


MARCH 4, 1972

The newly elected executive secretary of the Kentucky Baptist Convention is Franklin P. Owen, pastor of Calvary Baptist Church, Lexington. Above he is shown in a pensive mood during debate at the Sunday School Board on the "Becoming" revision. For complete details on his election, see stories, pages 8-9.

Record SBC Budget Recommended

The Southern Baptist Convention Executive Committee recommended a record \$33,042,506 Cooperative Program budget goal for fiscal year 1973, with almost half the sum going to foreign missions.

The total goal includes a proposed operating budget of \$31,826,184, plus an additional \$1,216,322 for capital needs.

The proposed operating budget would be an increase of \$2,691,223 over the operating budget for the 12 month period preceding the fiscal year.

Messengers to the Southern Baptist Convention meeting in Philadelphia, June 6-9, will consider the proposed budget to be recommended by the Executive Committee.

It will mark the beginning of a new fiscal year extending from October 1, 1972, to September 30, 1973. Currently, the nation's largest Protestant denomination is operating on a nine month fiscal year as it makes the shift from calendar year budgeting.

Though the proposed 1972-73 operating budget would be an increase of nearly \$2.7 million, it is still nearly \$3.8 million short of the amount requested in operating funds by the 20 SBC agencies and organizations receiving Cooperative Program funds.

During an entire day of budget presentations, the 20 agencies presented plans for 1973 funds totalling \$35.6 million. If all the requests were granted, it would have been an increase of \$6.5 million over the 1971 operating budget.

Largest 1973 operating budget allocation recommended by the committee would go to the SBC Foreign Mission Board — \$16,319,959, an increase of \$1,456,608.

National missions would receive \$5,824,963, an increase of \$519,896, to the SBC Home Mission Board. The six SBC seminaries would share a total of \$6,575,373, or \$586,873 more than they received in 1971.

The SBC Radio-Television Commission would be allocated \$1,472,839, an increase of \$72,839.

Other agencies and their proposed allocations for 1972-73 are as follows:

Annuity Board, \$175,000; Foundation, \$81,600; American Baptist Theological Seminary, \$95,000; Brotherhood Commission, \$295,200; Christian Life Commission, \$210,000; Education Commission, \$141,750; Historical Commission, \$121,000; Stewardship Commission, \$137,500; and Public Affairs Committee, \$126,000.

The six seminaries would receive individually: Southwestern Seminary, \$1,810,079; Southern Seminary, \$1,461,089; New Orleans Seminary, \$1,184,120; Southeastern Seminary, \$958,591; Golden Gate Seminary, \$609,822; and Midwestern Seminary, \$551,672.

The Convention Operating Budget would allocate \$345,000 to the SBC Executive Committee and \$118,000 to the Baptist World Alliance.

The SBC Sunday School Board does not share in Cooperative Program allocations but operates on income from literature sales and other activities. (BP)

Church Chuckles by CARTWRIGHT



"Okay! Look holy!"

DEVOTIONAL



Don Lam
Minister of Education
FBC, Madisonville

I Samuel 30:24

American Christianity has been accused of being preoccupied with activities. We do have an enormous number of meetings and services in Baptist churches. Most of us at times feel like the elderly lady who confessed, "I'm just not strong enough to be a Baptist."

There is cause for haste if we are true to Christ's commission. There are so many to reach and so little time to win them. We should serve Christ to the limit of our capabilities. Most of us could do more if we were better stewards of our time and energy. This emphasis of ours on activities may be very frustrating to older Christians who feel unequal to our fast pace. Many senior citizens feel useless because they cannot do all that you and I do for our church. Unfortunately we tend to measure our success as Christians by worldly standards. John Henry Jowett had this in mind when he said, "We are tempted to be always on the run and to measure our fruitfulness by our pace and by the ground we cover in the course of the week." A Christian may forget that his primary business as a Christian is to grow a great soul. Activities are important but they are not the measure of one's Christianity. A good attendance record at church meetings is not always indicative of a right relationship to God. Neither are good deeds in the community the sole gauge of one's Christian faith. Some Baptists are "clubbing" themselves to death with superficial activities.

