, N. C.
 Cedar Grove Baptist Church, Greensboro, N. C.
 Durham Baptist Ushers' Union, Durham, N. C.
 Theme: "The Task of the Church Usher in the Struggle for Peace"
 Mrs. Ruby D. Amos, Kittrell, N. C.
- 9:45 A.M. Business Session
 A. Report of Committees
 B. Memorial Services — Mrs. Bertha Goods in charge
 C. First Aid
- 11:00 A.M. Young Peoples Department
 Sermon: Rev. Colemon W. Kerry, Jr. Pastor
 Friendship Baptist Church
 Charlotte, N. C.
 Closing Song: "God Be With You 'Til We Meet Again"
 Benediction

ALL THINGS READY

Pastor J. M. Kennedy, Second Calvary Baptist Church, announces that all things are ready for the royal entertainment of the State Ushers' Convention next month.

For home reservations write or call

Rev. J. M. Kennedy
 525 W. Liddell Street
 ED. 2-6145
 Charlotte, N. C.

\$2.00 Single

\$3.00 Double

Meals will be served at the church

Breakfast .75

Lunch 1.00

Dinner 1.25

Sandwiches and soft drinks always available.

Church Registration for badge \$1.00.

(Continued on page 4)



"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"—Psalm 107:15

Greetings to the sisterhood of North Carolina.

May the Lord continue to bless each of you for your unstinted support in our recent Shaw University Drive. Words are inadequate and space will not permit me to express my genuine appreciation, love, prayer and concern for your deep devotion to the objectives of our Woman's Convention.

Our goal was ten thousand dollars (\$10,000) for current indebtedness of our school. We received eleven thousand four hundred sixty seven dollars and fifty one cents (\$11,467.51). Thank you for accepting the challenge. The Lord blessed our efforts.

We are grateful to our pastors for the encouragement given in the local churches. May the Lord ever bless and keep you as we seek to help others. Without your aid we cannot carry on.

On June 23, I will be in Columbus, Ohio, speaking at the great Trinity Baptist Church, Reverend E. L. Parham, pastor, for Women's Day. On August 26, I am to be the Women's Night speaker for the Lott Carey Convention in New York City.

Do pray much for me for wherever I go my desire is to represent the kingdom and you. Your prayers will give sustaining strength for the days ahead.

Now sisters, don't forget, OUR BOOKS close this month. Don't let them close and leave you out. Send your contribution to the office before June 30.

Again thanking you for your support and trusting to see you in Winston-salem for our Annual Session.

Your President,
Mrs. M. A. Horne

INFORMATION SHEET

Concerning
the

Woman's Baptist Home and Foreign Missionary
Convention of N. C. to be held at:
First Baptist Church
Highland Avenue & 7th Street, N. W.
Winston-Salem, North Carolina
Dr. David R. Hedgley, Pastor
August 13-16, 1963

MEALS

Breakfast	\$.75
Lunch	1.00
Dinner	1.25
Tuesday	Lunch—Dinner
Wednesday	Breakfast—Lunch—Dinner
Thursday	Breakfast—Lunch—Dinner
Friday	Breakfast
Total Meals	\$9.00
Registration and Badge	1.00
Total	\$10.00

All meals served at First Baptist Church
Sleeping:

Two (2) in a room—\$1.50 each per night

One (1) in a room—2.00 per night

Please go directly to Church for registration. Do not go to any home before going to Church. **Beware of Strangers!**

CONTRIBUTIONS RECEIVED THE MONTH

of May 1963

**THROUGH THE OFFICE OF WOMAN'S
BAPTIST HOME AND FOREIGN MISSIONARY
CONVENTION OF N. C.**

Home Missions	\$ 680.25
Institutes	350.00
FOREIGN MISSIONS	
Undesignated	579.68
CHRISTIAN EDUCATION	
Shaw Expansion—Committee	265.50
Shaw Drive	11,342.11
DESIGNATED GIFTS	
Orphanage	167.00
Heart Fund	15.03
Rowan Aux.	230.00
Informer	50.00
Youth Camp	191.00
Forsyth Fellowship	100.00
National Convention	50.00
Building Fund	76.00
SALES AND SERVICE	
Helpers	413.50
Guide Handbooks	6.25
Junior Leaders	7.50
Books	112.22
OTHER RECEIPTS	
Rentals	74.63
Student Loans	57.68
TOTAL	14,768.35

