

PHILADELPHIA,
Southern Baptist Convention Site
June 6-8, 1972



WESTERN RECORDER
JUNE 10, 1972

Revival Reports

Leo Eddleman served as evangelist and Ray Conner as singer in a recent revival at the **First Baptist Church, Madisonville**. Among the 41 decisions registered were 22 professions of faith.

Frank E. Borich, pastor of **Harmony Baptist Church, Louisville**, reports a week's revival, May 15-21, with Harold Tallant as evangelist. He reports 120 decisions recorded.

First Baptist Church, Mt. Vernon, was led in revival recently by Wendell Romans, pastor of First Baptist Church, Mt. Washington. Host pastor Ray E. Cummins reports five professions of faith and 38 rededications.

Emmanuel Baptist Church, Marion, recently experienced a revival. The evangelist was George Price, business and circulation manager of *Western Recorder*. Burt Davis, pastor, reports one addition by letter and several rededications.

First Baptist Church, Central City, reports a recent revival, April 23-28. Their evangelist was Wayne McCullar, pastor of West End Baptist Church, Tuscaloosa, Alabama. Their music minister, Clarence Tudor, directed the music. The church baptized 25 and had three additions by letter as a result of the campaign.

Bashford Manor Baptist Church, Louisville, recently completed a revival with C. Wyman Copass, pastor of Hillvue Heights Baptist Church, Bowling Green, as evangelist. There were 12 additions by baptism, 12 by letter and several rededications. Charles H. Harris is pastor at Bashford Manor.

Sherman Baptist Church in Crittenden Association was led in revival May 1-7 by Jerry Barron, pastor of Cox's Creek Baptist Church. Pastor Elbert Lee James reports seven professions of faith, two additions by letter and 15 other decisions.

Crabtree Avenue Baptist Church, Owensboro, was led in revival recently by Doug Strader, pastor of Little Flock Baptist Church near Louisville. Bill Funderburk, Stithon Baptist Church, directed the music. Pastor Buddy Mad-

dux reports 23 professions of faith, six additions by letter and a total of 60 commitments unto the Lord's service.

Long Run Baptist Church in eastern Jefferson County recently held a revival with Kit Yeast, pastor of Bardstown Baptist Church, as the evangelist. Pastor Donald Gowin reports over 60 public decisions with five professions of faith and eight additions by letter.

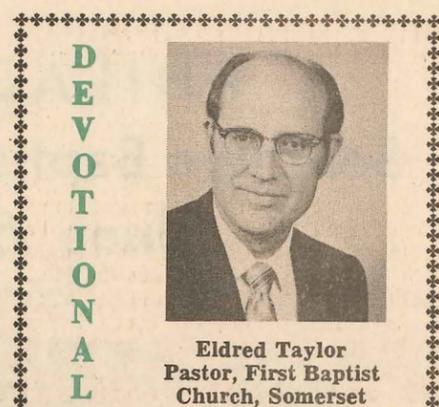
A weekend Youth Revival was held at the **First Baptist Church, Bardwell**, April 28-30. A revival team from Union University in Jackson, Tennessee, conducted the revival. Eddie Little, Memphis, was the evangelist; Fred Luper, Tulsa, Oklahoma, was the singer; Susan Brewer, Camden, Tennessee, was fellowship director; and Cathy Payne, Henry, Tennessee, was the pianist.

Eugene Hansford was the visiting evangelist in a recent revival at the **Forks of Dix River Baptist Church, Lancaster, Kentucky**. Pastor Bobby Brooks reports 40 decisions resulted from the services, including 10 professions of faith.

Church Chuckles by CARTWRIGHT



"I guess it's okay to trust in prayer to get you by exams, but suppose the Lord hasn't had second year Algebra?"



Eldred Taylor
Pastor, First Baptist
Church, Somerset

Go Forward

Exodus 14:13-15

"Have you come to the Red Sea place in your life

Where in spite of all you can do

There is no way out

There is no way back

There is no other way but through?"

(Author Unknown)

In the three verses given here from Exodus we see the children of Israel in a pitiful condition. They stood at the Red Sea with all the horses and chariots of Pharaoh and his horsemen and army advancing rapidly upon them. This ragged band of frightened former slaves with their wives and little children stood there with no horses, no chariots, no training in warfare and no weapons. They cowered before one of the most powerful and well equipped armies of their day. They knew that the Egyptians could be cruel and ruthless. They were 'sore afraid . . . and cried out unto the Lord.' They also grumbled at the mighty Moses. Moses had been crying to God also. And now he had assurance from God. So he gave them advice which you and I can use today.

"Fear ye not,
Stand still,
And see the salvation of the Lord . . .
The Lord shall fight for you
And ye shall hold your peace."

And then God said, "Speak unto the children of Israel that they go forward!"

We come to places in our life with a sea of difficulty before us and the armies of Satan at our heels. It is easy to give up and give in to fear. It is easy to blame someone else and wish we were back in some easier time. (Or do we just remember it as easier?) But God would have us —

Fear not
Stand still or just trust in God
See the great salvation of God
And then GO FORWARD.

He opened the Red Sea for the children of Israel and saved them from Pharaoh's army. He will do great and impossible things for us when we trust and obey Him.

SBC President's Address —

Hitherto-Henceforth

We meet today as our people have met for 125 times since 1845. As we do so, we come in the consciousness that we are living in a gap between the world that is and the world that ought to be — the real world versus the ideal world. This is our life and it is no longer a secret that, for some, living in this gap has proved to be "almost too much."

The hope that burned so brightly in our hearts has flickered and almost died. Our numerical growth, which for so long sent us back to our posts with new resolve, has lost its magic for many. There is discouragement, rumblings of division and, worst of all, disillusionment with the ministry which issues in desertion and defection in ever-increasing numbers.

If I have learned anything during the past two years, it is this: Our churches are in trouble. This has come as no surprise for we have been in trouble for 127 years. David Haney puts it so well in his recent book, *Renew My Church* (Zondervan). He says, "Jesus promised those who would follow Him only three things: they would be absurdly happy, entirely fearless, and always in trouble." Until recently, we qualified on all three counts. We are still in trouble. We are no longer entirely fearless — we are not absurdly happy.

Our trouble is a new kind of trouble in a new kind of age. This is not to say that we have outgrown our "old troubles." Professor Walter Shurden has written what, in my judgment, is one of the finest little books in our history "about our history." Its title is *Not a Silent People* (Broadman). It offers penetrating insight into the controversies that have shaped Southern Baptists. While I was reading it, I could not get out of my mind a story Colin Morris told out of his missionary experience in Zambia. They found a native dead of starvation not a hundred yards from the missionary compound. An autopsy revealed that he had only a few leaves in his stomach and what appeared to be a ball of grass. Meanwhile, back at home, his sponsoring denomination was engaged in a bitter fight over what to do with the unused bread left over after communion. Professor Shurden's book points to a similar inanity in Southern Baptist history. Twice in the past 10 years we have "fought the battle of Genesis" while men were dying in our own land, as well as in far-away places, with noth-

Bates, pastor of FBC, Charlotte, North Carolina, delivered the address during the opening SBC session. It was edited to space requirements.

ing more stable to comfort and sustain them than a wad of grass in their bellies and the dry leaves of humanism in their brains. And, if I am capable of intelligent observation, some of our brothers in the various state conventions are devoting their time and energy in an attempt to engage our people once again in the "true church controversy" of a hundred years ago.

Lest anyone jump to conclusions here and accuse me of laying the groundwork for compromising our convictions, let me say unequivocally that it is not so. What I do say is this: If any

By Carl E. Bates*

member of this convention and its affiliated churches is determined to have theological and ecclesiastical sameness, let him know at the outset that he has one of two choices: He must either join another denomination or deny the basic democratic principles for which our people have been known across the years. It is time to refresh our minds about our stubbornness in this respect.

