



Preliminary SBC News  
Complete SBC Report Next Week

*Western Recorder*  
JUNE 16, 1973



Smoot



Chaffin



Underwood



Turner

## Hundreds Expected At Youth Week

Cedarmore Baptist Assembly will be the setting for the annual Youth Week sponsored by the Kentucky Baptist Convention. The event will draw hundreds of young people from all over Kentucky. In charge this year will be the church training department.

Youth Week will be July 2-6. The program begins with registration at 2:00 p.m. on Monday. The cost for the five days and four nights lodging is \$27.00 per person. Reservations can be made by sending a \$3.00 fee per person to Cedarmore Baptist Assembly, Route 1, Bagdad, Kentucky 40003. An adult counselor is required for each 10 youth, or portion thereof. The counselors must be of the same sex as their group.

Reservations can be taken by phone. The Cedarmore number is 502-747-8911.

Proven youth leaders will lead during the week. The pastor for the five days will be Bill Turner, Central Baptist Church in Lexington. He will preach each evening and conduct group sessions for the adults who attend.

Bill Keith, minister of music at the First Baptist Church in Mayfield, will conduct the song services and lead in the celebration period on Friday.

Wanda Carpenter, state BYW director; Tom Smoot, Bowling Green; Glenn Davenport, Louisville; Derle Underwood, Mount Washington; Rick Chaffin, Louisville; and Wilbur Webb, Marion, will guide sessions for youth. The leaders will use new and innovative methods to deal with one of the chief concerns of Christian young people—

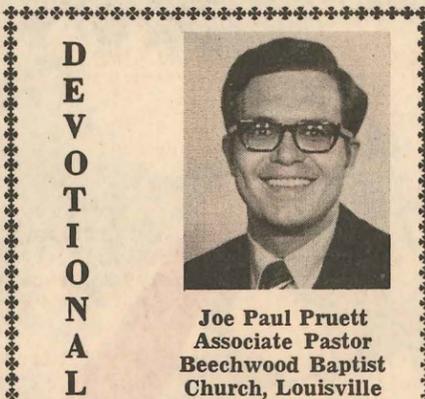
how to communicate their faith in Jesus Christ. Using Lyman Coleman's *Kaleidoscope* as their basis, the leaders will attempt to help the teenagers explore themselves in the light of Christian expectations.

Conventional approaches will be used also. Worship and praise services, Bible study, and fellowship will offer the youth a well-rounded week of experiences.

### Church Chuckles by CARTWRIGHT



1214 "Think you can make it another day, oh great solver-of-everyone-else's-problems?"



Joe Paul Pruett  
Associate Pastor  
Beechwood Baptist  
Church, Louisville

### ON REACHING OUT Matthew 28:19

Dear Lord—

They've started this visitation thing—again!

I believe it's called  
OUTREACH.

And Lord—I have problems with it.

You see—I know that my faith is to be shared with others.

I really do that too—  
on the job,

in the neighborhood,  
and elsewhere.

Everybody knows that I'm a  
Christian

I do try to influence others.

But Lord what can I do about this

OUTREACH thing??

those particular names and faces—

those interested in our church—  
those in my class who have needs.

Lord—I know I'm supposed to care—

And I do!

But my time's shot!

What can I do?

When I do go, I'm always—  
twice blessed.

But getting started  
is rough.

Besides Lord—other folks have more  
time than I do.

I can't do everything either.

Lord, bless the Pastor, the Staff,  
the Outreach Leader, and all

the people who take time  
for personal visitation.

I'm so glad that you love  
the world

and those

in my community.

Just help them to understand  
as you do,

WHY

I won't help for your sakes.

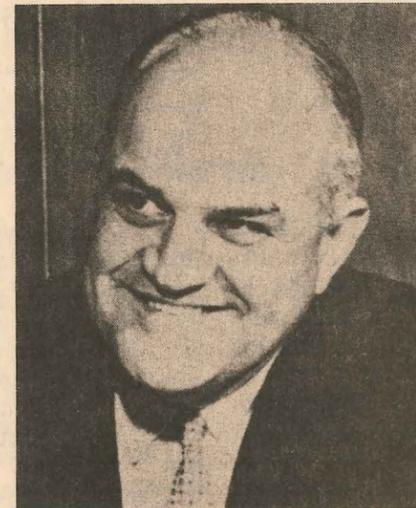
Amen.

THE . . .  IS  
All Missions

WESTERN RECORDER

### ANNUAL CONVENTION SERMON—

## For God's Sake



By Dotson M. Nelson, Jr.  
Pastor, Mountain Brook Baptist  
Church, Birmingham, Alabama

It occurs to me that the anatomy of a sermon might be interesting to a congregation of about 80 percent preacher or preacher-related people. So here goes.

First of all, I was greatly flattered, pleased and proud of being asked to deliver this message; that is until three months ago when the heavy weight of responsibility fell upon me with all the indirection of a ton of bricks.

Second, I had to make up my mind whether to preach to make a show or to be helpful. I chose the latter.

Third, since most of those to whom I would be preaching were my brethren whom I love, it seemed wise to choose a subject and text which would speak to my own needs since I, like you, am called to be a minister.

This then is the background of the text Matthew 6:1-18 and the subject "For God's Sake."

Studdert-Kennedy, the inimitable "Woodbine Willie" chaplain of World War I, once described the judgment scene by complaining that the judgment was not so involved as people make it. He claimed that the scene was relatively simple. God would simply ask each of us, "Well, what did you make of it?" meaning the life you were given. Let me be impertinent enough to disagree with his question but not his view of the simplicity of the judgment. God always asks "why," seldom "what." "What" smacks of legalism; "why" has to do with the heart, the attitude, the motive.

This was the crux of the life and teaching of Jesus and indeed of the whole New Testament. It is just here that I have my deepest problem, my hardest time with myself. I can come much closer to doing the right or accepted thing than I can come to having the right motive for doing it.

When Jesus said to his disciples in Matthew 5:20, "Except your righteousness exceed that of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven," he gave us a key to the understanding of the Christian life. Now the Pharisees were by no means "bad" men in the accepted sense of the word then and now. They were moral men—judged by their external actions. They did the "right" things for the wrong reasons. It is against this group, who would be respected citizens today too, that Jesus delivered his most scathing rebukes.

This was also what Paul had in mind in Ephesians 4:15 when he admonished the Christians of the province of Asia to "speak the truth in love." Not to speak truth shows not only a lack of integrity but a lack of intelligence as well. But to speak the truth without love shows a lack of warmth, of concern, of compassion.

There is a book in a bookcase by my desk at home entitled *For God's Sake, Be Human*. Frankly I do not have much trouble with that. But I do have a good deal of trouble with "for God's sake, be Christian."

Did you ever think of doing something simply for the sake of God? I have heard the expression, "For God's sake, do something!" many, many times. I have often regarded

that as a form of profanity. It need not be if you really mean it. It may be instead an attempt to reach a deeper level of living. This idea of living life "for God's sake" is, I confess, mind-boggling for me. It makes me wonder if I have ever had so pure, so awe-inspiring a motive. Yet I suppose this is almost what is meant by the statement "doing the will of God" except it gets beyond the "what" to the "why," beyond the act to the motive.

Jesus gives us three illustrations concerning the life of the Christian disciple which cover our relationships with others, with God, and with our own selves. The illustrations have to do with almsgiving, with prayer, and with fasting. The applications are limitless.

Take, for instance, our relationship to God. Jesus used the illustration of prayer as a religious duty, and so it is.