There may come a time in our lives when age or infirmity forces us to forego some of the church activities that mean so much to us now. Could you be a good Christian tomorrow if your health failed? Would you feel helpless and a failure?

It is a comfort to me to know that as long as I live I can serve God in some way that will please Him. If I may use a military figure of speech, we who are now in the front lines will one day be ordered to do garrison duty. This will not sadden us if we remember that in God's sight, "As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff."

A Challenge To The Jesus Revolution

by Leighton Ford

A Washington newsman recently said of America, "The nation is rich and getting richer. It is also unhappy and getting unhappier."

Many people who seem to have everything — success, fine homes, good clothes — are secretly bored. Like the convict of the cartoon, I believe that millions would probably complain that "life isn't exactly what I wanted — isn't there anything else?"

It is truly a great moment when a man learns to pray, "God, money can give me things. Only You can give me life that satisfies."

Joshua Bierer, a British psychiatrist who has spent his life helping young people, has just completed a tour of the United States. He believes that American youth are fed up with the rat race and the pursuit of money at all costs — yet they are lost and without leadership.

Out of this value crisis, some kids lash out in violence. Others drop out into drugs or hippiedom. Others turn to the "Jesus Revolution". They are asking, "What's the answer, Jesus? Can you tell us how to find life?"

But Jesus makes it clear that He won't settle for being a fad. Jesus is not an additive like STP or Geritol; He is not an optional extra.

Jesus offers not an additive — but an alternative!

Jesus won't settle for being the "guru" of the hour with some new kind of "trip". Anyone who deals with Jesus has to ask: is Jesus really God? If He

is, then He deserves not just my passing fancy but my eternal allegiance.

Many of the young generation find that people today have the following hang-ups about religion:

Hang-Up No. 1 — Conventional religion. They go to church, contribute, serve on the board because it is socially "in" and good for their image. They don't realize that conventional religion is no substitute for a changed life!

Hang-Up No. 2 — Negative religion. They say, "we've never murdered anyone; have never stolen; don't drink, dance, smoke or run around with girls who do!" They, too, don't realize that with God, life is more than negatives. It must include positive concern for our neighbors.

Hang-Up No. 3 — Superficial religion. They say they've "kept all the Commandments." Actually, like all of us, they have probably broken every one of the Ten either in spirit, action or intent. The Ten Commandments save no-one. The Bible tells us, "No-one can ever be made right in God's sight by doing what the law commands. For the more we know of God's laws, the clearer it becomes we aren't obeying them." (Romans 3:20). The Commandments are the straight edge to show where we're crooked. Salvation doesn't come by "keeping the Commandments" but by humbly seeking God's forgiveness.

Hang-Up No. 4 — Cut-rate religion. These people spend all their energies indulging their every wish. Their luxuries become necessities and they arrange their religion accordingly.

Jesus makes it clear that He will settle for nothing less than a complete change of allegiance. To have His kind of life it takes abandonment, involvement and commitment.

It means that we must abandon our false gods for the one true God. It's not that money is evil . . . or that poverty is the only road to salvation. Jesus isn't just talking about money. He is talking about a change of gods. As Jesus has said, "How hard it is for those who trust in riches to enter the Kingdom of God."

And, in 1971, Jesus is saying to us: I want you to take a risk. Throw away whatever is your security blanket — your bank account, prejudices, social position — and trust Me!

But abandonment must lead to involvement. Jesus doesn't ask us to sacrifice for the sake of sacrifice. "Sell . . ." He says, "and give to the poor."

The real test of knowing Jesus isn't how we feel. It's how we live. It's not enough to say: Wow! Jesus gives me goose bumps all over!

We mustn't turn Jesus into an emotional crutch. We've had enough "pop religion" that's been simply an escape. Any talk about Jesus without concern and involvement for the poor is cheap fantasy.