We were not saved in groups. Each of us accepted the grace of God for himself. Our churches are made up of free sons of God. They are "free churches" and no organization, political or religious, dare infringe upon that freedom. I am aware of the argument: "If they want to join, let them conform!" Let me ask: "Who said they wanted to join in the first place?" Our churches have steadfastly refused to forfeit their freedom to interpret the Holy Scriptures for themselves in exchange for any creed devised thus far. Those who know our history know this but our emphasis upon the rights of the individual and our love for freedom make us highly vulnerable to the influence of those who stand ready to lead us over the scorched fields of the past.

What a tragedy it would be if future historians should report that even a small percentage of our pastors and laymen in this generation spent their time and energy fighting to preserve little zones of personal stability for themselves and forgot the cries of those with nothing but grass in their bellies. No one can honestly criticize any patriot who fights to save his cause, but if he does so to preserve his own stability and forgets those who have no chance for such stability he is, to say the least, a selfish warrior.

I indicated a moment ago that our trouble today is new both in kind and in degree. We are on the spot, so to speak, as we have not been in our

history. Our inconsistencies and our irrelevancies are magnified out of all proportion by the anti-establishment criticism of our time. So . . . this adds to the strain upon our churches. This increases our tendency toward despair. It contributes to the breakdown of effective patterns of life among both clergy and laity. It produces discouragement and frustration. It also pressures us for honesty and repentance and I see this as the source of our hope.

I have come to a new appreciation for the "press" and its role in our continuing ministry as Southern Baptists. You have x-rayed our sham and punctured our pretense and revealed our hypocrisies. I hope you will always be free and that you will never feel called upon to help us "cover up" our inconsistencies.

I have a new love and appreciation for our boards, agencies and commissions. I allude to these so that I may share with you the hope of my heart for the future.

I believe we stand upon the threshold of our greatest era. Every organization of our convention is earnestly engaged in honest effort to serve our people. It is my feeling, however, that the evangelism division of our Home Mission Board has brought us back to an approach that is calculated to literally transform the spirit of our churches. For 30 years I have been amused by those who periodically rediscovered Arthur Flake's *Building a Standard Sunday School* and either rewrote and published it or rushed into convention circles crying, "Eureka!" But, Witness Involvement Now is more than building a great Sunday School; it is that house-to-house, person-to-person, day-by-day plan of the New Testament that kept the song in their hearts when their only meeting house was a cemetery and their only prospect early martyrdom if they remained faithful.

Already we are beginning to tap a reservoir of skills among our members which, under proper guidance, could lead to double our numerical strength in a few years. I have confidence that the impact of this program could conceivably lead to our sending into our world as many witnesses as we have active members in our churches.

Already, certain definite results are showing themselves.

► There is a change in our sense of values.

► There is a change in our real concern. More burden for the lost than ever before.

(Continued on page 14)

WESTERN RECORDER

"Earnestly contend for the Faith which was once for all delivered to the saints"—JAMES 3

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

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Well Done, Good And Faithful Servant

Old soldiers of the cross never die; the Lord calls them to rest from their labors and their works do follow them. The passing of Tom G. Shelton gives opportunity to thank the Lord for him and others like him who did more with their opportunities than most of us with more opportunities will ever do.

Only the Lord knows how many souls were directed toward Jesus Christ by this man of God whose influence will last as long as time. Among his unforgettable characteristics were a consuming passion for lost souls, an unshakable belief in the Bible, an unbending allegiance to doctrinal purity and a never ceasing effort to encourage and teach younger preachers.

Among those greatly influenced by him is H. Franklin Paschall, pastor of the First Baptist Church, Nashville, and former president of the Southern Baptist Convention. He had asked Paschall years ago to officiate at his funeral and in his remarks Paschall reflected upon his love for and indebtedness to Brother Tom, as he was affectionately known. The other preacher having a part in the services upon the instructions left by Shelton was a lifelong friend, L. W. Carlin, the first of a number who surrendered to preach under the influence of Shelton's ministry.

This man of God didn't know what retirement was. He was going strong at 80 and led in the organization of Northview Baptist Church in Calloway County after he was 70 years old. After he was 80 he preached on every occasion he had until about a

year ago when his health began to decline rapidly.

He was a remarkable man of a remarkable family. His own father, T. L. Shelton, preached in Kentucky for about 35 years. Both his sons are preachers and served as pastors in Kentucky before accepting denominational responsibilities. Hicks is evangelism director for the Kentucky Baptist Convention and R. G. is Green Valley Association superintendent of missions.

More than this one grandson, Tommy, son of R. G., surrendered to the ministry after a long struggle and is now preparing himself by attending Campbellsville College. A great grandson, son of Tommy, has been named "Tom" and so the three generations of Shelton preachers could be four.

For the Shelton family and a host of friends the death of one so dear was understandably an experience of sorrow. But it was also an experience of joy and victory for they knew as it was with the Apostle Paul, so it was with Tom Shelton. "For to me to live is Christ, and to die is gain." (Philippians 1:21)

By coincidence William Nave, beloved young pastor of Second Baptist Church, Madisonville, died on the same day following a long, painful bout with a malignancy. From a human standpoint it is easier to understand the passing of one like Tom Shelton after a long, rich and fruitful ministry than one like Bill Nave who was in the prime of his ministry. An evaluation of Nave's life and ministry will appear in a later issue.

Guest Editorial

On Dismissing A Pastor

Sometimes a layman or a group of laymen approach a neighboring pastor or denominational worker and say "Our church is losing ground; our preacher has lost his effectiveness. How do we go about making a change?"

Most of us will agree there comes a time in every pastor's life when, for the best interest of the church, the kingdom of God and himself, he should move on.

Roy W. Hinchey, Secretary of Church-Minister Relations Service, Georgia Baptist Convention

However, some facts and principles should be brought into focus when that time arises.

It is as important to leave in the spirit of Christ as it is to go in His spirit.

When a church calls a pastor it goes to prayer and seeks the leadership of the Holy Spirit (at least it should). It seeks to avoid whispering campaigns and gossip.

The same spirit should rule between pastor and people when the relationship is terminated. Surely the world has a right to expect us to settle our differences in the Spirit of Christ.

When a church dismisses a preacher in the wrong spirit, it seriously affects not only the pastor but its own future as well.

The pastor, whether he was right or wrong, may find it difficult to get located in another church. Others may suspect something is wrong with him.

He may also find it difficult to get a secular job since business men would hesitate to hire him lest he would quit if he gets called to a church.

The church may also be adversely affected, whether it is right or wrong. It may have difficulty in calling a new pastor. Some will be attached closely to the dismissed pastor.

Often they are against anyone who is recommended for no reason other than that they were offended by the action of the church.

Then too, a good pastor who otherwise might accept the call, may refuse because he cannot keep from wondering if the same thing would happen to him.

Churches should also keep in mind that in our system of church government it is not a simple matter to change churches.

A pastor does not get a church like he would go to the store and buy a sack of potatoes. It often takes months to find and follow the leadership of the Holy Spirit.

For a church to say to its pastor (unless there has been a serious moral breach) "You must be out in 30 days," could be a very un-Christian approach.

His wife and children should be considered along with the welfare of the church. Remember he is usually not a wealthy man and he has no unemployment insurance. Would it not be more Christian to give him from six months to a year to make a change?

Churches are sometimes longer than that in calling pastors and they don't die in the meantime. Remember it is as important to terminate the relationship in the Spirit of the Lord as it is to begin in His Spirit.

Possibly the most effective and more Scriptural way to get rid of a pastor is to pray for him, support him and help him to succeed. When that happens, some other church will be glad to take him off your hands.



APPRECIATES SUPPORT

Dear Editor:

I recently graduated from the Southern Seminary. This was the culmination of a long pilgrimage of study and effort. However, while I can claim major responsibility for the study, the effort was only shared by me in small part.

First, my wife, in patience, support and prayer has been more than any student-preacher-husband could hope for. My son has grown from a two year old tot to a twelve year old companion. A daughter has made some effort, being a part of our family for eight of the last eleven years.

Secondly, my home church has expressed support for me to help validate the commitment I have made to the gospel ministry. Their financial and prayer support have been meaningful contributions to this educational effort.

Thirdly, a denomination which has had foresight and planning to make higher educational facilities available to its constituency is appreciated. The many churches whose support in contributions through the Cooperative

Program have had a part in my education as well.