Program (Continued from page 3)

For Hotel and Motel Reservations make direct contact

- Hotel Alexander
523 N. McDowell St.—ED. 2-5141
- Alamo Plaza Hotel Court
2309 N. Tryon St.—FR. 5-3771
- Sheraton Barringer
426 N. Tryon St.—333-0331
- Coliseum Motor Court
3016 Independence Blvd.—FR. 7-1501
- Downtowner Motor Inn
319 W. Trade St.—376-9841
- Pines Motel
Concord Highway—596-9998
- Lenhaven Motel
6411 Highway 16 West—392-4353
- Hotel Queen Charlotte
237 W. Trade Street—ED. 2-1121

The Queen City, Charlotte, welcomes you for your Fourteenth Annual Session.

WHAT IS PRAYER

By

Mrs. Beatrice Davis

In wanting God enough to find Him, to know Him, to receive His blessings, we must learn to keep the channel open, to be in constant contact with God. So as we seek, we strive to understand the meaning of prayer.

"Prayer," says a little child, "is asking God for things we need." "No," says the child's father, "prayer is putting our responsibilities on God."

"I disagree," says a young person. "Prayer is becoming friends with Jesus, talking to Him, telling Him what we plan to do each day."

"No," says a Priest, "you are forgetting that prayer is confession of sin which no man can bear without God's forgiveness."

"You are wrong," says a musician. "True prayer is adoration, worship in its loftiest form."

We as Christians, who really understand, are content to say, "Prayer is simply being with God and knowing it."

What breathing is to the body, prayer is to a Christian life. Take away breath and the body is dead, take away prayer and the life is no longer Christian. For a Christian to have God, prayer is essential.

Some people have described the several different elements that should go into a perfect prayer, but for you and for me, in our personal, single relationship to God, they don't necessarily have to be included. If a prayer is sincere, it is human, and if it is human, it is not perfect. Jesus taught us to think of God as our Father. It is only natural that a child talk to his father, but isn't it natural for him, if he is sincere, to put into words in every conversation adoration, thanksgiving, repentance, supplications, or other essentials of the perfect prayer. No, he just talks to his father about whatever is in his heart.

Sometimes we must tell God our Father how much we love Him, sometimes we might thank Him for His great gifts to us, and sometimes we might ask Him for things we need. Often, with shame and chagrin, we must admit to our Father the things we have done wrong. That's a Father-child relationship, a Father-child conversation, but it's one-sided affair. It's a start but with a child doing all the talking.

Right here let's see how this might develop into a two-sided conversation or relationship, a talk in which God the Father can answer. If you know and love your father and seek Him out to be with Him, you would not try to hold a conversation in the middle of Times Square or in Grand Central Station, or even in the family living room, would you? No, you would find a place where you could be alone together,

a quiet place, a place where you would not be disturbed. Then under those conditions, the Father could speak back to His Child, could help him find the answer to his problem, could use the love between the two as a guide to the right choices.

Now, be reminded that prayer is seeking God seeking us constantly. He can speak to us at any time and we can speak to Him, but in the privacy of our dedicated two-way conversation with Him, we can find fellowship needed for a closer, richer communion with God. As we wash the faces of our little children, we can say "Lord, keep the heart clean today." As we meet a pitiful soul on a crowded street, we can say, "Lord, show me how to help." But a two-way conversation should be in our special place at our special time set aside because we need and want to seek Him seeking us.

A mother of a tiny boy tells of his conversation with God. Each night he would go to the window, looking out into the darkness, and then call softly, "God, hello, God, I'm going to bed now. I thought you would like to know so you can stay close by. Tomorrow we'll be doing lots of important things—together Goodnight now, God." Simply, trustingly and surely, he was reaching out and holding God's hand.

We too can seek Him seeking us, but effort on our part is essential.

Prayer demands far more than words
Far more than bended knees
For prayer is always seeking God
And knowing He seeks me.

Prayer is listening, quiet and still
Prayer is self-denying
Prayer is bending to God's will
Prayer is learning by trying.