But all prayer is not purposeful. Some is to be seen of men. That's all that happens, says Jesus, men see you praying. Even prayer is for God's sake. I know I prayed "for Jesus' sake" hundreds of times before I knew that this was the essence of the motive of prayer.

A friend of mine told me of an experience in his early ministry when he went to supply a small church. He was met at the train station by a man who was obviously the "bellwether" of the little congregation. He told my friend what the usual order of service was, concluding with the statement, "Usually the preacher calls on someone to pray; and, if I do say so myself, I'm powerful in prayer."

Before we point our finger at someone else, however, let us remember that three fingers are pointing in our direction. You see, most of us spend our lives in religious duties. The relentless march of Sunday sermons, Bible studies, visiting, counseling, administering, make one so obsessed with the job at hand that we have little time to think about the "why" of it all. I catch myself talking about "my" church, not God's church; about what I'm doing, not what God is doing. It's pretty easy to preach a sermon to be seen and heard of men. The figures in the associational minutes mean a great deal to us while we are trying to build up "us." I'm as guilty as anyone, but I know deep down that if I am to fulfill my calling what I do must be done not for glory but for God's sake.

Sometimes it is very hard to find, but each of us has a spiritual side. It was a source of real concern to the apostle Paul that, although he handled the word of truth, he might himself be a castaway. It is true that "if the trumpet give an uncertain sound, who will prepare himself to the battle?" (I Corinthians 14:8). But in our warfare the "trumpeter" is important, too. The call of the life blends with the call of the message to give it validity.

Do we pray for God's sake? Do we preach for God's sake? Do we witness for God's sake? Do we make reports for God's sake? Do we write our "since I came" columns (Continued on page 14)

## WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243

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### A Century Of Service For Simmons

One of the truly significant occasions in the history of Baptists in Kentucky took place June 4. It was the celebration of the 100th Anniversary of Simmons Bible College in Louisville and Christine and I were the guests of Mr. and Mrs. William Rogers for the centennial banquet. Rogers, secretary of the Kentucky Baptist Interracial Department, was awarded an honorary doctor's degree at the Simmons commencement on the same day.

Alumni and friends of Simmons filled the main banquet room of Stouffer's Inn and also an overflow hall where hundreds participated by means of closed circuit television. Some were turned away after the 750 capacity facilities were filled.

Homer Nutter, who is well known to white Kentucky Baptists because of speaking appearances at the Kentucky Baptist Convention, served as toastmaster. He was in his usual rare form and demonstrated not only a monumental knowledge of Simmons but an imperishable love and devotion to this school where he began his ministerial training. He is one of many alumni who lend stature to the institution.

Only those who lived in former days in Kentucky where opportunities for blacks to go to college were almost nil can truly appreciate the contributions of Simmons. Until the repeal of the Day law in recent years it was unlawful for blacks and whites to attend school together and for many years Simmons was the only school in Kentucky where blacks could earn recognized college degrees. Hundreds of black teachers qualified for certification with their training at Simmons.

### Preachers Have Physical Limitations Too

Being in God's will and service doesn't exempt one from the physical laws and limitations of human strength. Some preachers learn too late they are only human in strength and they, like others, must pay the price for abusing their bodies. This is the testimony of Nobel Cottrell, one of the sincerest and ablest Kentucky Baptist preachers of this generation.

In the century of service Simmons has produced its share of notable graduates. They are now scattered over the world and have filled influential places in arts, in education, in professions and in business as well as in the black ministry. With other schools with state support now filling the place once served by this school, the Simmons curriculum is geared to training ministers and other church related vocational workers.

To have been present for the occasion would have been an enlightening and liberating experience for anyone with a condescending attitude toward black Baptists in Kentucky. The elegance and good taste in dress, the courteous and polite conduct and the wisely planned and well executed program were all models for such an occasion. Tears of joy and admiration could not be kept back when I heard of men and women with the sound of slave chains still ringing in their hearts being so determined to seek emancipation from ignorance and to find their place in the sun.

There is an indescribable feeling which comes from sharing such an experience. Here's a people whose relationship with God gives them an imperishable determination to be free and whose American heritage endows them with the American dream. Moreover, because these have not been fully realized they have something for which to live and struggle. Such a motivation seems to be absent in much of white America and in many white Baptists today. The emancipation of blacks lies not in joining us but our liberation lies in joining them in this struggle and dream which is as sure to come to pass as there is a God.

Nobel is now sitting on the sidelines, a victim of a heart attack which most likely was brought on by a schedule for many years which ignored the need for rest and relaxation.

The story of Nobel is an inspiring story of the grace of God and the faith and works of a man. Dropping out of school at the age of 12 to help sup-

port his family on a farm in Hart County, Nobel was found by the Lord a year later in a brush arbor revival. At 16 he started preaching and was ordained at the age of 20. He married and at the age of 26 entered high school and graduated as class valedictorian. From high school he went to Campbellsville College where he was the honor student of his class and then on to Georgetown College from which he graduated with a summa cum laude average. I met him at Southern Seminary in a systematic theology course. I graded his papers in this hard course and judged him to be one of the brightest minds I had met.

Notwithstanding his brilliance and ability Nobel never got the soil out of his blood and was a "country preacher" in the best sense. Like his Lord he never has gotten far from where he was born except for one little stint in Ohio and much of his ministry was spent in rural churches with names like Oak Hill and Boiling Springs. He is one of those rare preachers who is so fascinating to hear that one never thinks to look at the clock. He was asked one year to preach

at the annual state Brotherhood banquet and was invited back six successive years to finish his sermon.

He inspired others to preach. Among those he baptized who now are pastors are Ferrill Gardner at Mill Creek, Elvis Marcum in New Albany, Indiana, Cosby Dobson in Sparta, Tennessee, and Carlos Compton in Greensburg, Kentucky. Many others like Vernon Talley, Hobart Reynolds, Herbert Brooks and Gene Puckett regard him as their father in the ministry.

A severe heart attack struck him down in 1970. After partial recovery he tried again but found after only three Sundays he had to quit preaching or to die. He and his wife now live in Elizabethtown and they worship at Mill Creek Baptist where one of his sons in the ministry, Ferrill Gardner, is pastor.

Gardner was reared in the Oak Hill church and the only pastor he ever knew was Cottrell. He says he had already heard from Cottrell many things he found in college and seminary classes and that he is still learning from Cottrell. In the meantime Cottrell accepts his physical limitations as a fruit of his own foolishness and at every opportunity tries to slow Gardner down to avoid a similar experience.

### BAPTIST FORUM



#### DIFFERS WITH HOBBS

Dear Editor:

I wish to respond to H. H. Hobbs' article on the last page of the *Western Recorder* of June 2, 1973. I am in hearty agreement that the 1963 "Statement of Faith" is not a creed. However it is a "statement." It is a written out confession of those truths most surely believed among us. It does represent the majority of Baptists and more than 90 percent as stated by Hobbs. And if these facts be accurate, does not the majority of 90 percent have the right to expect that they be sufficient guide lines for the few (and especially those in leadership) who are not in agreement?