I am a product of Southern Baptist education. Upon entering Stetson University in 1961 as a freshman, at least one-half of my matriculation fees were made available by my state convention. This continued throughout my college career with full tuition being available my final year. Upon arriving at the seminary in 1969, my fees and expenses were minimal because of generous Christians with a mission for an educated ministry. Through the Cooperative Program and endowments to the seminary my major fees were defrayed.

With a bachelor of arts degree from a Christian university and a master of divinity degree from a Southern Baptist seminary, I feel fully prepared and confident to minister to the whole man. I believe the goal of my educational effort is closer to reality because of the efforts of so many. From the seminary seal come these words: "That the man of God may be perfect, thoroughly furnished unto all good works." I thank many people for having a part in my educational effort.

Elliston, Kentucky Marvin Spivey

REACTS TO 'SUGAR STICKS'

Dear Editor:

I read with interest your editorial, "Sugar Sticks and Slaying Stones." I can see where you have cause to be disturbed at the conduct of the pastors you refer to, those preaching "Sugar Stick" sermons and not staying with the subject to which they were assigned.

I can also see where you would be particularly upset at the conduct of pastor John Bisagno. As I understand it, John Bisagno is pastor of a large church in Houston, Texas. I presume he is a seminary trained man. Now surely he, as "arranger" of the Pastors' Conference, ought to know better than to tell preachers that they can preach without being told what to preach. The very idea of a man of Bisagno's ability turning a bunch of preachers loose, like you say, getting people all stirred up emotionally. He should know emotion has no place in modern day Baptist religion.

That Pastors' Conference will probably be some show when "our preaching heroes" stand up to deliver their "Sugar Sticks" — their hair styles shining, clothed in their expensive haberdasher's finery, and their oratorical gems gleaming.

I tell you something just has to be done to put these preachers in line with this modern day before they get too far gone, just simply get to where

(Continued on page 14)

Kentucky To Host Mission Workshop

WMU members and church staffers from seven states will gather at Southern Seminary June 19-21 for intensive training in mission action.

The Louisville workshop is the eleventh of fifteen regional ministry and witness conferences being sponsored by Woman's Missionary Union and the Home Mission Board.

Pastors, ministers of education, WMU officers and mission action workers from Kentucky, Tennessee, Indiana, Ohio, West Virginia, Michigan and Illinois are expected.

T. G. Shelton, Well-Known Pastor, Dies

Thomas G. Shelton, well known Kentucky Baptist preacher, died in Murray on May 24 at the age of 86. He was active in the ministry until he was 80. Except for one pastorate in central Kentucky (Bethel Baptist Church in Mercer County) and some service in Tennessee, he spent his entire ministry in west Kentucky.

His first wife, the former Bertha Lassiter, died in 1957. He is survived by his present wife, formerly Mrs. Lillian Gilbert, the widow of a Kentucky Baptist pastor. Also surviving him are two sons: T. Hicks Shelton, Louisville, director of the evangelism department of the Kentucky Baptist Convention; and R. G. Shelton, Henderson, superintendent of missions for Green Valley Baptist Association; two daughters: Mrs. Harry Conner, Paducah; and Mrs. Carmen Mortan, Murray; and a number of grandchildren and great grandchildren.

Funeral services were conducted on May 26 at Cherry Corner Baptist Church, Murray. H. Franklin Paschall and L. W. Carlin conducted the memorial services.

The workshop will give nine hours of specific training in work with a mission action target. A person can choose to attend any one of ten target conferences. These will be conducted by Home Mission Board and Christian Life Commission representatives.

Main speaker will be Foy Valentine, executive secretary of the Christian Life Commission, SBC.

WMU personnel will lead general sessions on mission action organization and administration, group processes and mission action projects. WMU staffers leading general sessions will be Miss Bobbie Sorrill and Miss Aline Fuselier, WMU field services department.

Miss June Whitlow, promotion division director for Woman's Missionary Union, will speak in the general sessions.

The target conferences are: resort, language groups, internationals, economically disadvantaged, aging, drugs, combating moral problems, literacy, the sick, and juvenile rehabilitation.

All these conferences will draw on three resource persons: Willis A. Brown, division of chaplaincy, HMB; C. B. Hastings, department of interfaith witness, HMB; and E. L. McCall, department of work with National Baptists, HMB.

The workshop begins at 1:00 p.m. on the opening afternoon, runs all day and evening on the middle day, and ends at noon on the third day.

For seminary accommodations write Mission Action Workshop, Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, Kentucky 40206. Seminary room rates are \$19.00 per person for rooms with adjoining bath and \$17.00 per person for bath-on-hall rooms. Prices include six meals.

No fees will be charged other than those related to room and board.



Witches and Satan worship

Those who think that witches and Satan are a joke and those who think that America has been "Christianized" so that the gospel is no longer needed should open their eyes to the fact that witches and black magic are real to people and on the increase around the nation and world. Witchcraft, as a form of worship, is attracting new converts every day. Satan worship is rising in unbelievable proportions.

Harry Hollback, in a recent Word of Life radiocast, startled us with some of the facts and figures. "There is an extreme inclination these days toward the occult and the mysterious. People travel from all over the world to engage in transcendental meditation with Hindu gurus. Ouija boards have outsold Monopoly games. Astrology is a big business. Popular screen-plays are exciting great interest concerning demonology. . . . Self-professed witches can write books or magazine news columns. "Jesus Freaks" (subject of the popular book, *Jesus Is My Trip*), gurus, Zen-Buddhism, Spiritualist churches, Satan worship and directing one's life by the stars have all found a place in our modern society."

An estimated five million people plan their lives by the stars and more millions daily consult the astrology chart out of curiosity.

Why false worship?

Youth and adults are looking for answers to life's problems and not getting them because they have done away with the Bible and the churches often fail to give moral guides based on the Word of God. As a nation, we have turned from light to darkness. One witch says, "They're disenchanted with the Christian religion."

Down deep inside every heart are deep anxieties and people are turning to satanism, spiritism and astrology in a vain attempt to find answers which only God can give through Bible believing and sharing Christians.

Every man is God-conscious but he does not know how to reach a holy God. They turn to the stars not knowing that Jesus is the Bright and Morning Star who understands their fears and sins and can give them release; and for strength, "a spirit of power, and of love and a sound mind." We must care. We must share Jesus Christ, The Answer.

—Harold G. Sanders

Cauthen Tells Of Progress, Tragedy

Progress, tempered with elements of tragedy and tension, was the keynote for Southern Baptist foreign missions during 1971, the Southern Baptist Convention was told in its final Thursday evening session in Philadelphia.

The work of the board was summarized in an hour-long presentation during the convention and in a 20-page written report submitted for approval by the convention.

During the hour-long presentation, actress and singer Anita Bryant of Miami teamed with new Southern Baptist foreign missionaries, SBC president Carl Bates and SBC Foreign Mission Board executive secretary Baker James Cauthen in an inspiration-laden session.

The new missionaries, carrying the flags of their appointed countries, were commissioned to their new fields of service. Bates led in the prayer of dedication.

Miss Bryant provided the inspirational music and Cauthen issued a challenge for Southern Baptists to respond to missions opportunities around the world.

In the annual report to the convention, the board detailed specific growth and gains in many of the 75 countries where SBC foreign missionaries serve. During the year, the number of mis-

sionaries under appointment by the board increased by nearly 25 percent. In 1971, 226 persons were appointed to missionary service. By the end of the year, 2,526 missionaries were assigned to 75 countries. The total includes 2,227 career missionaries, 169 missionary associates, 125 journeymen and five special project medical workers.

Though the number of missionaries increased, the statistics were tempered with tragedy and tension.

Tragedy struck during mid-year when missionaries Paul and Nancy Potter were murdered in their home in the Dominican Republic. At the beginning of 1972, Mavis Pate, missionary nurse in Gaza, will be killed by terrorists' bullets as she traveled with missionary friends.

In addition to the violent deaths, three other missionaries died while serving in 1971. They were Mildred Cox Mein (Mrs. John), Brazil; Virginia Lee Land Mills (Mrs. John C.), Liberia; and Eleanor Ayers Campbell (Mrs. Charles G.), missionary associate, Thailand.