1963 JAMES F. WERTZ BTU ORATORICAL CONTEST

Subject and rules for the 1963 James F. Wertz
BTU Oratorical Contest
Subjects to be used are:

"THE LIVING CHURCH IN THE SPACE AGE"
"STRENGTHENING OUR BELIEFS IN THE
CHURCH"

"NEW TASK FOR MISSIONS IN TODAY'S
WORLD"

"OUR NEGRO BAPTIST HERITAGE IN NORTH
CAROLINA"

"THE EFFECTS OF THE HOME, CHURCH,
AND COMMUNITY ON THE DEVELOPMENT
OF THE SPIRITUAL LIFE OF TODAY'S
YOUTH"

"CITIZENSHIP AND CHRISTIAN RESPONSIBILITY"

"MY CHURCH AND I"

"THE FAMILY ALTAR AND THE HOME"

Rules for the Contest:

1. Each contestant will choose one of the subjects listed above.
2. Each contestant must compose his own speech. It is permissible to quote from materials gathered from any source, but proper credit must be given for quoted material.
3. Each contestant will have six minutes.
4. Each contestant must learn his own speech. Reading from a paper is not permissible.
5. Each contestant will be judged on content, composition, and delivery. Content will count 25% Composition 25%, and Delivery 50%, for a possible total score of 100%.
6. The two top winners will receive scholarships to Shaw University, cash prizes if they do not wish to attend Shaw University.
7. Contestants must be certified by a local BTU Director. The contest is open to high school graduates, and college freshmen who are active BTU members.

We encourage the following Oratorical contests prior to the State BTU Contest—a local church Oratorical contest, Countywide or District BTU Oratorical Contest.

The Sunday School and BTU Convention will meet August 6-8, 1963 with the St. John Baptist Church, New Bern, N. C., Reverend John T. Parks, Pastor.

YOUTH NEWS 'N VIEWS

Open Letter to Teenagers

Always we hear the plaintive cry of the teenagers: "What can we do?" "Where can we go?"

The answer is . . . GO HOME! Hang the storm windows, paint the woodworks, Rake the leaves. Mow the lawn. Shovel the walk. Wash the car. Learn to cook. Scrub the floors. Repair the sink. Build a boat. Get a job.

Help the minister, priest or rabbi, the Red Cross, the Salvation Army. Visit the sick. Assist the poor. Study your lessons. And then when you are through—and not too tired—read a book.

Your parents do not owe you entertainment. Your village does not owe you recreation facilities. The world does NOT owe you a living. You owe the world something. You owe it your time and energy and your talents so that no one will be at war or in poverty, or sick, or lonely again.

In plain simple words: GROW UP! Quite being a cry baby; get out of your dream world; develop a backbone, not a wishbone; and start acting like a man or lady.

What you are, God gave you. What you become, you give to God. America needs your help for survival. You are important and you are needed. It is too late to sit around and wait for somebody to do something someday. Someday is now and somebody is you. You be extraordinary or we die!

—Issued by the Juvenile Court, Phillip B. Gilliam, Judge
Denver, Colorado

AMONG THE BRETHERN

The Informer regrets to announce the home going of several Baptist Leaders. Reverend John W. Jones, Fayetteville Street Baptist Church, Raleigh, N. C. Reverend A. S. Croom, Union Baptist Church, Durham, North Carolina. Mrs. E. M. Butler, wife of the Sunday School Convention President, Wilmington, N. C. These who served the Cause will have now answered the divine call and gone to receive their reward. We bless their memory and express our deep sympathy for each family.

Congratulations are in order for Dr. C. R. Edwards, First Baptist, Fayetteville, Dr. J. B. Humphrey, First Baptist, Charlotte, Dr. D. P. Lewis, County Line Association. Each received a Doctor of Divinity degree from Shaw University and Dr. E. B. Turner, First Baptist, Lumberton, received same from Friendship College, Rock Hill, South Carolina.

The Editor spent a glorious week with Reverend J. Ray Butler and Ebenezer Baptist Church, Wilmington. Ebenezer is making unusual stewardship progress under the leadership of this energetic, dynamic pastor.

Butler is an expert at entertaining and making one feel at home. The pastors of the city were invited to fellowship dinner each day and worship each evening. Dr. R. Irving Boone graciously invited us to breakfast and served us generously, country style ham, that is.

Mrs. Leona Dalton, president of the Iredell County Mission Union, says, "We are very proud of Mt. Nebo Baptist Church and pastor Reverend O. D. Daniels. On the drive for ten thousand dollars, their amount was over \$50.00. Wish that all churches in Iredell County had pastors like Reverend Daniels.