Hobbs in effect is calling for an "inclusive policy" among Southern Baptists. None of us insist that the Statement of Faith is a creed. It is a statement of faith. Hobbs seems to say that the statement is really nothing much inasmuch as it is not a creed. He is calling for the large majority to be tolerant of the few who didn't believe it then and still don't. The 1963 statement arose out of the Ralph Elliott controversy which arose over his book, *The Message of Genesis*. Now the Broadman Commentary is controversial. Hobbs

and others would like us to be broad enough to include those who do not believe the things stated in the 1963 Statement of Faith. We do not have to look far to see where the "inclusive policy" led the old Northern Convention, now the American Baptist Convention. I do not have much "faith" in people who do not wish to state their convictions in "statements of faith" but I do understand them and where they are going. It is likely that the "Fellowship of Baptists for the Baptist Faith and Message" will grow.

Mayfield, Ky.

Charles E. Cloyd

#### WORKERS NEEDED

Dear Editor:

In the 14 counties of northeast Indiana there are about 1,000,000 people. We have only 14 Southern Baptist congregations, with less than 1,000 total resident members, and there are very few other evangelical churches of any type.

There is a great need for pastors and lay people to move to northeast Indiana and serve the Lord in these small congregations. There is also a need to start new missions in places where we do not have a nucleus of committed Chris-

tians to lead in the work. Would you like to help?

Those responding to this appeal would need to support themselves by secular employment. At present the job opportunities in industry are very numerous. We would assist in any way possible to guide those interested to employment, and to a challenging place of Christian service which would help strengthen present work or help start a new work. Anyone wanting more information can write or call me, Lowell Wright, Area Superintendent of Missions, 105 South State Street, Kendallville, Indiana 46755 (219-347-0751).

Kendallville, Ind.

Lowell Wright

#### BIBLE COLLECTION

Dear Editor:

I am collecting Bibles. The Bibles do not have to be old for my collection, however, the old ones are most interesting.

I now have a collection of 75 Bibles. The oldest one is 143 years old.

Most of these Bibles were in bad shape and people thought they could not be restored or repaired. They do not get too bad to be restored and repaired.

Many of these Bibles were donated to me for my collection. And I have paid for some of them.

(Continued to page 15)

## Staff Changes

**Charlie Boggan** has been called as associate minister of the First Baptist Church, Lawrenceburg. Boggan is a graduate of Mississippi College, the University of Tennessee and is currently enrolled at Southern Seminary. He has had experience in church youth programs in Mississippi and Tennessee. Bob C. Jones is the Lawrenceburg pastor.

**Jimmy W. Rogers** resigned as pastor of Newton Creek Baptist Church where he has served for almost five years to become pastor of the First Baptist Church of Bronson, Florida.



Rogers

Rogers, a native of Florida, is a graduate of Georgetown College and Southern Seminary and has served for the past 13 years in Kentucky. Besides the Newton Creek Church, he has served the Ten Mile Baptist Church, the Mt. Vernon Baptist Church in Shelby County and the New Palestine Baptist Church.

**Howard Hovde**, a native of Wisconsin, has been called as pastor of Beechwood Baptist Church, Louisville. He comes to his new pastorate from the Crescent Hill Baptist Church where he has been serving as associate pastor.



Hovde

Hovde is a graduate of Baylor University; Southern Seminary with the master of theology degree; and Columbia University with a doctor of education degree.

Mrs. Hovde, Carole, a native of Oklahoma, is a graduate of Stephens College in Columbia, Missouri, and Washington University in St. Louis. She is also a graduate of Southern Seminary, Louisville, where she earned her master of religious education degree.

The Hovdes have two children: Anna, 15, a student at Atherton High School; and John, 12, a student at Emmett Field.

**Douglas Thomas Gamblin** has been appointed by the American Baptist

Churches of the United States to the role of U.S. Army Chaplain. He will be assigned to the United States Army Armored Division, Fort Knox, Kentucky. He has served in the pastorate of churches in Kentucky, Indiana and Ohio.

Gamblin, a native of Hopkins County, graduated from Earlington High School; received his BA degree from Georgetown College; and received his MDiv degree in 1970 from the Southern Baptist Theological Seminary.

Mrs. Gamblin is the former Paula Williams of Owensboro. The couple has two children: a son and a daughter.

**Donald Franklin Coleman** has accepted the pastorate of the South Jefferson Baptist Church, Long Run Association. He resigned as pastor of Wildwood Baptist Church in Ashland, where he has been for almost four years.

Coleman, a native of Jacksonville, Florida, is a graduate of Oneida Baptist Institute; Georgetown College with a BA degree in June, 1959; and Southern Seminary with a BD degree, January, 1965. He was ordained by Rush Baptist Church where he was pastor while attending Georgetown College. During his seminary days, he was pastor of the Long Run Baptist Church, Vevay, Indiana, and after graduating he moved to a pastorate in Bluefield, Virginia.

Coleman and his wife, Peggy, have four children: Donald, Jr., 16; David Scott, 14; Mary Nancy, 9; and Peter John, 6.

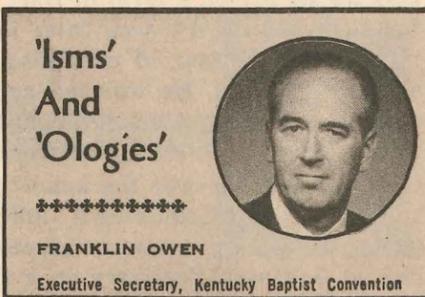
## Unveiling Ceremony Set June 19 For Cedar Crest Sign

"New Camp" at Cedarmore Baptist Assembly will cease to exist as of June 19, 1973. In its place will stand "Cedar Crest," the camping center for Girls in Action and Acteens from all over Kentucky. A special ceremony to unveil the Cedar Crest sign is scheduled for 5:30 P.M. at the entrance to the girls camp.

Special guest for the event and for the first week of camp will be Evelyn Tully, SBC Acteens consultant from Birmingham, Alabama. Kentucky WMU executive board members, who will be in session at Cedarmore during this time, will also participate.

Kentucky WMU sponsored a contest to name the girls camp, gleaning names from across the state. Mrs. Mary Gholson from Paducah submitted the winning name selection.

A picnic supper is planned as a part of the evening. Anyone who wishes to attend is cordially invited to do so. Total cost for the evening, including the picnic, is \$2.25. Reservations are to be in the Cedarmore office by the close of the day (4:30 P.M.) Monday, June 18.



The traffic is awfully thick these days. A zealous religious person is obliged to watch with careful discrimination lest he get caught up in some strange "ism" or "ology," that is far less worthy than it looks on the surface.

We have been passing through an age of anti-establishment, anti-structure. How many times I have sat in meetings and heard people advise "leave it unstructured," "don't structure it too tightly." Well, the danger of establishment is that it becomes too fixed, immobile, and of structure that it becomes too rigid. Don't forget though that the danger outside either of them is that everything becomes too loose, directionless, uncontrolled and maybe even uncontrollable.

We had a great Baptist at the turn of the century, J. B. Gambrell of Texas, who said "I don't want to ride a horse without a bridle." Neither do I. The age of anti-establishment has given unusual popularity to fringe religious groups which appear superficially to be unstructured simply because they are outside the denominations, but which, upon internal knowledge, are indeed structured because most organizers of new movements realize that things can only survive more than one generation through becoming established.

This is not to disdain all new or short-term movements, but it is to counsel the reader in the words of the sacred writer "try the spirits whether they are of God" (I John 4:1).

The established things have been tested; they have proved themselves reasonably sound, as is evidenced by their having become established. They have been structured as a means of preserving order and giving continuity to that which has proved to have durable worthwhileness.

I like this better than the trait which Luke faulted in the Athenians when he observed that they were ever listening to and talking about some "new thing" (Acts 17:21).