The foreign missions enterprise has suffered a great loss in the death of those who served God so admirably, said Cauthen in the report.

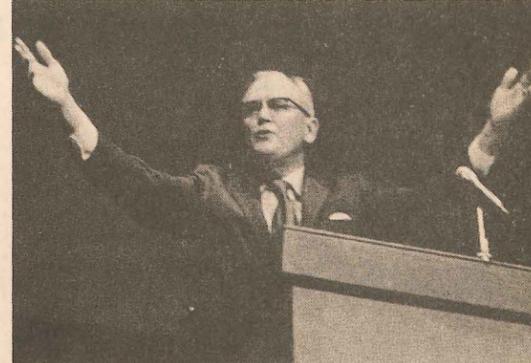
Other tragedies directly affected the people to whom missionaries minister. War and terrorist activity took many lives and caused destruction and human suffering in Vietnam, Bangladesh and the Middle East.

Tension resulted from uncertain political situations in several parts of the world, Cauthen said. Instability under Chile's new Marxist government and growing leftist influence in Tanzania gave rise to apprehensions about the future. Visa limitations in Nigeria and Malaysia caused concern. The reversion of Okinawa to Japan and continuing tensions in the Orient contributed to an uneasiness in that part of the world.

World economic conditions sorely tested foreign missions financial resources. Inflation and devaluation of the United States dollar formed a dual attack on the mission dollar. As a result, loss in spending power for foreign missions is estimated at approximately two million dollars for 1972.

Churches and churches membership on mission fields showed steady growth during the year. Membership in 6,045 churches increased to 720,872 up from 687,762 members in 5,853 churches in the previous year. Baptists for the year totaled 56,905, a decrease from 61,454 in 1970, a year of large evangelistic campaigns resulting in a marked increase in baptisms.

Some of the most encouraging reports from mission fields concerned spiritual revival and renewal. Southeast Asia in particular experienced great spiritual deepening, although it



Cauthen emphasizes SBC mission needs

was evident on many other fields as well.

Cooperative Program receipts and the Lottie Moon Christmas Offering, the twin pillars of financial support for foreign missions, reached record levels in 1971.

Cooperative Program funds received for foreign missions totaled \$14,863,351, an increase of 5.31 percent over the previous year.

The 1970 Lottie Moon Christmas Offering, a part of 1971 expenditures for foreign missions, jumped to a record \$16,220,104. This amount exceeds the \$16,000,000 goal set by Woman's Missionary Union in the promotion of the annual offering.

Speaking of the significance of the record Lottie Moon Offering, Cauthen stated, "It reflects Southern Baptists' deep determination to move forward in the wider dimensions of the world missions task and affirms again that Southern Baptists are essentially a missionary people." He expressed the conviction that this record offering would strengthen the Cooperative Program by deepening Southern Baptists' awareness of world need.

Missionary volunteers continue to offer their lives but calls for missionaries are far greater than can be supplied, Cauthen said. He urged Southern Baptists to continue to undergird the missionary task with prayer, increased support through the Cooperative Program and the Lottie Moon Christmas Offering. (BP)

Mercer County Baptists Plan Area-Wide Revival

An area-wide revival is planned for June 25 - July 2 at Harrodsburg. Services will be at 8:00 p.m. each night at the Mercer County fairgrounds. Raymond Long, crusade chairman, says the crusade will include five counties and four associations.

Ray Roberts, executive secretary of the State Convention of Southern Baptists in Ohio, will serve as evangelist and Mr. and Mrs. Bradley Price will be in charge of the revival music.

NEWSGRAM

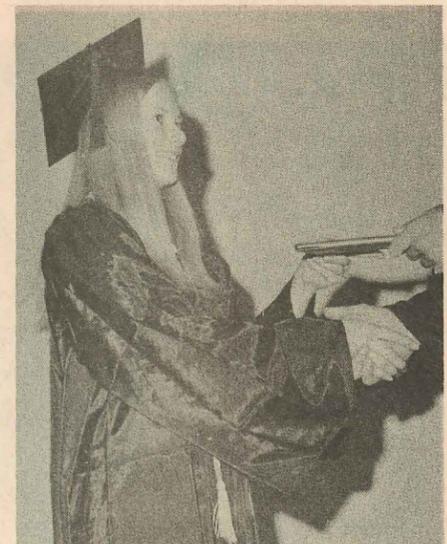
Cooperative Program Receipts

JUNE, 1972

May 1972 receipts	\$ 387,596.27	(\$187,438.94 increase,
To date this year	\$3,072,322.07	6.5% compared to
Goal to date for this year	\$3,150,000.00	this time last year)
To date this time last year	\$2,884,883.10	

NEEDED EACH MONTH TO REACH GOAL — \$350,000.00

UNDER GOAL — \$77,677.93



A FIRST — Janet Shelton Johnson is the first student in the history of Campbellsville College to complete a bachelor's degree with a perfect 4.0 average. Mrs. Johnson received her diploma on May 14 at the college's commencement exercises. An English major from Danville, she served as editor of "Purple Patches," the campus literary magazine; vice president of Sigma Tau Delta, and treasurer of the Spanish Club. She was also student representative on several college committees.

'More Volunteers Than Able To Support'—HMB

Despite a record year of financial support, the Southern Baptist Home Mission Board reached a point during 1971 when there were more qualified volunteers for home missions than there were funds to support them, the Southern Baptist Convention was told during its final session Thursday night.

The sobering fact was disclosed during a missions emphasis session which spotlighted the annual report of both the SBC Home Mission Board and the SBC Foreign Mission Board (see separate story, page 7).

In the Home Mission Board's report to the convention, executive secretary Arthur B. Rutledge of Atlanta emphasized that the past year reflected a growing openness toward the gospel of Jesus Christ in America.

Rutledge said the "growing openness" to the gospel was illustrated by the fact that baptisms in Southern Baptist churches passed the 400,000 mark during 1971 for the first time since 1959. The 409,659 total baptisms (conversions) for the year was the third largest number in SBC history, Rutledge said.

During the year, the SBC Home Mission Board approved 395 missionary candidates for appointment and service in the American homeland.

At the end of the year, there were 2,237 missionaries under appointment serving with the board.

Of the 2,237 missionaries, 908 were

under full appointment; 712 associate missionaries; 480 pastors were receiving salary subsidies; 64 were under US-2 appointment; and 73 state convention staff members were supported in part by the board. Approximately two-thirds of them were supported jointly with one of the state conventions, the report said.

"With approximately 80 million Americans not identified with any religious group and a high percentage of church members only nominally related to the work of Christ, we face needs of the first magnitude," the report said. "There are needs for an increased number of missionaries.

"But the slowdown in support through the Cooperative Program, together with rising costs, has limited the Board largely to filling vacancies or entering new fields with funds released by other fields reaching self-support," the report said.

For example, there were 1,400 applications for appointment as student summer missionaries, but the board was able to appoint only 960. Of this number, 87 received no salary and 21 paid their own travel expenses.

In the report on finances, the board cited 1971 as the year of largest financial support in its history. Cooperative Program contributions totaled \$5.3 million and an almost equal amount was received through the Annie Armstrong Easter Offering for Home Missions.

Combined, these gifts represented an increase of 5.5 percent above the previous year.

"We are encouraged by this healthy advance," said Rutledge in the report, "but it should be noted that this level of increase barely kept up with the rising cost of living, which affects the expenses of a mission board just as it affects the family purse."

At the end of November Southern Baptist chaplains on active duty totaled 909. Of these 573 were in the military chaplaincy; 61 in Veteran's Administration chaplaincy; 172 in hospital chaplaincy; 84 in institutional chaplaincy; and 19 in industrial chaplaincy.

The board closed 1971 with 89 staff positions. A total of 111 employees serve with the staff, including office secretaries, technicians, communication specialists, auxiliary service workers and maintenance men. Eighteen new staff members joined the Atlanta-based staff during 1971.