Brotherhood . . . is, in essence, a hope on the road—the long road—to fulfillment. To claim it to be already a full grown fact is to be guilty of hypocrisy. To admit it to be always a fiction is to be guilty of cynicism. Let us avoid both. T. V. Smith

“The Church And It’s Changing Ministry”

PART III—From a recent study release by Robert Clyde Johnson, we want to share with our readers some current opinions. The first in the series will discuss—“THE POSTURE OF THE CHURCH”

How shall we react to such criticism? Our most likely reaction is to become defensive and try to show that the critique really doesn't apply in our case. But if we can control our blood pressure long enough to reflect for a while before we react, we will recall that Protestants believe in the fallibility of the Church. Will recall that it is always time for “judgment to begin with the household of God.” If such a conviction is more than empty words, it should neutralize our defensiveness and make it possible for us to be honest. We will then discover that the relative degrees of accuracy or inaccuracy in these criticisms is only a secondary issue.

If they are accurate to any degree, we must take them seriously.

If we do take seriously this running critique of the Church, we will eventually uncover two subtle quirks of mind that are responsible for a lot of the mischief that so upsets the critics. One of these quirks is hidden beneath our assumptions about the NATURE of the Church, and it manages to obscure our vision of the Church as the body of Christ.

The other quirk is a stepchild of the first and appears the moment we attempt to understand the MISSION of the Church. It diverts our attention away from the world for which Christ died, and keeps it focused upon the Church itself. Thus it keeps us self-preoccupied and institution-minded.

We cannot really approach the question of the ministry today until we have exposed these quirks of mind. We must further identify each one, and highlight the particular problem that each one creates for a proper understanding of the Church. We shall call the first THE NUMBERS PROBLEM; the second THE RELOCATION PROBLEM.

The Numbers Problem

Our current fascination with statistics, baleful as that influence can be, is not the only problem we have with numbers at the moment, now is it the most serious. Much more serious is what we can call the problem of the one and the many, or more specifically, the problem of the relation of the individual to the community.

In the Western world we have almost imperceptibly fallen victim to a misleading habit of thought that fogs our understanding of human existence in general, and of the nature of the Christian Church in particular. It has become second nature for us to begin our thinking with the ONE, and then move on to the MANY. Or, in less abstract terms, we assume that the individual is primary and that community is secondary.

This quirk of mind has become deeply ingrained in recent years. Self-styled patriots and self-appointed pundits cite it as the hallmark of our Western culture. They insist that the Western world thinks in terms of the individual, while the Eastern world thinks in terms of the mass. Marxism and communism, they tell us, put society or the community above the individual, while democracy recognizes that the individual is more important than society or the community. In order to give the notion the proper “religious” overtone, it is often contended that this emancipating insight derives from Christianity.

The whole thing—bluntly—is a tragic fallacy. It should be exposed—and quickly. The havoc it creates in other spheres is serious enough. For our immediate purposes, in trying to understand the nature of the ministry, it must be clear that until this fallacy is exposed, and somehow corrected, there is no hope that we shall be able to understand the true nature of the Church and its ministry.

What we need to recall is that the Biblical understanding of man and community views as primary neither man nor community. It is concerned with MAN-IN-COMMUNITY. Put another way, it assumes neither the primary of the one, nor the primacy of the many, but the primacy of the many as one. It forces us to recognize that community is neither optional nor secondary. It reminds that from the moment of our birth, even though we are individuals, we are individuals-in-community. If this had not been so, we could not have survived our first twenty-four hours.

A single Biblical word will focus this emphasis and remind us of the New Testament turn of mind. It is the word MEMBERS.

We think of ourselves as “members” of the Church. And we think of the Church as the sum, or the aggregate, of its “members.” This is good New Testament usage. But in the New Testament, the word is joined with another word, the word “body.” The Church is personified, or called a “body”; then, in THIS context, individual Christians are called “members.” The New Testament, in other words, tells us that we must think of ourselves as members of the Church IN THE SAME WAY that the hand, the arm, the ear, the eye, and the foot are members of the human body.

Notice what this implies. It means that we cannot separate the Church from its members. If we try to visualize the Church apart from its members, it disappears. Without its members, a body is non-existent. IT IS its members.