*Frank Owen*

# Share The Word Now!

By Owen Cooper  
President  
Southern Baptist Convention

## Where — Share

Where should we Share the Word? The scripture says that we should witness beginning where we are and extending to the uttermost parts of the world. Begin where we are? This means we should witness in our kitchen, in our dining room, in our den and in our living room. It means we should witness in our front yard and across the fence in our back yard. It means we should witness to our neighbors next door and to our neighbors who live around the world. It means we should witness where we work, where we shop, where we bank, where we play, and where we make our social contacts. It means we should witness as a Sunday School teacher, as a church visitor, or as a church leader. It means we should witness to church prospects and to the lost who should be related to the church. It means we should witness when we travel, when we are on vacation, when we are on a business trip, attending a conference, at the civic club, at the country club, at the hunting club, at the social club and at the garden club.

We should also witness to the uttermost parts of the earth. That means we should witness to the country, to the rural settlement, to the village, to the town, in the city, and in the metropolis. It means we should witness in the townhouses, and in the ghetto, in the single family residence, and in the high-rise, in the row house and in the tenant house, and, in the hovel and in the mansion.

We should share the Word in the 50 states of the union, in the territories of our country, in the 77 countries where we have foreign missionaries and, as soon as possible, in the 100 or more countries where we do not have foreign missionaries.

## Who — Share

Who should Share the Word? When Jesus was on the Mount of Olives immediately preceding His ascension He turned to His disciples, His followers, the believers, and said to them, "Ye shall be my witnesses." The term He used was an all inclusive imperative referring to each of them.

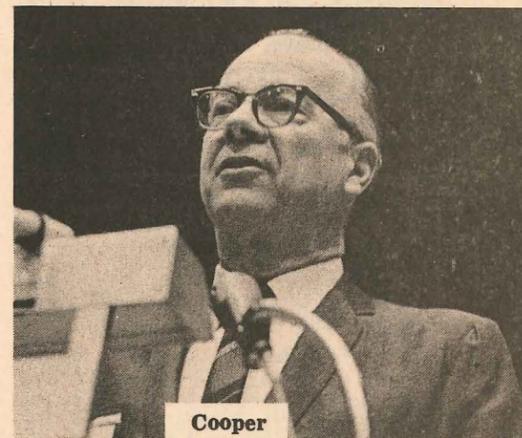
He did not get Peter, James and John together and say, "Now you have been with Me in special places and under special circumstances. You are my ex-

ecutive committee. You are to be My witnesses."

Nor did He get His apostles together and say, "You have been especially trained for the purpose of witnessing. You are the ones that will witness."

He turned to the assembled group and using an all inclusive term, commissioned all of them to be His witnesses.

Who shall witness? The pastor, the minister of education, the minister of



Cooper

music, the associate pastor, the home missionary, the foreign missionary; these shall be witnesses.

The layman or laywoman; the white collar worker, the blue collar worker; the educated, the uneducated; the poor and the rich; the experienced and the inexperienced; the employer and the employee; the farmer and the city dweller; the secretary and the executive; the teacher and the pupil.

Who shall Share the Word? The white and the black; the brown and the yellow; all people who are followers of Jesus should share the Word.

## How — Share

How should we Share the Word? The scripture clearly points out that all of us do not have the same gifts. Sharing the Word, therefore, is not something that can be regimented with sameness nor executed with uniformity. In sharing the Word each of us needs to discover the gift that we have and apply that gift in an effective manner.

To some He gave the gift of prophecy or preaching. The pulpit is a great, if not the greatest, place for sharing the Word with those who come into the House of God. Fortunately Southern Baptists have pastors who believe in using the pulpit in sharing the Word of (Continued top of next page)

## Share The Word Now

God. Fortunately our pulpits are not being surrendered to lesser claims than that of proclaiming the Word of God. Thank you pastors for maintaining the pulpit as a place for sharing the Word of God. Unfortunately though, fewer and fewer lost people, particularly adults, are coming into our churches, therefore we must go to them.

The revival meeting is still an effective place for sharing the Word of God. The old-fashioned meeting is proving to be ever fresh and new. Increasing results from revival meetings indicate that people are responding to a well planned, a well executed and a well preached evangelistic campaign supported by prayer and visitation.

Crusades of all types are being effectively used in Sharing the Word. These may be area crusades, citywide crusades, simultaneous crusades or lay-led crusades where personal witnessing and testimonies are emphasized.

There are other traditional ways for Sharing the Word. The Sunday School, church visitation, personal witnessing, distribution of the scripture, tract distribution, the radio and television, to name a few.

There are many new and interesting ways being developed to Share the Word. The coffee house ministry, the beach ministry, the resort ministry, the campus ministry, lay witness missions, church renewal, lay witness training, bus ministry, Bible study groups, prayer breakfasts, sharing groups, distribution of Christian books, Bible translations, agricultural missions, and a multitude of opportunities that are opening before us now, beckoning Christ's disciples to come or go and share the Word. The question is not whether I have properly classified these techniques as old or new, that is immaterial. The question is whether we are personally using one or more of them in order to share the Word in our church community, in our Judea, and unto the uttermost parts of the earth.

We should not be afraid to work with others in witnessing. Key '73 offers Southern Baptists an unusual opportunity to share our knowledge, experience and expertise in evangelism and personal soul winning with other Christian groups. We should not miss this opportunity for we cannot escape the accountability that goes with our ability. It is equally important to teach another to witness as it is to witness.

### Volunteer worker — Share

We should Share the Word with volunteer mission workers. It is my sincere belief that in five years' time a

properly developed, financed and coordinated program could result in enlisting annually 5,000 man-years of service for a volunteer mission service; this is to supplement the work being done by the association, state, home and foreign missionaries.

It is appropriate to ask the question, "Where would these volunteers come from?"

1. We should first turn to the ranks of the retired. Sixty-five is the standard age of retirement now. It will soon be 62 and then 60, and in the lifetime of some of your children, it will be lower than that.

A. An estimated 80,000 Southern Baptists reach the retirement age each year. Of this number, surely 975 could be recruited annually for two to three years of service in some type of mission work.

(1) Of the 975 there would be 600 retiring lay persons (300 couples) needed each year for three years of service.



Owen  
at Press  
Conference

(2) 100 retiring pastors would be enlisted annually for an average of two years of service, and

(3) 100 persons should be enlisted annually for a period of two years of service from those retiring from church staffs, seminaries, educational institutions, convention agencies and other related activities.

B. Many Southern Baptists retire before the age of 65. Some of these would be available for service. Of special interest are:

(1) the military from which 50 retirees per year might be enlisted for 10 years, and

(2) persons who have attained their financial goals in life of which 50 persons might be enlisted for an average of 5 years of service.

2. Why not call upon many Southern Baptist churches to release their pastors or staff workers for a period of one, two or three months to go and share the Word. I firmly believe that if a church would release its pastor and pay all of his expenses for a period of one, two or three months of missions service, the result would be beneficial to the laymen who would take over in

the pastor's absence and it would be beneficial to the pastor who would get heavily involved in mission endeavors. Is it too much to ask a church that is hearing the gospel preached over and over, two or three times a week, to share its pastor or a staff member in an area where there are those who have never heard the gospel? Certainly 400 churches would cooperate in this program.

3. Another source of workers could be the pairing of two small churches. They might work out an arrangement where the pastor of one of the churches would go for a six month period of service and the pastor of the other church would serve both churches for six months. At the end of this period of time the pastors would reverse their situations. Would it be too much to expect 100 churches in our Convention to cooperate in such a program each year?

