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November 14, 1967

PROBLEMS OF THE CHRISTIAN LIFE  
(Fourth of a Series)

GOD'S CALL: TO ALL OR SOME?

By T. B. Maston  
Retired Professor of Ethics Southwestern Baptist Theological Seminary

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Some of God's calls are unquestionably to all his children. Is there in addition a unique call to some?

God's call to salvation is clearly addressed to all men. The words of Jesus, "Come, follow me," is an open invitation to all. His basic teachings apply to all who claim to know him.

What a difference it would make if those of us who sit in the pew really believe that God calls us to live on as high a moral and spiritual level as he expects of his servant in the pulpit!

What a tremendous impact would be made for God on the world if every child of his believed that God expected him to have the same sense of purpose and dedication that is expected of our missionaries!

Every child of God should have a conviction that his vocation or calling is within the will of God and can be used to promote the kingdom of God. He should realize that he not only serves God and his fellow man in and through his church but also in and through his daily work.

Does this mean that there is nothing unique about a call to church related vocations? Can we maintain a sense of call for all and at the same time believe in a unique call for some?

A failure to answer satisfactorily these questions may be a factor in the decreasing number of young men entering the ministry and the increasing number of mature men who are leaving the ministry.

It seems clear from a study of the Scriptures and from the way the Holy Spirit has evidently worked through the centuries that some people are called of God to perform certain distinctive functions within the Christian fellowship.

Paul says that it is God's gift that some should be apostles, some prophets, some evangelists, some pastors and teachers (Eph. 4:11). The purpose of these specifically gifted or called ones is that they might perfect or equip the saints that the latter in turn might co-operate with the former in the building up of the body of Christ.

We can correctly conclude that every calling or vocation can become holy or sacred through a sense of divine partnership while we insist at the same time that some people have a unique call to a distinctive task.

We will not increase the holiness or sacredness of other vocations or callings by refusing to acknowledge the unique holiness of God's call to certain church related vocations. Ultimately the results will be the opposite: there will be a decline in the sense of a sacredness of the so-called secular callings.

The truthfulness of the preceding can be illustrated by the relation of the Lord's Day to the other days of the week. Each day of the week should be made holy for a child of God because of its dedication to the purpose of God in the world. The Lord's Day, however, is uniquely holy.

When an individual or a nation fails to recognize the unique holiness of the Lord's Day sooner or later the sense of the holiness of the other days will be lost.

Let us retain the contemporary emphasis on God's call to all but at the same time recapture so far as we have lost it the uniqueness of the call of God to some to serve in distinctive ways.

November 14, 1967

PROBLEMS OF THE CHRISTIAN LIFE  
(Fifth of a Series)

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SACRIFICES OF THE MISSIONARIES

By T. B. Maston  
Retired Professor of Ethics, Southwestern Baptist Theological Seminary

Last summer I attended the annual mission meetings in four Latin American countries and visited missionary friends in four additional countries in the area. Based on these and previous visits with missionaries I am persuaded that the most Southern Baptists do not understand the sacrifices our missionaries make.

Their major sacrifices are not material as many of us think. With few exceptions missionaries will insist that their material sacrifices if any are inconsequential.

Their most serious problems arise in three areas. The relative seriousness of these problems will be determined by the temperament of the missionary, the place he lives, the nature of his work, his age, and his moral and spiritual maturity.

Some of them have considerable difficulty adjusting to fellow missionaries, to a strange culture, and to the nationals among whom they live and work.

Some aspects of this adjustment tend to be particularly difficult for the missionary who has had considerable experience in churches in the United States and has marked leadership ability. Such a one discovers that he has to restrain or at least control and re-direct whatever leadership ability he may have.

He and fellow missionaries are seeking to mature a national leadership, and if this is done the nationals must increasingly have the responsibility for the direction of the work. The missionary frequently must work from behind the scenes. Ultimately he must work under national leadership. While this may be relatively easy for some missionaries it is quite difficult for others.