Several board programs continue to give attention to ministries in areas of critical human need, in keeping with the "Crisis Statement" adopted by the SBC in 1968 and reaffirmed the following year. In March of 1971, a board action discontinued the "Crisis Committee" but the administration assigned to the strategy planning group, a staff committee, the responsibility for incorporating in staff planning, responses to these needs.

Missionary News

Furlough

Gerald and June McNeely, native Kentuckians and Southern Baptist missionaries to Spain, will be returning soon for a furlough. They can be reached from June 18 to July 15 at their temporary furlough address: c/o Mrs. John Hall, 602 Willowbrook, Louisville, Kentucky 40243, telephone 245-0318. After July 15 their address will be: 3558 Nanz Avenue, Louisville, Kentucky 40207, telephone 895-7000.

On the field

Mr. and Mrs. J. Glenn Morris, missionaries who have completed furlough, were scheduled to arrive May 22 in Thailand. They may be addressed: Box 832, Bangkok, Thailand. Morris is a native of Atlanta, Georgia, and Mrs. Morris is the former Polly Love of

Hattiesburg, Mississippi. Before they were appointed by the Foreign Mission Board in 1946, he was pastor of several rural Kentucky churches.

Other

Mr. and Mrs. J. Donald Mason, missionaries to Zambia, are the parents of a fourth child, Melita Lee, born May 3. Mason was born in Florence, Alabama, and lived in Hueytown, Alabama, and Paducah, Kentucky, while growing up. Mrs. Mason is the former Cassandra Wornal of Bluefield, West Virginia. When they were appointed by the Foreign Mission Board in 1967, he was assistant professor of history at William Jewell College, Liberty, Missouri. Currently on furlough, they may be addressed at 1215 N. Walker Street, Princeton, West Virginia 24740.



REMODELED — The sanctuary of the Forks of Dix River Baptist Church, Lancaster, has been recently remodeled. The renovation included the installation of new pews, carpeting, a baptistry and choir loft. Pastor Bobby Brooks also reports a special stewardship emphasis recently which has resulted in an 85% increase in the church offerings.

People And Places

C. Welton Gaddy, chairman, Christian Life Committee, Kentucky Baptist Convention, urges all Kentucky Baptist churches to observe July 2 as "Christian Citizenship Sunday." Materials to aid in planning for proper observance of the day will be mailed soon to all pastors and missionaries. Additional information and assistance may be obtained from William Rogers, Box 43433, Middletown, Kentucky 40243.

Ross Figart, Jr., superintendent of missions for Boone's Creek Association, reports a highly successful Lay Evangelism School conducted at Central Baptist Church, Winchester. Almost 200 persons from 12 churches participated in the school led by KBC evangelism director Hicks Shelton. Figart says 150 persons made witnessing visits on Thursday night of the school and reported more than 30 professions of faith.

R. D. Judd, former dean, acting president and dean of graduate studies at Georgetown College received an honorary doctor of laws degree from the institution during commencement ceremonies on May 20, 1972.

Judd, a 1916 graduate of Georgetown College, has served the field of education principally public and private higher education. He came to Georgetown in 1945 and served his alma mater until his retirement at age 70 in 1961.

Reports from the **First Baptist Church, Pikeville**, indicate the church is experiencing a period of unusual life and growth. Pastor Curtis Warf reports a very fine response on the part of youth on a recent Sunday when the Sunday School and morning worship service were completely in charge of the young people. For this service, the guest speaker was Chip Lockwood, a Southern Seminary student and the soloist was another seminary student, Dianna Moore, who is also Miss Louisville.

Other activities of the church include a bus ministry which has resulted in a substantial growth of the Sunday School, a graded choir program under the direction of the music minister, Bill Johnson, and the first services on April 2, 1972, in the beautiful new building of the Immanuel Mission. Jack Stephens is the mission pastor.

Dobbins, Sullivan Highlight Sunday School Board's

The Southern Baptist Sunday School Board presented its report to the Southern Baptist Convention on Wednesday morning through an address by former Kentuckian Gaines S. Dobbins, a film depicting the board's history, and a question and answer session.

Dobbins, distinguished Southern Baptist religious education leader, was the principal feature of the report, linking religious education accomplishments of the past with the prospect and challenge for the future — especially with reference to the work of the Sunday School Board.

Prior to the address by the retired professor at Southern Baptist Theological Seminary, who now lives in Birmingham, a brief film depicting the events surrounding the beginnings of the board in 1891 was shown.

"The issues and opportunities of today grow out of a combination of history and the contemporary scene," said executive secretary-treasurer James L. Sullivan in his report to the convention. "We shall be trying to communicate our continuing commitment to the trusts placed in us by the convention

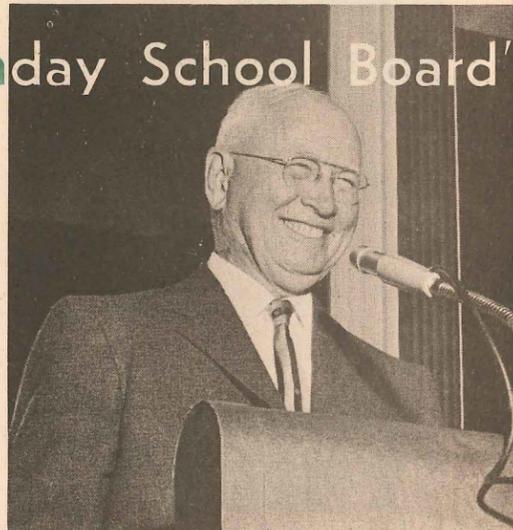
in 1891 through provision for the churches of programs and materials that speak to 1972 and beyond," he said.

The major emphasis for the Sunday School Board during the past year was upon new materials and methods designed to meet the needs and wants of Southern Baptists, said the board in a 20-page written report.

Several significant projects to help the churches expand and improve their ministries were launched this year. These include People-to-People campaigns; WIN (Witness Involvement Now) campaigns and materials; Leadership Readiness Conferences; Operation Talk Back; Teach-O-Graph materials; and final editing of the one-volume Bible commentary, "The Teacher's Bible Commentary."

Total income was \$42.4 million, including \$39.5 million in sales. Total income was up more than \$4 million over last year's income.

Under a provision to help in cooperative promotion of education and church services work, the board provided \$949,638 to state conventions for specific areas of work. In addition, the



Dobbins pictured prior to SBC

board transferred \$321,467 to the SBC Executive Committee for SBC operating expenses. A contribution of \$5,000 to the American Bible Society provided Bibles for the armed forces.

Church literature circulations declined during the past year at a rate of about two percent. Several factors were cited in the board's written report

SBC Report

for the decline in circulations. They included: a general trend in publishing toward circulation declines; continued decrease in church organization enrollments, acceptance of some new products was "not as enthusiastic as anticipated," tendencies of churches to order materials on the basis of attendance instead of enrollment, and increasing competition from independent publishers.

Broadman Press released 55 new titles, reprinted 86 Broadman books and dropped 49 Broadman books from the product line. There were 97 items added to and 46 items deleted from the Convention Press product line. Additionally, 66 items were reprinted.

A new organization structure became effective October 1, 1971; which includes the executive office; staff offices (personnel and public relations); Assembly Division; Book Store Division; Broadman Division; Church Services and Materials Division to include church program organizations group, church program services group, central support group and national student ministries; and management services division.

Wainscott Addresses Clear Creek Grads

Harold Wainscott, pastor of Third Baptist Church in Owensboro and president of the Kentucky Baptist Convention, delivered the featured address during graduation exercises of the Clear Creek Baptist School in Pineville on May 25.

Harry M. Hoe, Middlesboro business man and chairman of the school's board of trustees awarded diplomas to 34 adults who are now entering the full-time Christian ministry. Graduates are: E. Janette Arnold, William T. Arnold, Alfred E. Beireis, Elanor May Beireis, Betty J. Bolin, Kenneth B. Bolin, Franklin D. Boone, Mary Caroline Bowlin, W. L. Bowlin, Carolyn Cabe, Milard D. Cabe, Jr., Frances Byron Cham-

bers, Sr., Roy Thurman Clem, Avis Ann Edmond, Billy Charles Hutchinson, Charles E. Jackson, Ellen Jackson, Houston Cullen Jackson, Peggy M. Jackson, John Justice, James Monroe Lynn, Martha Ann Lynn, Hubert McCullar, Wanda M. Moore, William C. Moore, James Robert Parker, Wilburn Carl Petty, Albert H. Siler, Mayme E. Siler, R. D. Stallard, Wayman Swopes, Frederick Anthony Tongate, Everett Ray Wyatt and Margaret M. Wyatt.