4. Southern Baptists send out approximately 1,000 summer student missionaries for three months, most of them through the Home Mission Board program and the Baptist Student Union program. The Mormon church sends out 13,000 young people for two years. Is it too much to expect Southern Baptists to send out 2,400 summer missionaries for three months each year?

5. I also believe that we should be operating a "job placement service" with the same vigor, enthusiasm, skill and commitment that Snelling and Snelling run their business. I know from personal experience that people will respond to a call to take jobs in mission areas. I know that jobs can be found. We should be busy about the task of seeing that this is done. If we secured only 260 jobs a year under this program and they were filled for a period of five years, this would result in an accumulated total of 1,300 self-employed lay missionaries on the field. Some effective work has been done in this area but limited personnel, limited funds and perhaps limited coordination have restricted the scope and the results of this type of volunteer enlistment.

### Giving — Share

We should Share the Word by increased mission giving through the Cooperative Program. Southern Baptists have made acceptable but not noteworthy gains in the area of stewardship during the past decades. It is true that our total giving is up year after year. As previously stated, in 1972 Southern Baptist churches gave a total of over one billion dollars for all causes for the first time. This is a milestone. This is an achievement that can be acknowledged with pardonable pride. The portion, however, of the Southern Baptist dollar that is given to missions through the Cooperative Program has remained relatively constant for the past 30 years. The truth is that this portion

(Continued on page 15)

## Convention Receives 22 Reports

Twenty-two different agencies and organizations related to the Southern Baptist Convention presented detailed reports describing their efforts in 1972 during the denomination's 116th annual session in Portland, Oregon.

Each agency and related organization made both a written report and a special presentation during the convention, with the written report published in a 185 page "Book of Reports" and the actual presentations consuming six hours and 15 minutes on the convention program.

The reports were received by the convention as information. None of the reports from the agencies, except for the report of the convention's Executive Committee, proposed recommendations for adoption or approval by the convention.

The written reports, as well as the actual presentations, summarized the work of each agency and related organization during the past year.

Longest reports, both written and otherwise, came from the three largest boards of the convention — the Foreign Mission Board, the Home Mission Board, and the Sunday School Board.

**MISSION BOARDS:** The Foreign Mission Board, in its report to the SBC, noted that during 1972, 171 new foreign missionaries were appointed for overseas service, bringing the SBC's total foreign missions force to 2,507 missionaries serving in 76 countries at the end of 1972.

These 2,507 missionaries helped in church development and evangelism efforts of 6,554 churches with a total of 754,731 members around the world. Field reports indicated a total of 57,366 baptisms, the board reported.

In addition, the Richmond-based board summarized the work of its 454 schools with 73,483 students; its 19 hospitals and 214 clinics and dispensaries that ministered to 54,617 inpatients and 893,712 outpatients last year; its 28 publication centers, 19 orphanages, and 42 goodwill and community centers around the world.

In its report, the SBC Home Mission Board indicated that the number of missionaries serving under its sponsorship in the United States remained at the same level as the past three years—a total of 2,201 missionaries (a gain of one over the previous year).

The career home missionary force was augmented by 1,002 student summer missionaries, 350 of which were sent out by state and campus Baptist Student Unions, and 634 appointed by the board, which has offices in Atlanta.



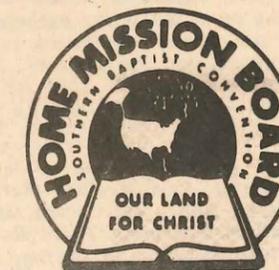
An all-time record number of baptisms (conversions) was reported during 1972, with 445,725 new converts baptized during the year. The record surpassed by 16,000 the previous record number of baptisms for a single year, 429,063 in the year 1959.

**SUNDAY SCHOOL BOARD:** The SBC Sunday School Board, located in Nashville, reported net sales in 1972 totalling \$44,043,000, an increase of \$2,261,000 over net sales the preceding year. The Sunday School Board produces curriculum, books, films, audio-visuals, music, recording, church supplies and other materials for SBC churches and individuals.

Net earnings by the board were reported at \$2,407,000. The net earnings were made available for capital purposes after the costs of all materials and programs were paid, the report indicated. Voluntarily, the board decided to refund \$415,000 to its church literature customers from the net earnings.

In its 20-page written report, the Sunday School Board summarized its accomplishments during 1972 in 15 different program assignments.

The fourth "board" operated by the SBC, the Annuity Board, reported added benefits and increased benefits for participants in its retirement and other plans. The Annuity Board holds in trust, funds exceeding \$300 million for retirement and other benefits of more than 38,000 participants, the report indicated.



The Dallas-based agency reported that increased benefits went to more than 7,000 annuitants (retirees, widows and disabled persons) who received "13th checks" amounting to the size of two months' extra benefits; plus a permanent increase for all annuitants on roll at the end of the year by six percent.

Participants in three retirement plans received a 10 percent "good experience credit" increase in their accrued credits. In addition, more than 9,000 insurance policy holders transferred from the previous health benefit plan to a new plan with Aetna Insurance Company.

**SEMINARIES:** The six theological seminaries owned and operated by the SBC, each submitting written reports, enrolled a total of 5,964 students, an increase of 240 over the enrollment for the previous year.

The six seminaries and their total enrollments were listed as: Golden Gate Baptist Theological Seminary, Mill Valley, California, 317; Midwestern Baptist Theological Seminary, Kansas City, Missouri, 347; New Orleans Baptist Theological Seminary, New Orleans, Louisiana, 720; Southeastern Baptist Theological Seminary, Wake Forest, North Carolina, 899; Southern Baptist Theological Seminary, Louisville, Kentucky, 1,326; Southwestern Baptist Theological Seminary, Fort Worth, Texas, 2,406.

In addition, the six seminaries operate the Seminary Extension Department of the SBC, which last year reported 6,998 course enrollments through a network of 215 extension centers across the nation and a Home Study Institute offering correspondence courses. The Home Study Institute during the year received full accreditation by the National Home Study Council. The department is based in Nashville.

In another separate report, the American Baptist Theological Seminary Commission, also in Nashville, reported on a \$750,000 enlargement campaign to benefit the Bible-college institution operated by the SBC and the National Baptist Convention, USA, Inc. The report noted that the school has not asked for an increase in SBC financial support for six years. The SBC provides \$95,000 a year to help support the school.

**COMMISSIONS:** The SBC Education Commission, in another report, noted that for the first time in history all of the 53 Baptist colleges and universities operated by various Southern Baptist bodies are fully accredited. Enrollments at the 53 Baptist colleges and universities increased by more than 5,000 over enrollments in 1971, the report indicated.

The schools reported a total of 16,438 students studying for some church-

(Continued top of next page)

## Reports Received

related vocation last year, an increase of 1,661 over the number of church-related vocation volunteers for the previous year.

The Southern Baptist Foundation, which administers trust and endowment funds benefiting Southern Baptist causes, reported a trust corpus of \$13,884,232 at the end of its fiscal year, a net increase of \$2.2 million, which almost doubled any previous year's operation. Income collections set another record, the foundation reported.

The SBC Stewardship Commission, the agency of the SBC which promoted total stewardship in the local church and the Cooperative Program unified budget plan of the SBC, announced plans in its reports to promote a "gigantic effort" between 1973 and 1975 to urge each church in the SBC to increase its Cooperative Program giving by one percent. Called "Operation One," the plan would look toward the 50th anniversary of the Cooperative Program in 1975.