But abandonment and involvement must grow from commitment to the person of Jesus. "Sell . . . give . . ."

For in following Him, you will find in abandonment, security; in involvement, fulfillment; and in commitment, eternal life.

The Fallacy Of 'Doing Your Own Thing'

There is a fallacy abroad in the land that America is great because of a rugged type of individualism that generates energy, inventiveness, creativity and brings prosperity and profit.

The philosophy of rugged individualism had more validity in the early pioneer days when the United States was a young expanding country. With lots of room farther west and the social controls of an organized, densely populated area at a minimum, individual initiative may have been necessary for survival.

The rugged individualism of the period of westward expansion has been built into the mythology of America, so that it includes an economic philosophy (rugged individualistic capitalism) and a religious outlook (personal piety).

In a sense the modern phrase "doing your own thing" is but a modern extension of a very old and impossible American philosophy. Perhaps it is a throwback out of nostalgia for the past and the reactionary spirit of much of our youth culture.

The plain unvarnished truth about "doing your own thing" is that it is quite inclined to be egocentric, selfishly oriented, disrespectful of the rights of others and a totally inadequate philosophy upon which to build a stable society.

No man lives unto and for himself alone. "No man is an island" because

by Frank A. Sharp
Editor, American Baptist News Service

he is a part of society, dependent upon others and under obligation to temper his selfish, egoistic drives for the good of the whole.

While it is true that each person is an individual and must find self-satisfaction and recognition in order to maintain his self-respect, there are different kinds of self-satisfaction.

If one's drive leads a person to set himself up as the center of the universe and then expects the universe to serve his false-centered egocentric purposes, the error is accentuated by a wrong sense of self-satisfaction.

The voice of religion tells us that we should sacrifice our selfish, self-seeking drives for the good of the whole, in service to others.

If there is any valid concept of original sin, it is the built-in potency and evil of selfishness that comes out in rugged individualism. "Doing your own thing" as the phrase is used and accepted today only accentuates and brings out the all too natural human tendency to serve one's own ends and satisfy one's personal desires.

The task of religion should always be to temper the inner personal drive for rugged individualism and remake the person into a social being; to master, subdue and eradicate one's self-centeredness.

In today's world we face a fundamental spiritual problem. "Let him deny himself" and serve others. The profit motive and personal satisfaction have so engrossed us that doctor, lawyer, worker, chief have forgotten that they are part of a whole and that it is better to serve than profit. (ABNS)

WESTERN RECORDER

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

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An Able Man For A Difficult Job

As a faculty member at Georgetown College during the years 1949-54 I came to know and love the Calvary Baptist fellowship in nearby Lexington. Having come to Kentucky from the Georgia Baptist scene only six years earlier, it was not surprising that when the Calvary Baptist pulpit committee was prayerfully considering the pastor of the First Baptist Church in Gainesville, Georgia, as a recommendation for the Calvary pastorate I was among those asked for an evaluation of Dr. Franklin Owen. Without a moment's hesitation or any reservation I said I seriously doubted if he could be moved from a happy and successful ministry in Gainesville and leadership among Georgia Baptists, but it would be a great day for Calvary and for Kentucky Baptists if the Lord led him to accept Calvary's invitation. Not all my evaluations of prospective pastors and denominational leaders have turned out to be as trustworthy.

When the committee was appointed more than a year ago to nominate a successor to Dr. Harold Sanders to lead Kentucky Baptists as executive secretary, I did not accept the invitation extended to all Kentucky Baptists who wished to do so to submit a name for consideration. I felt the 25 member committee would think of all the outstanding possibilities I could think of to fill this office, I believed that there were more than several outstanding men in the Kentucky Baptist ranks who could ably fill the job and that I could be happy working as a fellow denominational servant with anyone nominated by the committee and elected by the Executive Board.