Owned and operated by the Kentucky Baptist Convention, the Clear Creek Baptist School is a theological training institution with 158 adults enrolled.

Freedom Under The Yoke

By E. Hermond Westmoreland*

We live in a restless world. It has never been more evident than it is now as we near the end of the twentieth century. The cry goes up from the millions of earth, "Oh where may rest be found?" It is the deepest longing of the human heart to be able to find rest, peace and contentment. It is also God's desire for each one of us.

Jesus stood one day in the midst of toiling, laboring, burdened and restless humanity and issued his most gracious invitation to all mankind. His words are a benediction to tired and weary pilgrims along life's highway: "Come unto me all you that labor and are heavy laden and I will give you rest." His words have come ringing down the ages to meet humanity at its point of deepest need.

THE UNIVERSAL INVITATION: "Come unto me." Let us notice by whom the invitation is extended. The beauty and the graciousness of the words depend on the sovereign right he had to utter them. We must notice carefully the words of verse 27 which precede the invitation. "All things are delivered

unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Here is the greatest claim Jesus ever made, the claim which is central to our Christian faith. It is the claim that He alone can reveal God to men. If you would see God look at Christ. He came not to reveal that he is like God but rather to reveal what God is like.

Such a revelation will not be found in organizations, in institutions, in dogmas or in creeds. God has revealed himself fully and finally in the person of his Son. In sheer compassion and gracious love he invites: "Come to me, follow me, learn from me, yoke up with me, abide in me, go with me." How personal and individual is his invitation.

It is an invitation to "all" mankind. None are excluded. Not merely to a few favored people, not merely to the chosen people of his day but his invitation extends across the ages and speaks to

every generation. As Jesus looked at the people of his day he saw those who were actively engaged in labor and toil. At the very moment when he uttered the words he could perhaps see farmers returning from their fields, fisherman cleaning their nets, women returning from the market-place or from the well, shopkeepers, shepherds, a multitude of toiling, struggling humanity. They were not only laboring for a livelihood, but he saw beneath the exterior to the inner struggle, to those who were searching for a better way of life, to those who were desperately seeking for God, to the many who were searching hopelessly for truth and meaning in life and who were finding their efforts futile. They were exhausted by the struggle, staggering beneath life's heavy load, driven to weariness and despair.

But he also witnessed those who were "heavy laden." He was concerned for those who were enduring countless burdens placed upon them. They were a conquered people and the endless burden of taxation and humiliating servitude rested upon them like a gall-

ing yoke. They were taxed mercilessly to provide the luxuries of Rome. Their religion also had become preeminently a matter of imposed burdens. There were endless rules and regulations, restraints and rituals, observances and prohibitions which made their lives miserable and wretched.

Beyond the toiling, burdened multitude of that far off day he saw in vision the multitudes of earth who in every generation would find life harsh and intolerable and who in endless variety, sometimes mixed with tragedy, would listen to his gracious words of invitation. They apply to all who are sad in heart, to all who have burdens to bear, tasks to perform, problems to solve, promises to keep. Wherever humanity is seeking after peace, contentment, joy and rest his words are eternally contemporary.

THE GRACIOUS OFFER: "Take my yoke upon you and learn of me." He wills to share his yoke with us. The yoke was a common Jewish metaphor for discipline or obligation, especially in reference to the service of the law. They spoke of the "yoke of the kingdom" and the "yoke of the law." It was also a word used by the rabbis for schooling. To enter their school one must submit to the yoke of their instruction. It was a call to commitment. Jesus offers his yoke in exchange for the burdensome yoke of the law under which their spirits were chafing. He proposes to give relief, not by removing the yoke and the burden, but by an exchange of yokes and burdens. As George Buttrick has so well said in the Interpreter's Bible:

"For the burden of the law . . . he offers his law of worship and love; for the yoke of selfish pride . . . he offers the yoke of meek obedience and lowliness of heart; for the load of 'uncharted freedom' . . . he offers his freedom, the freedom of dutiful sons of God the Father; for the burden of sin, he offers the joy of sins forgiven and the power of an endless life."

He offers also the privilege of enrolling in his school. "Learn of me" which may be literally translated "learn from me" is his invitation to discipline under his yoke. The words "disciple" and "discipline" are closely related. He calls for commitment and discipline if we are to be his followers. We are to learn from him as origin and goal of all truth. We are to learn from him through constant communion with him. Life must have its mastery and the nature of that bondage will determine the character and ideals of one's life. We live in a day when the human heart rebels against discipline of any description. Many clamor for the abolition of all laws, all standards of morality, all rules and restraints. Man parrots the word "freedom" every time his so-called liberty is threatened. He wants to live an unfettered life, free

from all discipline and restraint, free to "do his own thing" regardless of the consequences to himself and to others. His theme song is "don't fence me in." But the undisciplined life is doomed. Man must have a bondage if humanity is to survive. And the closer the bondage the freer life will become. "The care-free life is never free from care" (Buttrick). The only freedom worth having is the freedom which Christ offers. It is freedom under his yoke and under his divine discipline. "If the Son shall make you free, you shall be free indeed" (John 8:35).

THE GLORIOUS PROMISE: "I will give you rest." The word used by our Lord does not mean idleness, nor slackness, nor exemption from toil. Literally he declares "I will refresh you." It is the rest of faith which may only be found under the yoke. It contains peace, happiness, joy and freedom. It is not the result of a ceaseless quest but the sure and silent issue of a relationship. It means the forgiveness of sin, the removal of the guilt and the power of sin broken. Sin is the cause of all unrest, the poison which has fevered every life, the root of all weariness and weakness which robs life of peace and happiness. But he speaks also of the rest which may be found. It is progressive, a continuous revelation, the rest that results from obedience. We find it as though it were a blessed discovery on our part, yet the finding is caused by his giving. It does not exist apart from the giving of himself. It is the rest of finding God and following his blessed will.

If we are honest we must answer that peace and rest are about the last graces to be found in organized religion. Rather we find so often anxiety, uncertainty, bickering, controversy, ceaseless activity and a general air of restlessness which seems to be prevalent among ministers and laity in our modern day churches. Not in wealth, in honours, in worldly ease; not in culture or literature; not in arts or in science do we find the rest for which our hearts are seeking. There is no rest for the heart of man apart from Jesus Christ.

Henry Drummond tells of two artists who attempted to paint a picture to illustrate each one's conception of rest. The first chose for his scene a still, lone lake among the far off mountains. The second threw on his canvas a thundering waterfall, with a fragile birch tree bending over the foam; at the fork of a branch, almost wet with the cataract's spray, a robin sat on its nest. The first was only stagnation; the latter was a picture of rest. For in rest there are always two elements — tranquility and energy; silence and turbulence; creation and destruction; fearlessness and fearfulness. This it was in Christ.

THE GREAT PARADOX: "My yoke is easy; my burden is light." Jesus an-



CONVENTION PREACHER — E. Hermond Westmoreland, left, is shown receiving the "E. Y. Mullins Denominational Service Award" in 1971. Making the presentation is Southern Seminary president Duke K. McCall. Westmoreland, former pastor of South Main Baptist Church in Houston, Texas, for 33 years, is now "Pastoral Consultant in Residence" at Southern Seminary.

icipated a protest from his hearers as many would be prone to inquire, "Is it not true that the Christian life is a hard life, much more difficult than any other way of life?" His answer sounds paradoxical. How could he describe the demands and claims of his teachings with such descriptive words as "easy" and "light"? History reveals the Christian life as a difficult one. It was not easy for Jesus. He lived life under the yoke. He knew the meaning of the burden. He warned his followers to "count the cost" of discipleship. Wherein is his yoke "easy" and his burden "light"? The word "easy" means literally "kindly," "well-fitting." The word "light" means easy to bear. Many would question such claims.