Another major problem for many missionaries which entails some sacrifice is separation, isolation, and loneliness. They are separated from familiar scenes and from the accustomed way of doing things. They miss the contacts with loved ones, with friends, and with fellow Christians who have similar educational and cultural backgrounds and interests. One who has not been among them cannot imagine their hunger for letters and news from home. The problems attending separation and isolation are most acute for those who live away from the population centers.

Although the preceding are real problems the most serious and most universal problems faced by most missionaries are in relation to their families. There are times when it requires real sacrifice for many of them to stay on the mission field. Some of them sooner or later have to determine what they should do about aged parents. Far more of them, however, discover that their most difficult decisions are in regard to their children.

Some of them serve in areas where either the mother has to teach the children in the home or the children must be sent to a boarding school. In some cases the latter is done from the time the children start to school. Still others find it necessary to send or leave children in the states for a portion or all of their high school.

Because of the difficulty of working out a satisfactory arrangement for the education of their children some missionaries have felt that it was wise and necessary for them to extend their stay in the states or even to resign as missionaries. This can become an extremely painful decision which will require some sacrifice on their part whatever the decision may be.

Most missionaries will insist that they do not make any real sacrifices. They would agree with a statement made by one of them: "When we think we have made a sacrifice for God he gives us so much in return that we realize that we cannot make a real sacrifice for him."



PROBLEMS OF THE CHRISTIAN LIFE  
(Sixth of a Series)

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DETERMINANTS OF EFFECTIVE SERVICE

By T. B. Maston

Retired Professor of Ethics, Southwestern Baptist Theological Seminary

Even if a Christian has had a genuine experience with the Lord, a deep sense of mission or call, and is adequately trained for his task, there are additional factors that are essential if our work is to be most effective. Some of these factors refer to our relation to people and the work in general while others refer to our relation to the Lord.

Our effectiveness for the Lord will be determined to some degree:

1. By our capacity to love people simply because they are people created in the image of God, people for whom Christ died. Our love must reach out to them regardless of class, color, condition of life, or even regardless of what they do or are.
2. By the degree to which we can identify with the people with whom we work in the church or in the workaday world without losing our own self-identity. This applies to workers with children or adolescents and also pastors and others in church related vocations at home or on the mission field.
3. By our willingness to accept and work with people as they are, starting where they are and patiently seeking to lead them to where they ought to be.
4. By our ability to function smoothly within the democratic process. This is needed by all who work in any capacity in local Baptist churches and by those who serve in and through our denomination.
5. By the strength of our inner intellectual, moral, and spiritual resources. Such resources will enable us to stand on our own feet, make our own decisions, and accept the responsibility for those decisions. In other words, maturity is a major factor in determining our effectiveness for the Lord.
6. By our interpretation of what it means to be a real Christian. Some people would say that the real Christian is one who is orthodox, is faithful to the formalities of his faith, is active in the work of the Lord, or does not participate in certain specific activities. When properly interpreted all of these should characterize a Christian's life, but any or all of them may be true of a particular individual and yet he may not be a good Christian. The supreme test is positive: how much does the spirit of Christ find expression in and through our lives? This conception of the Christian life will give us a sound basis on which to judge our lives and the lives of those with whom we work.
7. By the consistency with which we live the Christian life in the church, in the home, where we work, where we shop, on the street, everywhere. As we mature this consistency will be increasingly unpremeditated, unconscious, and even inevitable.
8. By the vitality of our relationship to the Lord. Our relation to the resurrected Christ should be so vital and meaningful that it properly could be compared to the relation of the vine to the branches. The vitality of the relationship not only will guarantee a fruitful life, it will also assure us of the maturing experience in and with the Lord. We will have more and more a sense of direction in our lives and the power to achieve the purposes of God for our lives. This last factor comes nearer being all inclusive than any of the others.