Now that Dr. Owen has been nominated and elected, I am taking the privilege many would like to have in evaluating his qualifications for this most challenging and important ministry among Kentucky Baptists. I regard him as a man with special qualities which make me enthusiastic and grateful for his selection and acceptance. Among these qualities are these.

1. He has the "shepherd" heart so indispensable for this place of service. He will be a pastor for the pastors of Kentucky and no greater need exists in our day. His heart is as big as the world and his compassion as deep as the deepest need of his fellowmen.

2. Dr. Owen has repeatedly demonstrated unusual insight and discernment. He knows "where the ball is" in Kentucky Baptist and Southern Baptist life. Over and over he has stood tall as a pastor and in respon-

sible leadership places among Kentucky Baptists and Southern Baptists.

3. He is a person of transparent honesty, integrity and openness. No one will ever doubt where he stands on an issue nor suspect he is talking out of both sides of the mouth. Such a leader will inspire confidence, trust and credibility among Kentucky Baptists of all geographical areas and of all shades of doctrinal conviction.

4. He is a leader and not a driver. Such a high office often tempts one to become a bulldozer which sooner or later leads to tragic consequences. At the same time he will not be pushed around and will stand firm when firmness is appropriate. He is a man of gentle strength.

5. Frank Owen has a profound respect for his fellowman and can be disagreed with without fear of reprisal or rupture of fellowship. The importance of this cannot be overestimated. This is the Frank Owen I know and love. He and I have been on opposite sides of issues in the past and no doubt will disagree on many other matters in the future. This has never made any difference in our love and appreciation for one another and, I am persuaded, never will.

6. Finally, he is a man who searches his soul in every decision and earnestly seeks the guidance of the Holy Spirit. He has agonized for three months with this invitation and has finally decided he must leave a people he loves dearly and fully intended to serve until retirement. More than that he leaves a great church to which he has given 18 of the best years of his life and where he enjoys the love of his flock and a security which is assured for his remaining years. The ministry he now assumes guarantees neither and the adjustment will not be easy.

As an observer of Kentucky Baptist life for 15 years as pastor and college teacher and now almost 15 more years as editor which affords a special insight into the office of executive secretary, I have sincerely said to myself and to a few others that a man either would have to be a fool or be under divine compulsion to take on this ministry. Frank Owen is surely not a fool, except for Christ's sake, but is, I am persuaded, under divine compulsion. There is no doubt he has assumed the most difficult ministry in Kentucky Baptist life. By his side will be his warm-hearted, friendly and helpful mate, Sue, and surely they need and deserve the most sincere prayer of every Baptist in Kentucky.

Jesus Talk At A Truck Stop

These days one never knows where he might see or hear the name of Jesus. It was 3:00 a.m. when we pulled off Interstate 65 for a cup of coffee at an all night truck stop. One of our sons and I were returning from a funeral of a loved one in Georgia and he was fast asleep on the back seat after his stint of driving earlier in the night. Still several hours from home, a cup of strong coffee appeared to be the best hope for staying awake through the fog and rain to Louisville.

As it turned out the stop provided more than a break in driving and coffee. As I began sipping the hot coffee I could but overhear a conversation a couple of booths away. It was a strange sounding discussion for four teenage boys at that time of morning at an all night truck stop. It was obvious they were well behaving young men in serious dialogue.

Of all things to be talking about at that time of morning at a truck stop, these young men were discussing Scripture and what the Bible says about long hair and other styles and ways of today's youth. I couldn't resist the temptation to move closer and ask permission as a member of the adult generation to listen in on their conversation. The young fellows not only welcomed me as a listener but let me join them in their discussion. Forty-five minutes later we hadn't found all the answers but the friendly and frank dialogue had stimulated me more than the coffee and gave me inspiration and material for thought during the rest of the drive to Louisville.

It also was just one more of many experiences of similar type which moves me to take an opportunity to voice a sincere conviction which I hope is already shared by most who read these words. This conviction is that this is the most exciting and in many ways the most encouraging time in our lives to be a Christian and to try to share the good news of God in Jesus Christ.