(Continued on page 8)

Conversely, WE CANNOT SEPARATE THE INDIVIDUAL MEMBER FROM THE CHURCH. It is possible, of course, to conjure up a vision of severed members of a body—a hand, an arm, a foot, scattered on a dissecting table. But these are necessarily dead members. It is impossible to attribute living reality to them.

This is the turn of mind of the New Testament. It sees the many as one in Christ Jesus. This is indispensable to an understanding of the Christian Church and its ministry. It explains why we cannot begin a study of the Christian ministry with a discussion of ministers. We must begin with THE CHURCH rather than with this or that individual—clergyman or layman.

The Church with which we must begin is not, of course, an undifferentiated mass of humanity. With our first glance at it we must see its members. But we must see them as "one body in Christ." Paul expressed it succinctly: "The body is one and has many members, and all the members of the body, though many, are one body." (I Cor. 12:12)

It is to this "one body" that Christ has committed his ministry. This fact should influence every statement we make about the nature of the ministry. It means that Christian ministry is not limited to a certain group within the Church, nor the responsibility of certain selected members of the Church. It is a gift of God to the Church as the body of Christ; and thus it is a privilege and duty of THE BODY. We shall see in the following chapters that this has untold (and too often unsuspected) implications.

The Relocation Problem

The second quirk of mind we must expose makes its appearance when we reflect on the MISSION of the Church. It is a stepchild of the numbers problem because it is fathered by the assumption of the primacy of the individual, or (as we have also expressed it) of the priority of the one over the many.

If we begin with the individual, we have to find ways in our thinking of "relating" this individual to other individuals, or to the various communities within which he lives. In particular, we must relate him to the community we call the "Church" and also to the community we call the "world."

As we engage in this effort, we suddenly find ourselves operating on the basis of an unexamined presupposition. Somehow, WE HAVE RELOCATED THE CHURCH. We have not merely moved it geographically to the suburbs (as so frequently happens today); we have unconsciously removed it from the world, or separated it from culture. We have created two separate realms—the realm of the SECULAR (the world or culture) and the realm of the SACRED (the Church).

This quirk of mind is so built into our ways of thinking that it seldom occurs to us that it is divisive and disastrous. We instinctively look upon those things which pertain to our faith and our Church as "sacred," "spiritual," or "religious," and upon those

things which pertain to everything else as "secular" (not sacred), "material" (not spiritual), or "worldly" (not religious). It is almost as though Martin Luther has never lived and the Protestant Reformation has never happened.

Two interesting conclusions inevitably follow from the division into "sacred" and "secular": (1) We instinctively place a higher evaluation on the "sacred" or "spiritual", and a lower evaluation on the "secular" or "material." Our attitude toward everything in fact that is not "religious" or "spiritual," becomes deprecatory. It is almost as though the world had not been created by God. (2) The individual Christian becomes a commuter. He spends his life shuttling back and forth between these related but separate realms. If he is a layman, from time to time he leaves the world and enters the Church; then shortly he leaves the Church to return to the world. If he is a minister, from time to time he leaves the Church and enters the world; then shortly he leaves the world to return to the Church.

All this has an important consequence for our present study. For this relocation of the Church, by the division into sacred and secular, means that the Church itself has been split in two—into the so-called "laity" and "clergy." It is this false split which makes the Church so unrealistic to "practical", "worldly" laymen. And it is this false split which insinuates a double standard of morality into the Church— one set of rules for laity, another for clergy; — for the Church, another for the world.

This is why we are forced to carry on a continuous (and theologically ridiculous) debate to "justify" the concern of the Church with this or that social or political problem. It is why we find it so difficult to think theologically about such basic realities of human existence as sex, work, and economics. It is why we are perplexed and frustrated when we find so-called "worldly" problem appearing in the life of the Church. It is why we are constantly uneasy and apologetic about the "administrivia" and other "worldly" tasks a minister must perform.

The inventory could be extended almost indefinitely.

The important thing that emerges out of this discussion is that OUR PRESENT CONFUSION ABOUT THE MISSION OF THE CHURCH IS AT ITS POINT OF ORIGIN A RESULT OF THIS FALSE DIVISION BETWEEN THE SACRED AND THE SECULAR. When the Church has been relocated, that is to say removed from the world, churchmen have little choice but to become self-preoccupied and institution-minded: the important things will inevitably be those things which occur within the Church.

(PART IV Continued Next Month)

However degraded or wretched a fellow mortal may be, he is still a member of the common species.
—Seneca