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PROBLEMS OF THE CHRISTIAN LIFE  
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## BAPTIST UNIVERSITIES

By T. B. Maston

Retired Professor of Ethics, Southwestern Baptist Theological Seminary

Southern Baptists in several states are in the midst of a restudy and re-evaluation of their educational institutions. One matter that should be considered is the advisability of Southern Baptists' having one or two first-class universities, possibly one East and another West of the Mississippi.

I have an increasing conviction that we should have such universities and that some way should be worked out to broaden the base of support and control of these universities. In other words, a particular state convention should not be expected to provide all of the support for such a university.

A first-class university must compare favorably in faculty and strength of courses with the best of state universities. This does not necessarily mean that they should provide all the specialized courses and schools found in the state universities.

It does mean that such Baptist universities should provide graduate work of the highest order leading to advanced degrees including the doctor of philosophy. Such work should be offered only in departments that have the necessary strength in faculty members and in library and research resources. It is possible that Baptist universities should restrict their graduate programs to what is generally considered academic areas such as the humanities, sciences, and similar fields.

If Southern Baptists are to have first-class universities offering work leading to the highest degrees they need to recognize that graduate work is much more expensive than undergraduate work. Also many of those taking graduate work will be from various states.

Because of the preceding Southern Baptists in general should find some way to share in the support of such universities.

There are several ways that such support might be provided through the existing structures of Baptist life. For example, the Southern Baptist Convention and/or state conventions could provide funds directly to the universities to be used primarily or exclusively for their graduate programs. Or funds could be provided for fellowships and scholarships. These might be given to the universities to administer or given directly to graduate students.

Another step that might be taken would be for the state conventions where such universities are located to offer other state conventions the privilege of sharing in the control of the universities. This could be done by those conventions electing a certain number of trustees. These state conventions would also share in the support of the universities.

The preceding procedure was followed regarding Southwestern Baptist Theological Seminary, in Fort Worth. It was started by the Baptist General Convention of Texas. Later, trustees were elected from several states, and finally the school was accepted by the Southern Baptist Convention.

The support for Baptist universities could be further broadened by the state conventions having such institutions offering those institutions to the Southern Baptist Convention. If accepted by the latter this would mean that trustees would be elected by the Southern Baptist Convention and denominational support would be provided through the Cooperative Program.

The main point is that Southern Baptists should have one or two first-class universities and that the base for their support should be broadened. I am not as concerned about how this is done as I am that we move in that direction.

If Southern Baptists can and will co-operate in the building of one or two real universities they should insist that their other educational institutions restrict themselves to a solid academic program on an undergraduate level. They should also insist that this be done in a distinctly Christian atmosphere.

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November 14, 1967

Baptist Responsibility Said  
Heavy In Winston-Salem Riots

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WINSTON-SALEM, N.C. (BP)--Editorials in two state-wide Baptist papers in North Carolina have pointed to heavy Baptist responsibility in seeking to avoid riots in other North Carolina cities similar to the ones in Winston-Salem.

"We are fearful that the same thing that happened in Winston could happen in many other places in North Carolina," stated an editorial in Charity and Children, weekly newspaper published by North Carolina Baptist Children's Homes, in nearby Thomasville, N.C.

An editorial in the Biblical Recorder, official convention publication in Raleigh, commented that Baptist responsibility is heavy in restoring peace and order to Winston-Salem, and to working diligently to avoid future outbreaks.

Both editorials indicated that Winston-Salem had been thought to have a good record in race relations, and Biblical Recorder Editor J. Marse Grant said some didn't feel riots could happen there.

Both editorials agreed that perhaps no one can say what actually caused the riots, but that they were perhaps triggered by a controversial decision by a local court to free a policeman who fractured the skull of a Negro who later died of brain concussion and a fractured skull.

Both editorials also laid much of the blame on "those who manufactured and sold the liquor that led to the incident in the first place, along with those who make the liquor available." The Negro, James Eller, was arrested on a drunkenness charge, and alcoholism was believed to be a factor in his death.