Everywhere one looks or listens today the name of Jesus can be seen and conversations about God can be heard. Not all we see and hear quite pleases us and

it's hard to know how real or how superficial this "Jesus Age" will turn out to be. Very likely much of it is not deep enough to last but there's something encouraging and hopeful about it all. Even bumper stickers that say, "If you love Jesus, honk" or "If your God is dead; I'm sorry. Mine's alive", confronts another driver with thoughts which could be seed to germinate into eternal life.

Many of the top popular songs today are "Jesus songs" and while the rock rhythm (if it's rhythm) might turn many of us off, something comes through more meaningful than the "Man upstairs" mouthing of a decade ago.

Even as I turned off the "Today" show and sat down to write the above words in a motel room in Dawson Springs where I was enjoying a JOB study with Jesse Bell and Dawson Springs Baptists, I was still hearing the echo of at least two things heard on the show. One was a religious commercial which said, "In a world looking for answers, maybe here is the place to start. God is Hope, God is Now." Millions heard it, some hopefully taking it seriously for the first time in their lives.

Earlier on the same show I got in on the last of an interview with roving reporter, Paul Cunningham. He sounded like a learned theologian as he described the rise and surge in the last two years among adults as well as youth of a widespread emphasis upon a personal type of religious experience involving such fundamental type experiences as "the new birth" and "the baptism of the Holy Spirit."

Now what does all this say and mean? Only God knows for certain and we'll have to wait some years to know. In the meantime one thing is certain. As individual Christians and as churches we had better capitalize on it as the Lord's invitation to be and do what He expects of us — to use every opportunity to glorify God and to bring men to him through Jesus Christ. Even a coffee break at an all night truck stop can bring hope and inspiration.

ONE MAN, ONE VOTE

Dear Editor:

I wish to add an "Amen" to your recent editorial, "The One Man, One Vote Fallacy Among Baptists" in which you stated, "Those who don't indicate any concern in the life of the church could be dropped from the list of those allowed to vote on church issues."

Baptists have been so proud of numbers for so long that it is difficult to take numbers off for whatever reason. Just in Kentucky, Baptist churches maintain nearly 200,000 non-resident members on their rolls and probably have that many more resident ones who are not active! (Military and col-



lege members away would be only a small percentage of this.) In Long Run Association there are nearly 20,000 non-resident members, one church with over 1,000 non-resident, and nine churches with more non-resident than resident members.

Many churches are waking up to the necessity of facing reality with their church rolls as they witness the problems faced by more and more churches as inactive members carry the weight on a decisive vote. The *Baptist Program* has carried at least two articles on what some churches have done to cor-

rect this. Church membership means little where it is easy to join and little is expected.

The tragic part about this problem is that many churches have provisions in their by-laws dealing with this but nothing is done. Here at Vine Street Baptist Church, our original constitution called for an annual review of the roll by the membership committee to put on an inactive list anyone who had not participated during a period of one year. Nothing was done to carry out this part of our by-laws.

Two years ago we revised this so that the committee would not be caught

(Continued on page 10)

SBC Restructure Proposals Approved

Adopting the report of a committee to study restructure of the Southern Baptist Convention, the SBC Executive Committee voted in Nashville, Tennessee, to recommend assigning the work of the SBC Stewardship Commission to the SBC Executive Committee and proposed reorganization of the SBC Brotherhood Commission and Radio-Television Commission.

The recommendations will be submitted to the Southern Baptist Convention when it meets in Philadelphia, June 6-9. If approved, it would mean dissolving the Stewardship Commission as an agency of the SBC. The committee will recommend:

1. The programs of work now assigned to the SBC Stewardship Commission be transferred to the SBC Executive Committee, effective October 1973;

2. The SBC Brotherhood Commission, composed of two-thirds laymen and one-third pastors, establish an advisory committee of state Brotherhood secretaries and representatives of SBC agencies; and that the work of the Brotherhood Commission be expanded to cover "the total mission scope of Southern Baptist Convention activities";

3. The SBC Radio and Television Commission be reorganized to include non-voting representatives from SBC agencies; and that the commission be responsible both for producing programs for the broadcasting industry and for providing "personnel, skills, equipment and technology for television and radio production and distribution to all organized entities of Southern Baptist life. . . ."