The SBC Radio and Television Commission in Fort Worth, the largest of the commissions of the convention, reported that it is now distributing 3,334 radio and television programs weekly, or a total of 207,480 separate broadcasts during 1972.



The Christian Life Commission, the social action agency of the SBC, reported on its work in the areas of family life, race relations, daily work, Christian citizenship, peace, and other moral concerns. Last year, the commission produced a new series of 15 pamphlets entitled, on family life, and a series of six pamphlets for youth.

The Historical Commission reported a total of 220 research projects during the year, produced an index of all Southern Baptist periodicals, published three new pamphlets and brochures, issued a three-year supplement listing all graduate theses in Baptist theolog-

ical seminaries, and added more than 156,716 pages of microfilmed material and 2,387 books and other printed materials to the SBC archives in Nashville.

The report of the SBC Brotherhood Commission indicated an increase in Brotherhood enrollments in Baptist churches, with 454,272 men and boys enrolled in Baptist Men and Royal Ambassador units, an increase of 2,734. The report also stressed expansion in the fields of lay witnessing, renewal, creative use of manpower resources, mission support and greater Royal Ambassador involvement.

**WMU:** Although not an agency of the convention, the Woman's Missionary Union, Auxiliary to the SBC, in its written report to the convention noted that receipts in both mission offerings the WMU promotes to benefit home missions and foreign missions exceeded the goal in 1972. The 1972 Annie Armstrong Easter Offering for Home Missions surpassed the goal of \$6 million with receipts of \$6,059,603; and the 1972 Lottie Moon Christmas Offering for Foreign Missions exceeded the \$18 million goal by more than \$1.5 million, with \$19.6 million received.

Another related organization, the Baptist Joint Committee on Public Affairs based in Washington, D.C., introduced its new executive director James E. Wood, Jr., who assumed the post September 1 after several years on the faculty of Baylor University, Waco, Texas. The public affairs committee reported on its work in church-state and civil liberties concerns in the nation's capital.

**WORLD ALLIANCE:** Another Washington-based related organization, the Baptist World Alliance, reported that the total membership of Baptist churches in 105 nations in the world reached 32,804,398 last year, including 27.3 million Baptists who are members of 92 national bodies related to the Baptist World Alliance. The Alliance also reported on plans for the 13th Baptist World Congress scheduled in Stockholm, Sweden, July 8-13, 1975.

In addition to the 20 SBC agencies and related organizations, two standing committees — the committee on Baptist state papers, and the denominational calendar committee — presented written reports to the SBC.

The committee on Baptist state papers reported a total circulation of 1,695,783 by the 33 Baptist state papers published by the Baptist state conventions. The committee on denominational calendar outlined the schedule of proposed calendar events in the SBC for the years 1973 through 1978.

In each case, the reports of the agencies and organizations were "received" by the convention, though not officially "adopted" or "approved." ■



**SUMMER WORKERS** — Summer missionaries serving Kentucky gathered at the Baptist Building in Middletown, Friday, June 8, for a brief orientation session before traveling to their respective places of assignment for the summer. Some were absent because of finishing exams but most were present to pose for this picture. From left, the summer workers are: First row — Carmen Sandoval, California; Judith Starr, Georgia; Carol Ann Bailey, Ohio; Tannie Askew, Florida; Diane Hill, Kentucky; Dena Johnson and Paul Lindsay, Texas; Gale Miller and Dennis Miller, Kentucky; Debra Weiss, Indiana; and Amy Boyd, Michigan. Second Row — Janice Avery, Mississippi; Rhonda Bates, New Mexico; Marshall Lynch, Mississippi; Bonnie Culotta, Louisiana; Mildred Haar, Scott Ford, James Fitch, Mike James, Loletta Carter and Steve Boyd, all in Kentucky. Third Row — Jonnye Rankin, Texas; Gloria Harbord, Missouri; Steve Newsome, Arkansas; Gerald Brignac, Louisiana; and A. B. Colvin, director, KBC direct missions department, and Robert C. Jones, director of mountain missions.

## KENTUCKY

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(Pastor's and Laymen's Conferences)

1973

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July 9-10

CAMPBELLVILLE COLLEGE

July 12-13

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You bring bed linens and towels; we furnish the beds (dormitory-style) and meals.

Monday—Jonathan Creek

Tuesday—Jonathan Creek

Thursday—Campbellville College

Friday—Campbellville College

1:45—Hymn, Scripture, and Prayer  
Bible Study — C. R. Daley  
Sharing Christ Through the Church  
Message — Vance Havner  
Testimony and Prayer Time

1:45—Hymn, Scripture, and Prayer  
Bible Study — C. R. Daley  
Annuity and Foundation  
Message — Frank Owen  
Message — Vance Havner  
Testimony and Prayer Time

5:30—Dinner

5:30—Dinner

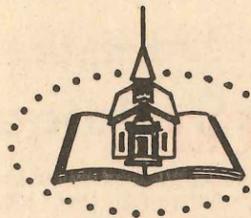
6:45—Music —

6:45—Music —

Monday: Oak Grove, Cadiz  
Thursday: Mr. & Mrs. Ron Alexander  
Bible Study — C. R. Daley  
Message — Frank Owen  
Message — Vance Havner  
Watermelon and Fellowship —  
Don Blaylock

Tuesday: First Baptist, Greenville  
Friday: Mr. & Mrs. Ron Alexander  
Bible Study — C. R. Daley  
Message — Vance Havner  
Testimony and Prayer Time

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# SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for June 24, 1973)

## LIFE AND WORK SERIES

### Fulness Of Life

Christ challenged believers to a much higher ethical standard and level of living than that which is common among the unsaved. The experience with Christ in regeneration is just the beginning and not the end of the Christian life.

#### Matthew 5:48

In the Sermon on the Mount, Christ instructed His disciples how they should live. He emphasized the demands of discipleship. He declared that each of them should strive to be like the heavenly Father; in other words, while on a quest for maturity, they are to strive for the goal of completeness or perfection. Man's disciplined effort and God's enabling grace are both required in this noble pursuit.

#### John 10:10

Christ repeatedly placed great emphasis upon life. Never more fully did He express His mission than in the words of this verse. He came to give people life of a more abundant nature and measure than they had ever known. He came, lived, wrought, loved, and died in order that men might possess and enjoy life with the surplus of peace, joy, and power. There is a tremendous overflow in the life which Christ gives.

The Christian life, which is initiated by divine action in regeneration, is meant to have a continuous growth toward spiritual maturity throughout one's stay on earth. The Holy Spirit strengthens, teaches, and directs the Christian as he perseveres toward the goal of Christlikeness.

#### Philippians 3:7-16

Recounting the things about which he could boast and which seemed important to him in his early life, as a Christian Paul discovered that they were not worth keeping, so he flung them aside as if they were garbage and magnified Christ through Whom he obtained righteousness, power, and glory.

While on his way to Damascus, in the midst of his career of persecution, this proud Pharisee was stopped in his tracks by a blazing apparition. This light was so bright and dazzling that he was blinded and could not see the Person Who had appeared to him. That experience changed everything for Paul. Things for which he had lived suddenly lost their meaning. With a

loving grasp Christ laid hold on him and saved him for a very definite purpose, namely, to divert his great ability into the right channels and to make a great missionary out of him. Paul yielded to that loving grasp, gave himself wholeheartedly to Christian service, and had a tremendous influence on the world.