Three considerations we must ponder if we are to understand the meaning of his words. First, we must consider the harsh alternative to his way of life. Suppose we reject him and his claims and refuse to live by the truths which he taught and by the principles for which he lived. To follow our own way means that we are forced to accept the kind of a soul which follows such rejection. If we refuse to practice the Christian ideals for life then life may become selfish, covetous, ruthless and mercenary. If we refuse to forgive and practice the principle of love and goodwill toward others, then life may become narrow, provincial and devoid of all compassion. Walking in our own way we find that often we must choose to batter and buffet our way through life until we become calloused and embittered by the battles of life. How many have discovered that "the way of the transgressor is hard?" That in reality it is always hard to do wrong and easy to do that which is right?

(Continued on page 14)

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SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons For June 18, 1972)

LIFE AND WORK SERIES

The First "Christians"

Acts 11:19-30

Due to the violent persecution which followed the martyrdom of Stephen, the members of the church in Jerusalem, with the exception of the apostles, were scattered widely. Without persecution those early Christians probably would have remained in Jerusalem, satisfied and rejoicing in the grace of God.

Into the populous and wicked city of Antioch, the capital of Syria, certain unnamed disciples went and faithfully proclaimed the gospel of Christ. Antioch, the largest city in the Roman Empire, was famous for its commerce, art and literature, and infamous for its worldliness, licentiousness and wickedness. As those brave and daring pioneer missionaries preached the gospel of Christ, the Lord placed His stamp of approval upon their witnessing. Many believed on Christ and were saved, and the first Gentile church was established.

Tidings of these triumphs of grace soon went abroad and speedily claimed the attention of the church in Jerusalem. Greatly stirred by the news of the extraordinary happenings in Antioch, they decided to send one of their honored members along the trail of the zealous evangelists to inspect their work and to ascertain what should be done about it. Because he seemed to possess the happy faculty of doing the right thing at the proper time, Barnabas was selected for this important task. They dispatched him thither as an official observer and a qualified investigator of this new movement.

When Barnabas arrived in Antioch and saw the wonderful manifestations of the grace of God in the chaste conversations and transformed lives of the believers, his heart was filled with overflowing joy and thanksgiving. Being entirely free from jealousy, he was delighted to see their thriving new church, even though he had not participated in its establishment.

Barnabas heartily approved the work as being of the Lord. He never proposed a change in it, but he did admonish the believers to live in dependence upon Christ and in devotion to Him. He was impressed so favorably with their work and its possibilities that, instead of returning to Jerusalem, he remained there and led in launching an evangelistic campaign and in

promoting the work in every way possible. Under the ministry of this Spirit-filled man many were added unto the Lord. Before long, Barnabas was convinced that the field was large and strategic enough to require the services of the ablest man who could be found. He immediately went for Paul, who had been waiting and watching for an open door of service, and requested his assistance.

Paul responded cheerfully and, upon their arrival in Antioch, Barnabas introduced him to his great work as the Apostle to the Gentiles. Immediately they plunged into the great work of teaching those who had been saved. They had remarkable success in giving instruction to the recent converts and in building them up in the most holy faith.

It is doubtful if any tribute is greater than that paid to Barnabas, "For he was a good man, and full of the Holy Ghost and of faith." Because of his faith in Christ a wonderful change was wrought in him. After he was saved he became a man of prayer and a careful student of the Scriptures. He had a good character. He had a kind, affable and courteous disposition.

Presently, the nickname "Christians" was first applied by others to the chil-

dren of God in Antioch. This nickname, which meant "little Christs," was occasioned by their manner of life. In their conversations, lives and work they manifested a close relationship and likeness to Christ."

In due time an emergency arose in which the church at Antioch had opportunity to minister in temporal things to their fellow Christians in Jerusalem. Prophets from Jerusalem, among whom was Agabus, came to Antioch and predicted that a great famine was coming to the whole Roman Empire. Anticipating the consequent need of their brethren, the saints at Antioch, with gratitude to God for the priceless spiritual blessings they had received from their brethren at Jerusalem, decided to send material relief to them and they designated Paul and Barnabas to carry their offerings to Jerusalem. What a beautiful expression of their love and fellowship! Their action was entirely voluntary. Each one's giving was "according to his ability." Helping one's brethren who are in need is one of the evidences of real love for them. These Gentile believers at Antioch made financial contributions for the benefit of Jewish believers whom they had never seen in the spirit of Christ.

INTERNATIONAL SERIES

Meeting God Through Prayer

Matthew 6:5-15

Prayer is the communion of a soul with God. It is one of the most important subjects that has to do with the Christian's life and service. It is one of the grandest privileges and greatest duties of a child of God. In fact, it is the greatest resource of any life.

By precept and example Christ taught the importance and necessity of prayer. Through the centuries His followers have been the losers when they failed to observe the accent which He placed upon prayer. When Christ discussed the subject of prayer, as in our lesson today, He tore away the mask of human hypocrisy, placed His approval upon and called His followers to private or secret prayer, which

exercise Satan has always opposed with tenacity. According to the teachings of Christ in the Sermon on the Mount, prayer should never be offered for the purpose of display.

The motive — Matthew 6:5

Christ contrasted the insincere prayer of the hypocrite with the acceptable prayer of a faithful and obedient child of God. The Pharisees of His day had reduced prayer to an elaborate system. Since there were stated hours (nine, twelve and three o'clock) set aside daily for prayer, there were some who made it convenient to be located in the most conspicuous places at the designated time to be seen and heard in prayer. There, before a crowd, they put on a prayer "show" for the benefit of the onlookers. They stood in the



public places and uttered long prayers, in order that others might see them and conclude that they were religious. The Master told those who heard this sermon that this was not the right way for Christians to pray. To engage in prayer merely to attract the attention of others and to make an impression upon them is positively wrong, no matter by whom it is practiced. To pray to be heard of men will be rewarded by the hearing, but with nothing else.

The manner — Matthew 6:6-8

God wants us to be sincere when we approach the throne of grace in prayer. God is pleased when His children avail themselves of the privilege of meeting Him face to face and holding blessed communion with Him. He wants them to be conscious of their needs, to have a desire that their needs shall be supplied, and to ask Him to do for them what they are unable to do for themselves. He is anxious for His honor to be first in their desires and for His will to be desired and sought above every other will.

It is our Lord's desire that Christians shall retire to a secret place and there pour out their hearts to the Father Who sees and hears everything. He invites absolute freedom in approaching Him and complete liberty in presenting our petitions to Him.

The model — Matthew 6:9-15

Christ proceeded to give His disciples a model to guide them in their praying. This model prayer falls into two parts — the first having to do with God and His kingdom and the second having to do with ourselves and our needs.

We should pray to our Heavenly Father, Who is perfect in love and wisdom, in the spirit of filial trust and childlike confidence. "Our Father which art in heaven" should govern every relationship of our lives. The petition, "Hallowed be thy name," implies that we should approach God, Who evaluates all of our thoughts, words and deeds, with a spirit of reverence, humility and godly fear, and with a genuine awareness of His perfect holiness and our utter unworthiness. We hallow God's name by obeying Him and ascribing the honor of all we do to Him. We hallow His name when we lift it up in our praises in obedience to His will.

"Thy kingdom come" implies that the Holy Spirit is to have undisputed sway in our lives. "Thy will be done" involves a submission of everything to the good and acceptable and perfect will of God.

Start the list of personal petitions with a prayer for "daily bread." All of us are dependent upon Him for everything. We should request His mercy and forgiveness of our daily sins. "Lead us not into temptation" is a prayer for protection in the future. God's forgiveness of us is not to be expected unless we forgive others who have sinned against us.