The proposals from the restructure committee concerning the Brotherhood and Radio-TV Commissions were adopted with no opposition. Only four dissenting votes were voiced on the Stewardship Commission proposal.

The chairman of the SBC Stewardship Commission, Rudolph Fagan of Bradenton, Florida, presented to the Executive Committee a counterproposal from the commission, calling for a joint committee of Executive Committee and Stewardship Commission members to recommend ways to correlate stewardship programs and work of the Executive Committee, and calling for the addition of representatives of SBC agencies as non-voting members of the commission.

James Monroe, pastor of First Baptist Church in Fort Walton Beach, Florida, opposed the substitute motion to adopt the Stewardship Commission proposal rather than the Committee of Fifteen recommendation, saying, "We are not choosing between something bad and something good, but between

something good and something that might be more effective."

Monroe, former chairman of the Executive Committee, said he had seen both systems at work and felt that the other agencies of the convention had come to view the Stewardship Commission as a competitive agency seeking funds for its programs rather than an agency that is at the heart of all Baptist programs. "It seems that some feel stewardship and Cooperative Program promotion is their responsibility, not our responsibility," he said.

When the vote was taken, only two members of the committee favored the substitute proposed by the Stewardship Commission. Later, the Committee of Fifteen proposal concerning the commission passed with only four dissenting votes.

With almost no opposition, the proposal concerning the Radio-Television Commission had earlier been adopted. Discussion on the proposal lasted about 10 minutes.

The committee's proposal regarding the Brotherhood Commission was adopted after amending the report to incorporate a request from the commission and the state Brotherhood secretaries.

The Committee of Fifteen had recommended that the commission be comprised of one-half laymen, one-fourth pastors and one-fourth state Brotherhood secretaries. The commission in January requested that state Brotherhood secretaries serve on the advisory committee proposed by the restructure committee but not as voting members of the commission.

A motion to amend the committee proposal to provide that the commission be composed of two-thirds laymen and one-third pastors was approved by the Executive Committee by a vote of 29-15.

During the debate, Brotherhood Commission executive secretary Glendon McCullough said that many of the state Brotherhood secretaries felt it would be a violation of Baptist polity for staff members of one Baptist body (state conventions) to vote on a board of another Baptist body (SBC agency). "They said, 'We want a voice, not a vote,'" McCullough told the committee.

E. W. Price, Jr., pastor of Green Street Baptist Church in High Point, North Carolina, and chairman of the Committee of Fifteen, said he felt the proposal represented the best judgment of the committee and that it followed the pattern used by the Woman's Missionary Union.

After the amendment was approved, the committee's proposal was adopted without opposition. (BP)



My successor chosen

The Executive Board on February 25 elected Franklin P. Owen, beloved friend and pastor of the Calvary Baptist Church of Lexington as executive secretary-treasurer elect effective June 1 and to assume the full responsibilities upon the date of my mandatory retirement September 1. Chairman Harold Wainscott called the special meeting of the board to hear the recommendation from the special committee, John C. Huffman, chairman.

Owen was an excellent choice. He will receive my warmest encouragement and fullest cooperation in the transition period prior to September 1. He will be received widely by our people who have come to love him. He is admirably qualified through experience and gifts. The full story will be carried in this issue and I will be sharing with you concerning him in future columns. For now, congratulations Kentucky Baptists and Franklin P. Owen.

Byrd Ison elected to post

Byrd Ison, pastor of the Midway Baptist Church, Elkhorn Association, for the past ten years, has been elected by a poll vote of the Executive Board as director of the annuity department of our convention.