The more lengthy editorial in Charity and Children by Editor Orville Scott pointed out, however, that the riots in Winston-Salem could not be blamed on a single incident.

"What happened in normally-tranquil Winston-Salem was no sudden creation," said the editorial. "Just as in nearly any city or community where there is a large Negro and white population, the social poisons had long been smoldering."

One factor, although not necessarily a factor in the Winston-Salem situation, is the possibility that Communists have been agitating behind the scenes, wrote Editor Scott.

"One thing is certain," added the editorial. "We must act with utmost urgency before it is too late! Indeed the question boomerangs at us: Is it already too late?"

"Can we overnight uproot the seeds of bitterness and hatred that have been sown over so many years . . . uproot and replace them with a sense of human dignity and Christian love ere we reap the terrible harvest of civil strife and destruction," the editorial continued.

Saying there are no simple answers, the Charity and Children editorial said that one of the best ways to begin to seek to solve the problem is to begin prayerfully.

The editorial also suggested exploring with Negro Baptists ways to cooperate together in alleviating the conditions that encourage civil disobedience and hoodlumism.

"We wish we had some answers," said the editorial. "It's no longer simple enough to say, 'Let's open our churches to anyone who wants to come, regardless of color or economic status.'"

"Many Baptists agree that it should have been done long ago. Now, the tragedy is that many Negroes want no part of it, regardless of how welcome we may make them."

The editorial praised a biracial prayer service at Winston-Salem State College held in the midst of the racial strife, and Baptist participation in the service.

Concluded the Biblical Recorder editorial: "Baptists are more numerous than any other denomination in Winston-Salem. . . . That is why the Baptist responsibility is heavy to be among the leaders in movements designed to restore peace and order to the community, in addition to working diligently to avoid future outbreaks."

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"Happiest Moments" Spent  
At Church, Colombian Says

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NASHVILLE (BP)--A student at Vanderbilt University here from Bogota, Colombia, unexpectedly gave an impromptu testimonial concerning the ministry of the First Baptist Church of Nashville to international students.

During the church's annual International Dinner and Skating Party, George Bennett of Colombia asked for the privilege of making a comment while about 75 international students from 22 countries were being introduced in a roll call of nations.

"I want to express my deep appreciation to this church for inviting me and my family to this occasion each year for the four years I have been at Vanderbilt," Bennett said.

"I have spent the most happy moments in Nashville here at this church at this occasion each year with these Baptist people," Bennett said.

A biochemistry major at Vanderbilt, Bennett plans to return to Colombia in January to teach. He is not a Baptist.

He later told a reporter that during his four years in Nashville, he felt that most organizations and people in the United States didn't seem to care much about the international students from other countries studying here, but he felt here was one church that cared.

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Indiana Board Elects  
Layman As Chairman

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INDIANAPOLIS, Ind. (BP)--For the second time in its nine-year history, a layman has been elected chairman of the Executive Board of the State Convention of Baptists in Indiana.

Tom Woods, layman from Evansville, Ind., was elected chairman of the board to succeed Carver Tinsley, pastor in Hammond, Ind.

In a routine meeting, the board's only debate came over placing a man on the board's Woman's Missionary Union committee, and a woman on the Brotherhood committee. The new arrangement, approved by the board, was done to coordinate the mission action phases of the two organizations.

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Graham Crusades Has Big  
Effect On Japan Baptists

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By Billy Keith  
For the Baptist Press

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TOKYO, Japan (BP)--The recent Billy Graham Tokyo Crusade International, according to Baptist leaders here, has resulted in "a new day for Christianity in Japan."

"Our churches will never be the same again," observed Shuichi Matsumura, a vice president of the Baptist World Alliance and a member of the crusade executive committee.

Matsumura, a Tokyo pastor, said that the Baptist churches in Tokyo "worked hard in preparation and we are expecting to see a genuine harvest."