Approaching the end of his career, Paul looked back across the years and recalled his numerous accomplishments, but all of these he regarded as inconsequential in comparison with the priceless privilege of knowing Christ as Saviour and Lord. Paul was so dissatisfied with his attainments that he counted them as refuse in comparison with his experimental knowledge of Christ. His personal, life-giving and intimate knowledge of Christ was the greatest thing he ever gained.

Paul was not satisfied with what he was, what he possessed, or what he had done for Christ. His ruling passion was to get nearer to Christ, to grow in His grace and knowledge, to be more like Him, and to do more and better work for Him. Paul's achievements simply served as a stimulus to greater endeavors for Christ.

## INTERNATIONAL SERIES

### Work, Rest, And Worship

God's expressed will is that man shall work, rest, and worship. Any life in which these three things are not properly balanced will be lopsided and impoverished. In the life in which they are kept in proper balance there will be an inner peace and splendid achievements.

#### Exodus 20:8-11

Quite naturally one inquires: "Who instituted the Sabbath?" and "Why was such a day instituted?" God instituted the Sabbath. The origin of the day really goes back to creation. Six days had been consumed in the setting in order of the universe. God purposed that after labor should come rest, so He set aside a day for that purpose (Genesis 2:2-3).



In giving us his design for living, Paul stressed the importance and value of concentration. He said: "This one thing I do." He did not permit anything to distract his attention as he devoted the remainder of his life to getting to know Christ better and making Him known to others.

Reversing the normal tendency to live more and more in the past as one grows older, Paul dismissed the past from his mind, for the most part, saying: "forgetting those things which are behind." He knew what to forget and what to remember. He challenged all his readers to forget the things that cripple, hinder, and defeat.

Paul was diligent in strenuous activity. When he wrote these verses he had the picture of a race in his mind. He knew that distractions were fatal in a race. As he was running the race of life, he did not have the time or inclination to look back. Neither did he turn aside to look at anything. He stretched toward the object that he was eager to reach, and strained to reach the goal and win the prize. He sought above everything else to please the Lord.

reference to keeping the Sabbath Day holy. One Sabbath Christ and His disciples were walking through a field of grain. The hungry disciples began to pluck the heads of grain, rub them out and eat the grain, which was quite permissible (Deuteronomy 23:25). Ever watchful for something about which they could find fault, the critical Pharisees saw a chance to make a point against Christ. Hoping to challenge Him, Whom they held responsible for what the disciples were doing, these fault-finding formalists contended that He permitted His disciples to violate the law with reference to the Sabbath. These hypocritical and fanatical Pharisees sought to make it appear that plucking, shelling and masticating the grain were equivalent to reaping, harvesting, and grinding. God never intended for His Word to be covered with such man-made traditions.

Christ brushed aside all of their traditions, and expressed His personal approval and support of His disciples. In defending what they did, He referred these self-appointed and self-righteous critics to the scriptures which related how their hero, David, had eaten the shewbread when he and his men were hungry. He also called attention to the work of the priests on the Sabbath in their making of the necessary preparation for the sacrifices. Then, He emphasized that He was Lord of the Sabbath. He used the Sabbath for rest, worship, and doing good to others, and we should use the Lord's Day for the same purposes.

#### Luke 4:16-19

From His infancy and childhood it had been the custom of Christ to attend the services in the synagogue on the Sabbath. That was a regular part of His weekly routine. So, that was a memorable hour when He appeared in His hometown synagogue.

After the service had been opened with prayer, the first of the two lessons for the day was read. Then the Lord Jesus was officially invited to read from the Holy Scriptures and to deliver a message therefrom. When the scroll was placed in His hands He unrolled it and, while standing, read the famous Messianic passage from Isaiah 61. He then rolled up the scroll, returned it to the attendant, and sat down to expound the scriptures. His hearers listened to Him with marked attention, astonishment, and wonder, even though they were highly prejudiced against the truths which He spoke.

Christ boldly preached that the Spirit of the Lord was upon Him, and that He had been anointed to preach the gospel to the poor, heal the brokenhearted, preach deliverance to the captives, give sight to the blind, liberate the bruised, and preach the acceptable year of the Lord. What a mission!

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(Continued from page 3)

## For God's Sake

for God's sake? Do we love our neighbor, especially our nearest competition, for God's sake? On and on we can go. It is a sobering thought.

We must conclude in the modern day that fasting is typical of any abstinence from whatever may hinder spiritual growth. Someone has said there are more synthetic martyrs among us than ever before. This is in spite of the fact that if we are to become martyrs God needs no help from us. John A. Broadus was wont to tell his students at the seminary, "Don't let anyone know you are a preacher when they see you; but don't let them be surprised when they find out." Good advice that!

And about that giving record! Isn't it easy to make comparisons, particularly if the graph is on the upward climb? Giving records are easy to talk about in these inflationary days, but where is our conversation about increased Sunday School attendance? Jesus said, "Be not like the Pharisees who sound a trumpet before them" (Matthew 6:2). The old Greeks called that "playing our own flutes." In our own vernacular it is "blowing our own horns."

Look now at some of the characteristics of life "for God's sake!" There are four clearly defined in our scripture.

First, this kind of life must be without ostentation. The flamboyant person who seeks to call attention to himself rather than the God he serves gets what he seeks. He is seen of men, but he cannot please God at one and the same time. Jesus said, "Let your light so shine before men (not on yourself but from yourself), that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:16). But which one of us has not "played to the gallery" to win a point?

Lloyd Douglas' best book, *Magnificent Obsession*, is a treatment of the secret of Doctor Hudson found finally by Bobby Merrick. The secret was to keep his good deeds secret. It came from one passage. Douglas has Doctor Hudson say to one who sought to repay him, "You can't repay me; I've used it all up!"

The second characteristic of this kind of life is that it is life without playacting, without hypocrisy. Not one of us is without his masque, playing at least to some extent our parts, posturing upon the stage of life. Shakespeare said:

All the world's a stage,  
And all the men and women merely players.  
They have their exits and their entrances;  
And one man in his time plays many parts.

Jesus on the contrary taught that life is not a stage and we must be ourselves. Shakespeare enunciates our failure; Jesus points to the ideal.

Life, particularly for the committed Christian, is to be without purely personal ambition. Ambition may not be wrong in itself, but it can get out of hand easily. It is in point to hear apostle Paul (translated by Phillips in Philemon 3:7), who in looking at life before and after his Christian experience said, "How changed are my ambitions!" What he meant was that his personal air castles had melted away and been replaced by the structure of God's purpose and plan.

Life for God's sake must be lived without sought publicity. Deeds, prayers, met needs are to be a part of life because

they are right before God—not so that men shall praise us. The reward we receive is from God, who sees even the most secret act, who knows our innermost thought, who will reward us in his infinite wisdom from his inexhaustible supply.

There are four principles which may well be helpful to us who aspire to live our lives for God's sake. These, too, come out of this passage from the Sermon on the Mount.

The first is the principle of voluntariness. This principle runs through all of the committed Christian's life. No one can even come close to being a Christian unless he wants to be. "If any man wants to come after me, let him deny himself, take up his cross, and follow me" (Matthew 16:24). An intense personal desire precedes any valid Christian experience. "Will you be enlisted as a volunteer?" is a part of the living as well as the beginning of the committed life.