He will arrive in Middletown March 15 and share a transition period with A. W. Walker, our current director, who is scheduled for mandatory retirement April 1, after serving 7½ years in a most acceptable manner.

A fuller story will be found in this issue of the *Western Recorder*.

Byrd Ison has served three Kentucky Baptist churches as pastor and has had considerable life insurance and other business experience. He is a member of our Executive Board and the Annuity Board of the Southern Baptist Convention. He is well qualified to serve Kentucky Baptists well in this new post.

March 5-12, Week of Prayer

March 5-12 is the Week of Prayer for Home Missions and the Annie Armstrong Easter Offering for Home Missions in the churches of the convention. Every church should take this opportunity to inform our people concerning our home mission work, to pray for our missionaries and to share generously in this annual special offering for home missions.

Kentucky WMU sponsors the observance in our churches.

—Harold G. Sanders

Referral Matters Receive Executive Committee Attention

The Southern Baptist Executive Committee acted on nine matters referred to the 60 member body by the Southern Baptist Convention meeting last June in St. Louis, and drafted reports on how it will respond on the nine items to the SBC next June in Philadelphia.

Most of the items were referred to the Executive Committee on the basis of an interpretation by the parliamentarian of a convention by-law which had stated that motions affecting an agency of the SBC not printed in the agency's report shall be referred to the Executive Committee or to such other committee as the convention might direct.

Two specific motions were made at the convention in St. Louis to assure the right of the messengers to introduce motions and resolutions affecting an agency without automatic referral and delay of the matter for a full year. Both were referred to the Executive Committee with a request that the question be a first order of business this year.

In the February meeting, the Executive Committee approved addition of a new By-law 17 in response to a motion by Ernest White of Missouri asking for a procedure for dealing with controversial issues affecting the internal operation of convention agencies.

The proposed new by-law, which will be recommended to the Philadelphia convention, would state that "motions made by messengers dealing with internal operations or programs of an agency shall be referred to the elected board of the agency for consideration and report to the constituency and to the next annual session of the convention for action, with the exception that the Committee on Order of Business may be instructed by a two-thirds vote to arrange for consideration at . . . the same convention. . . ."

The Executive Committee responded to eight other motions referred for its action by the St. Louis Convention.

The committee, citing a Baptist VIEWpoll survey, recommended that the convention continue to meet annually rather than biennially as suggested in a motion by Charles Edmonds of Virginia. The Baptist VIEWpoll indicated "a major negative sentiment" toward biennial instead of annual sessions.

Responding to a motion by Mack Goss of North Carolina asking for SBC agencies to publish their investments, the Executive Committee recommended that the agencies instead publish their investment guidelines and make their list of investments available on request.

Another recommendation from the Executive Committee, responding to a

request by Harvey T. Whaley of South Carolina asking that benefits from the Annuity Board be increased by 100 percent in three years, stated opinion that the proposal "is not feasible since the money required to fund this plan would be prohibitive" and would create "an actuarial liability of \$94 million." Darold Morgan, president elect of the board, said the board was studying the possibility, however, of increasing benefits.

The Executive Committee voted to continue a study of the possibility of providing a counseling service for ministers facing stress and problems, and to request specific information from Baptist state conventions on what the states are doing to help their ministers. The study will continue through next year.

Reports from four SBC agencies concerning motions referred to the Executive Committee and passed on to the agencies involved for their recommendation were received as information to be presented to the Philadelphia convention.

The Sunday School Board reported, in response to a motion by Walter M. Stockburger of Virginia requesting the board to eliminate the position of doctrinal reader, that the trustees had affirmed that the position of doctrinal reader "is a necessary and appropriate one." A full report on why the board considers the position necessary will be presented to the convention.