The Graham crusade resulted in 15,854 decisions for Christ (inquirers) during the ten-day meeting. Attendance for the services totaled 191,750, with an overflow crowd of 36,000 at the final service in Korakuen Baseball Stadium.

Baptist churches throughout the city noted increased attendance on the Sunday following the close of the crusade.

Kenji Ohtani, pastor of the Oimachi Baptist Church here, the largest Protestant church in Japan, said 200 of the crusade inquirers visited the Oimachi church that Sunday, and 100 asked for baptism.

The Oimachi church members visited 58,000 homes prior to the opening of the crusade. They also had 10 nights of prayer and used a bus to ferry non-christian people to the meetings.

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"Only the unbelievers were allowed on the bus," according to Ohtani. "The Christians could get there on their own."

Uichiro Tateishi, pastor of the Shinkoiwa Baptist Church, said 40 inquirers were in the church's Sunday service after the close of the crusade. Many of those requested baptism.

A Southern Baptist missionary in Tokyo said he felt the Japanese exercised "a lot of courage and enthusiasm" in planning and projecting such a great undertaking.

W. H. (Dub) Jackson Jr., associate chairman of the crusade, said "Our Baptist people, who gained much experience through the Japan Baptist New Life Movement in 1963, were of great help in the crusade as they were able to relate confidence to the other Japanese Christians.

"This crusade has proven again that mass evangelism is one of the most effective means for winning the people of this land to Christ," Jackson added.

Japanese Baptists were also impressed with the number of Southern Baptists on the Graham team. Those assisting the Tokyo Crusade included Dan Piatt, crusade director who had lived in Japan nearly a year, associate evangelists Grady and T. W. Wilson, songleader Cliff Barrows, information director Gil Stricklin and Mr. Graham.

In addition, former major leaguer Bobby Richardson and supermarket executive Howard Butt -- both Southern Baptists -- were invited to participate in the crusade.

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Thanksgiving Proclamation  
Cites Blessings And Issues

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WASHINGTON (BP)--President Lyndon B. Johnson's Thanksgiving proclamation calls on American citizens to pray for "wisdom and perseverance" that will lead the nation to both "peace and justice" at home and abroad.

Citing the conflict in Vietnam and civil strife at home, the President compared the present situation with the problems faced a century ago by President Lincoln.

He quoted from a Thanksgiving proclamation of Lincoln who, President Johnson said, faced with equal emphasis, both the blessings and sorrows of the people. He used Lincoln's admonition to the people in 1863, urging prayers for those who have suffered in the current conflicts.

The 1863 petition of Lincoln, quoted by Johnson recommends that, "While offering up the ascriptions justly due to him for such singular deliverances and blessings, they do also, with humble penitence for our national perverseness and disobedience, commend to his tender care all those who have become widows, orphans, mourners, or sufferers in the lamentable civil strife in which we are unavoidably engaged."

Referring to the war in Vietnam as one "in which we are involved in fidelity to a sacred promise," the President called for prayers that the sacrifice of our men "will be redeemed in an honorable peace and the restoration of a land long torn by war."

The President also urged the people, in their Thanksgiving petitions, to express gratitude for the "tremendous advances" which have been made "in social justice and in equality of opportunity regardless of racial background" in this generation.

"But we are saddened," the Thanksgiving message continued, "by the civil strife which has occurred in our great cities." The proclamation calls on fellow citizens to "join their thankfulness with penitence and humility.

"Let us implore Almighty God that, to all our other blessings, he may add the blessings of wisdom and perseverance that will lead us to both peace and justice, in the family of nations and in our beloved homeland," the President concluded.

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NOTE TO EDITORS: Text of the proclamation is available on request from the Washington Regional office of Baptist Press

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#### C O R R E C T I O N

On BP story mailed 11/13/67, headlined "SBC Mounting Intense Church-Extension Drive," please insert in graph 2, line 1, the words "1968 and" so that sentence reads: "Tagged 'Project 500,' the 1968 and 1969 effort will involve ...." Thanks.

--Baptist Press

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