There is also the principle of aloneness. Basically every decision in the Christian life is a lonely one. Maybe this was what Paul was getting at in Romans 1:17 when he spoke of "faith from beginning to end." Really in any Christian decision there is only the person and his God. It was no accident that Moses went to Midian, Paul to Arabia, and even Jesus to the wilderness. Whether you or I go geographically apart or not, we have to drop a curtain between ourselves and this wild, ravenous, speeding, mad world we live in. The opening must first be only to God. In the valley of decision we can look no way but up.

A third principle is positiveness. Our whole faith is active, not passive. The Christian acts rather than waiting to be acted upon. In each of the three duties—almsgiving, praying, and fasting—action is posited. We may refrain from doing wrong all our lives and add up to a big fat zero. Righteousness in itself is an activity, never a state. We may well say, "Do something for God's sake," particularly if we leave out the comma.

A fourth principle is self-judgment rather than the judgment of others. This is a real area of difficulty for me. Of course, no one can keep from judging; but Jesus cautioned his disciples to use the same standard or a harsher one on themselves than they used on others. Instead of being harsh with myself and lenient with others, I find myself rationalizing my mistakes and castigating the mistakes of others. This certainly is not for God's sake. Rather it is for my own satisfaction. It sets me up. There is always someone we can be better than. The difficulty is that we are to compare ourselves with Christ, not with others.

This, then, is the heart of the Christian motive—for God's sake—calling attention to God rather than ourselves. Paul puts it this way: "Whatsoever ye eat or drink, or whatsoever ye do, do all this to the glory of God" (I Corinthians 10:31).

There is a scene in a few verses from the first chapter of John that seems to point out to me the great ambition of the committed Christian. The place is by the Jordan. John the Baptist has baptized Jesus previously. He was at the pinnacle of his success. He had many disciples. Two were with him. Andrew was one of them. John saw Jesus. Speaking to the two disciples, he said, "Behold the Lamb of God" (John 1:36). Now comes the great verse, John 1:37, "And the two disciples heard John speak, and they followed Jesus." What joy! What satisfaction! What peace! to know that men may hear us speak, see us live, and forget all about us, because they are so intent on following Jesus. ■

(Continued from page 8)

## Share The Word Now

has declined somewhat, diminishing from 10.07% in 1942 to 8.54% in 1972, the lowest percent in many years. It is the increased number of members and the higher per capita income that results in our increased giving and apparently not a greater commitment to stewardship on the part of Southern Baptists.

Pastors should continually reaffirm their faith in and allegiance to mission giving through the Cooperative Program. This reaffirmation of faith in and allegiance to the Cooperative Program should be done regularly and not just a special sermon during the annual budget raising campaign. It is not necessary to "reverence" the Cooperative Program, it is necessary to "reveal" the Cooperative Program. The congregation of a church has a right to know what its pastor thinks about mission giving through the Cooperative Program. He should speak in a positive and un-

apologetic manner on this subject and the total area of stewardship.

This convention will not be remembered by what we say here and it may not be remembered by what we do here—but it will be remembered as a great convention by what we say and do when we leave here.

If this convention inspires the messengers to go back to their administrative offices, to go back to their churches, to go back to their mission fields, to go back to their places of work and to go back to their homes with a renewed determination to Share the Word with the freshness of a new convert, with the sincerity of an ardent believer and with the assurance of a veteran soldier of the cross—then this will be a great convention.

May God open our eyes to see the tasks before us, may He strengthen our bodies for the performance of the tasks and may He anoint our lips with the Word to Share Now. ■



TRAINING — Mrs. Jewell Wells Nelson, Walnut Street Baptist Church, Louisville, looks over her latest writing assignment with Paul Jones, editor in the preschool section of the Sunday School department of the Southern Baptist Sunday School Board during a writer's conference in Nashville. Mrs. Nelson and writers from five other states attended the conference to get additional training for writing assignments in preschool periodicals.



(Continued from page 5)

I have set a goal to collect Bibles until I have the largest Bible collection in the world.

My Bible collection is on deposit in Western Kentucky Museum, Mayfield, Kentucky. And everyone is welcome to come to Mayfield and see these Bibles which I have collected, restored and repaired.

If readers of *Western Recorder* have old Bibles which they will donate or sell to me, I will appreciate them mailing the Bibles to P.O. Box 511, Mayfield, Kentucky 42066 or calling me at 247-3215.

I would like, very much, to get one of the 10,000 marked Bibles which will be given away at the Southern Baptist Convention in Portland, June 12-14, for my collection.

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**BREAKING GROUND** — Elizabeth Edlin, a young person in the Youngers Creek Baptist Church, watches Albert Harned, chairman of the church trustees, lift the first shovel of dirt for a \$150,000 sanctuary and educational facility for the congregation. Others included in the picture, left to right, are: Clifford Lucas, chairman of deacons; Mrs. Maggie Kirtley, a representative of the elderly members; Carl H. Bond, pastor; Mrs. Dora Douglas, building committee member; and Harry Lee Goodin, chairman of the building committee. Youngers Creek is located in the Elizabethtown area and is a member of the Severns Valley Association.

## Court Strikes Down State Aid To Colleges

State aid to parochial schools and sectarian colleges is unconstitutional, according to a May 10 ruling by the Supreme Court of the State of Washington.

The State Supreme Court unanimously struck down state laws providing tax aid to parochial schools and church colleges as violating the church-state separation provisions of both the United States and Washington State Constitutions. The church school aid plan used individual students as conduits for the payments.

Glenn L. Archer, president of the Americans United Research Foundation, hailed the ruling as "another magnificent link in the strong chain of court victories defending the right of individual citizens to be free of taxes for religious institutions

## Killer Tornado Destroys Church During Service

A devastating tornado slammed into Brent Baptist Church near Centerville, Alabama, on May 27, just minutes before the Sunday evening worship service was to begin, killing one man, hospitalizing four, but sparing the lives of more than 100 others due to the quick actions of the church's interim pastor and youth choir director.

According to Arthur Walker, vice president of Samford University in Birmingham and interim pastor of the church, it was nothing less than a miracle that the entire congregation was not killed.

The nightmarish experience began just as church training was dismissing. As members of the congregation began making their way from their departments, the electrical power went off. However, a special service honoring high school seniors had been planned so the choir assembled and the people began filing into the auditorium.

The youth choir left the darkened choir room and gathered outside a side entrance to the auditorium for a last minute rehearsal. Suddenly the choir's director, Jerry Pow, commanded the choir to be quiet. He heard a roar.

Pow told the choir to get in the basement and ran to the front of the church to warn of the approaching tornado. Walker rushed into the auditorium and urged the congregation to assemble in the basement as rapidly as possible. Within seconds the fierce tornado had leveled the auditorium sparing only the front entrance and steeple. Minutes later the entire town of Brent lay in rubble.

Andrew Mitchell, reportedly in mid-sixties and with poor eyesight, was crushed to death when a wall caved in on him. He was just a few feet from the basement stairway. Another man narrowly escaped death and suffered a broken shoulder and collar bone.

Pow and John Meigs, both college students, found two small children waiting for their parents in the vestibule just as the storm hit. They threw the youngsters to the

floor and lay on top of them as the building collapsed. The steeple withstood the impact and the four survived.

The church had just called a new pastor, W. D. McGowin, who had already moved into the pastorium but was attending National Guard summer camp. His wife was visiting her parents in another city. The pastorium, located next door to the church, was also heavily damaged.

The destructive tornado was part of a massive storm that swept through Alabama causing more than \$20 million in damages and killing seven persons. (BP)



Only the steeple stands after tornado struck at Brent.