

Sunday School Lesson

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They grow out of the believer's love of God, not the hope of reward.

Repentance

In the Old Testament, the sinner (and the sinful nation) is called to turn from sin and seek the righteousness of God. This repentance is the only requirement for receiving God's forgiveness. Many psalms express the need and result of repentance. (See Psalms 32 and 51.)

As we have noticed in previous lessons, John the Baptist came preaching repentance as the primary requirement of the sinner. To many self-righteous Jews, this call must have seemed absurd. After all, were they not the sons of Abraham?

When Jesus began preaching, he also demanded repentance.

Jesus' Opponents

The central concern of the Pharisees was to do God's will as it was revealed in the Law. Many of them were wise and devout men. But in their zeal to apply the Law to every aspect of daily life, they had developed a great body of teaching and ritual that encouraged a legalistic approach to religion. As a result the intent of the Law was often lost in concern for obeying every detail of the Law as interpreted by the scribes.

We may find it difficult to understand why Jesus was not welcomed by everyone, but we must try to stand where his opponents stood. They were zealous in the defense of religion as they understood it, and they thought Jesus was threatening the faith itself when he violated the observances that were intended to protect the Law. When we search our hearts and acknowledge how difficult it is for us to accept new ways, we can readily understand the conflict between Jesus and the religious leaders of his day. Jesus represented the new. Accepting him would require major changes in their way of life.

The news that God's kingdom was at hand would have been more acceptable to the Jewish leaders if God had worked through official channels. After all, since God had given the Law, it would seem reasonable that he would initiate his kingdom through the structures that had been laboriously built up around it over the years. The approach used by Jesus appeared to the religious leaders to be a rejection of these traditional religious structures and practices. Therefore conflict was inevitable between Jesus and these leaders.

How the Kingdom Comes

Let us now turn to other questions we need to consider.

Where Jesus parted company with the expectation and tradition of his day was in proclaiming that the new age was at hand — indeed, had already come — and in calling men to prepare for living in that new age by adopting a new style of life. He was saying that in his person God had already come in a new way. Thus Jesus is the climax of God's redemptive acts in history.

Jesus differed from the popular ideas about the judgment also. He was not greatly concerned with the drawing up of

balance sheets and the apportioning of rewards and punishments. He was not offering advance information on the exact time of the establishment of the Kingdom. (See Mark 13:32; Acts 1:6-7.) He spoke less of judgment at the end of history than of the judgment that occurs whenever sin and evil confront the holiness and love of God. (See John 3:18-19.)

Life in the Kingdom

Another question is this: What was new in Jesus' teaching about the Kingdom? We can identify two aspects of the new meaning he gave to this idea.

The first of these was respect for the individual. God was not going to overwhelm people into the Kingdom. Through Jesus, and the prophets before him, God sought to make men aware of their sin and its consequences in delaying the day of righteousness and peace. Not only did he seek to create awareness of sin; he also offered a way of finding forgiveness and release from the power of sin.

Jesus called individuals to an acceptance of the Kingdom through repentance, which meant the willing acceptance of the fatherly rule of God and the rejection of sin. His call was a call to change the mind and heart, for only new men can live in a new age.

The second aspect was social in character. The Kingdom was not only a gift to individuals, but acceptance of its rule by individuals meant commitment to its work as it began to transform human society.

Already in and through the life of the disciples the Kingdom was overcoming those forces that degrade and destroy men. Where the Kingdom is, there is healing, peace of mind, forgiveness of sin, and release from the illness that guilt brings.

The Kingdom has already come upon us in those acts that affirm life, freedom, peace, mercy, and righteousness. The Kingdom is still in the process of coming as God's reign becomes more and more effective in human affairs, as here and

there a man willingly accepts God as king and becomes an agent of the Kingdom's way of life. Such a man becomes an enemy of all that enslaves men. He works for life because the Kingdom is life and light and peace and health.

ROY CAMPANELLA

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29 with more than 2,000 Easter Seal societies participating.

Campanella established three new catching records in the major leagues; missed only one All-Star Baseball game in seven seasons; was voted the National League's Most Valuable Player in 1951, 1953 and 1955 by the nation's sports writers and sports broadcasters.

Campanella suffered his crippling injuries in 1958 and underwent months of therapy before regaining use of his hands and the strength to sit up. He is confined to a wheelchair but runs a successful retail business in New York City, is a director of a New York bank and has had his own radio sports show.

The former baseball great's experience caused him to become interested in Easter Seals and he has been an official Sponsor of the National Society for several years. He has traveled thousands of miles in that capacity, speaking before Easter Seal groups and giving individual encouragement to other handicapped persons.

For the 1970 campaign, Campanella has already filmed television spots and taped radio messages to be used on networks and local stations nationwide.

A&T RECEIVES \$2,500 GRANT FROM AMERICAN OIL

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are unrestricted as to use."

Dr. Dowdy said the funds will be applied to furthering A&T's programs of faculty improvement and scholarships. The gift to A&T is one of more than 160 unrestricted grants being made by American Oil Foundation to colleges and universities.

STATEMENT OF CONDITION

American Federal Savings & Loan Association of Greensboro

1913 E. Market Street

Greensboro, N. C.

After the Close of Business December 31, 1969

ASSETS

Mortgage Loans and Other Liens on Real Estate	\$3,273,759.48
All Other Loans	109,863.78
Real Estate Owned and in Judgment	3,591.20
Cash on Hand and in Banks	173,636.25
Investments and Securities	36,300.00
Fixed Assets Less Depreciation	10,449.92
Deferred Charges and Other Assets	52,450.16
Total Assets	\$3,659,850.79

LIABILITIES AND NET WORTH

Savings Accounts	\$3,191,967.16
Advances from Federal Home Loan Bank	350,000.00
Loans in Process	6,091.01
Other Liabilities	13,634.04
General Reserves	94,045.53
Undivided Profits	4,113.05
Total Liabilities and Net Worth	\$3,659,850.79

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