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Convention Sermon (Continued from page 11)

Furthermore it is easy to assume the yoke since he places himself in the yoke beside us. He does not impose the burden, he only shares his burden with us. The yoke usually consisted of a cross-piece with two bows or loops. He will be found in the yoke alongside of us bearing the heavier part of the burden. He took the weight of it upon himself before he ever shared it with us. As we share his yoke of fellowship and service we realize the strength and guidance of his Spirit, the blessed "paraclete," the great burden-bearer who stands beside us to help. We become truly "laborers together with God." Our modern hymn writer declares "Jesus took my burden and left me with song." Better still are the words of an ancient teacher who declared, "My burden has become my song."

There is a legend that the birds at first had no wings and that they re-

belled when wings were first given them because the wings seemed to be a burden; but when they accepted them, the burden lifted them to the sky. So it is with us when we accept the tasks and duties which God places upon us, only to discover that weights become wings; loads become lifts; duty becomes delight; and service becomes song.

And finally, we say with Matthew Henry that his yoke is easy because he lines that yoke with love. Given in love and carried in love such a burden is always light.

Let us hear again the conditions that must be met if we are to respond to his gracious invitation and claim his glorious promise. We are to "come" to him

President's Address

(Continued from page 3)

► There is a new hunger for the Word of God and soon we will find ways in our churches to release our pastors to study and sharing of its life-giving truths.

► More of our people are determined to become sources of spiritual power and joy.

This is my hope for my denomination. It lies not in our boasted numbers nor in our buildings and organizations. It is hope in Christ who goes before us by His Spirit seeking the lost. It is hope in the transformation that is sure to come to our churches as a result of our new interest in the lost. Already our hearts begin to "burn within us" because of that Presence whom we have joined in that path.

The words of a popular song ring in my heart today. They are these: "We've only just begun." What our fathers yearned for, we have realized because He who said He would — did!

"Hitherto hath the Lord helped us" (1 Samuel 7:12); Henceforth let us arise and go.

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for salvation and life; we are to "submit" to him as Saviour and Lord; we are to "follow" him in meaningful discipleship; we are to "learn" from him in closest fellowship; we are to "yoke up" with him in blessed partnership; we are to "abide" in him in vital relationship; we are to "go" with him in his purpose of world redemption.

It was in early December of 1959 when my wife and I went with our Danish friends to view the matchless work of the great sculptor Thorvaldsen in the Church of our Lady in Copenhagen. Snow and ice covered the earth. The day was cold and gray. In the dim light of the great cathedral we walked down the central aisle, glancing at the statues of the Apostles which stood looking down on us from both sides. We noted that Paul had replaced Judas. We were drawn toward the altar above which stood the towering statue of Christ. It was the artist's crowning achievement. Kneeling at the altar rail so that we might look into the eyes of the appealing Christ, we saw also his hands extended in gracious invitation. We could see the prints where the nails were driven. We could see the scar in his riven side. The words on the base of the statues were emblazoned in letters of gold:

"KOMME TIL MIG"

One did not have to know the Danish language to translate the blessed invitation which in every language and to every soul still pleads with gentle entreaty "Come unto me . . ." Let us come again to humble ourselves at altars far more personal and meaningful, let us put aside our futile boasting and our foolish pride and on bended knees in his presence inquire, "Lord, what would you have me to do?" (Acts 9:6)

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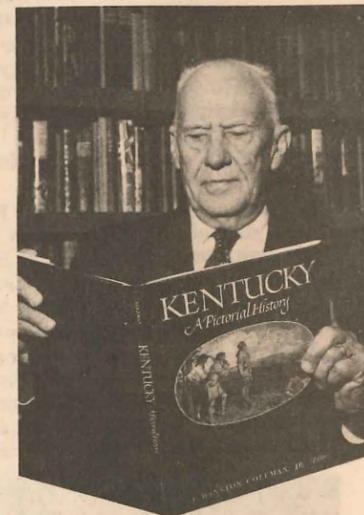


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Baptist Hospitals In Paducah, St. Matthews Get New Executives

H. L. Dobbs, president of Baptist Hospitals, Inc., has announced some new appointments in personnel for two of the Baptist hospitals.

To serve as executive vice president for the new Baptist hospital in St.

Matthews is James V. Dorsett, Jr. The assistant administrator at Western Baptist Hospital, Paducah, H. Earl Feezor will become the new executive vice president of the Paducah facility.



Cecil Lea, left, public relations director for Baptist Hospitals, Inc., stands with new hospital administrators Earl Feezor, center, Paducah; James Dorsett, St. Matthews.

Matthews is James V. Dorsett, Jr. The assistant administrator at Western Baptist Hospital, Paducah, H. Earl Feezor will become the new executive vice president of the Paducah facility.

Mid-American Bible Confab Set For 1973

Plans for a Mid-America Bible Conference to be held in Memphis, Tennessee, next year have been announced by A. V. Washburn, secretary of the Sunday School department of the Southern Baptist Sunday School Board.

Scheduled for March 26-29 at Bellevue Baptist Church, Memphis, the conference will have as its theme "Both Lord and Christ."

"Two purposes for the conference have been set," said Washburn. "First, attempts will be made to lead Christians toward a deeper commitment to Jesus, the Lord and Christ. Second, attempts will be made to challenge Christians to express their submission to the lordship of Jesus by becoming effectively involved in God's efforts to redeem men."

The conference is designed for leaders and members of the Southern Baptist Convention Churches: (BP)

from August, 1962, to June, 1965.

Dorsett, a native of Birmingham, Alabama, earned a bachelor of arts degree from Wheaton College, Wheaton, Illinois, and a masters of science in hospital administration (MSHA) from Northwestern University, Chicago. He did his residency work at University Hospital and Hillman Clinic, Birmingham.

Feezor, a native of Louisville, has spent most of his life in Paducah. He attended Paducah Junior College, Murray State University and graduated from the Bowling Green Business University with a bachelor of science degree in business administration.

After college graduation he worked with two local business firms and in November, 1953, shortly after Western Baptist Hospital opened, he became business manager of the hospital and for a time before becoming the assistant administrator he served as controller for the hospital. Because of his association with the hospital from its opening he has served under each of the three administrators: Emmett Johnson, 1953-58; Ben Brewer, 1958-65, and James Dorsett, 1965 to the present.

Feezor and Dorsett will assume their new positions September 1.

Hull Named Provost At Southern Seminary

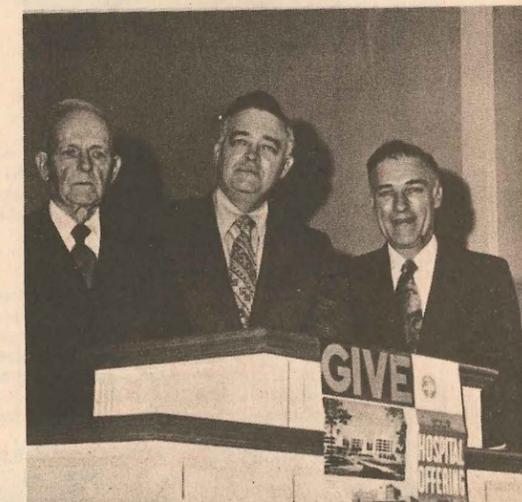
William E. Hull, New Testament professor at Southern Baptist Theological Seminary for 14 years, has been named provost of the Louisville-based seminary.

The provost will function as chief academic officer for the institution. The new position was created by the seminary trustees in April as part of a major administrative reorganization.

Hull will continue to serve also as dean of the school of theology, a post he has held since 1969. As provost, he will be chairman of the newly-formed academic council, composed of the school deans and other academic officials.

A native of Birmingham, Hull received degrees from Howard College (now Samford University) in Birmingham, Alabama, and Southern Seminary. He has also done advanced study at the University of Gottingen, Germany.

Hull is author of the commentary on "John" for *The Broadman Bible Commentary* (1970). He has served as pastor and interim pastor of churches in Alabama and Kentucky. (BP)



ORDAINED — Don Bratcher, center, Owensboro business man, was recently ordained to the gospel ministry. He is pastor of the Buttonsberry Baptist Mission of the Island Baptist Church where he has served several years as a lay preacher. Pictured with him are his father, C. S. Bratcher, left, a well-known retired Kentucky Baptist minister, and David Bratcher, right, a pastor of the First Baptist Church, Henderson.