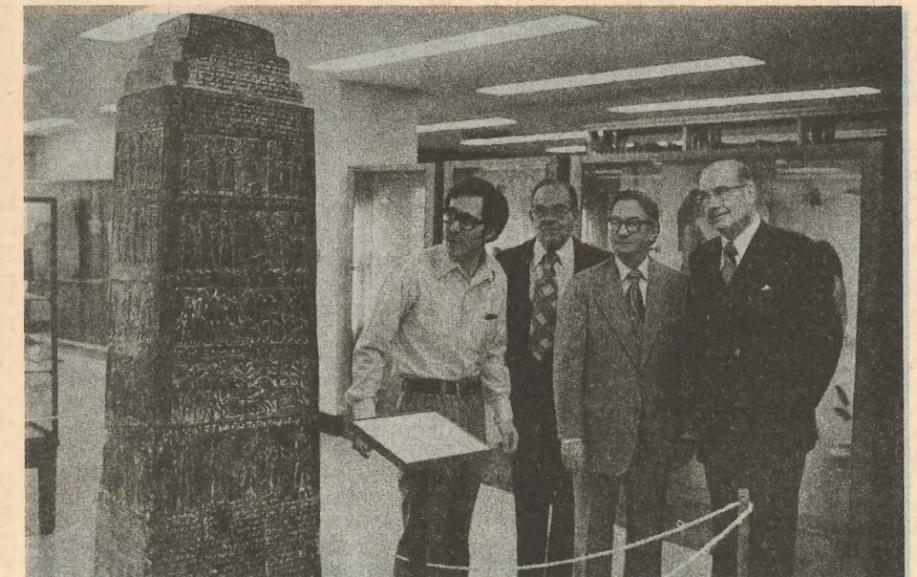
The Sunday School Board also re-

ported its trustees felt that no change should be made in the name of the Broadman Bible Commentary, and cited its reasons for the response. A motion had been referred by the convention in St. Louis asking that the name "Broadman" be dropped from the commentary "so as to remove any connection between the commentary and the Southern Baptist name, due to its liberal content."

The SBC Radio-Television Commission reported, in response to a resolution presented at the SBC concerning the commission's alleged relationship with the National Council of Churches, that there is no official relationship between the commission and the National Council, and never has been.

The SBC Foreign Mission Board, in response to a motion by Thomas Ayo of Alabama asking the board to pay moving expenses of returning foreign missionaries, reported that board officials had consulted with Ayo and that his motion had reference to one particular case, which was fully covered by the board's policy of paying moving expenses of returning missionaries.

Each of the reports from the agencies were received by the Executive Committee as information to be reported to the convention in Philadelphia. Executive Committee officials explained the heads of the agencies would be on the platform at the convention to report on disposition of the motions referred and to answer any questions that might arise. (BP)



KENTUCKY GUESTS — During the week of February 14-16, Kentucky was host to a meeting of the executive secretaries of the state conventions affiliated with the SBC. Above, three of the executives are shown the obelisk of Shalmaneser III located at Southern Seminary by student Terry Wilder. The three are, left to right, Harold Sanders, Kentucky executive secretary and host for the meeting, Earl Harding of Missouri and W. Perry Crouch of North Carolina. Douglas Hudgins of Mississippi was elected president of the group.

Frank Owen Accepts KBC Executive Secretary Post

In a special session of the Executive Board of the Kentucky Baptist Convention, Franklin P. Owen, pastor of Calvary Baptist Church in Lexington since 1954, was elected the new executive secretary of Kentucky Baptists.

Meeting in the Severns Valley Baptist Church in Elizabethtown on Friday, February 25, 87 members of the Executive Board heard the unanimous report of the special committee to nominate a new executive secretary. The report called for Owen's election effective June 1 when he will assume responsibility as executive secretary elect. On September 1, on the retirement of current executive secretary Harold Sanders, Owen would assume the full responsibility of the office, the report outlined.

After Owen, a current member of the Executive Board, was presented for the benefit of any who did not know him, debate was opened by board chairman and convention president Harold Wainscott of Owensboro. Three questions were raised during the debate: one about housing allowance, one about the candidate's stand on baptism and one about not knowing the name of the nominee before arriving for the special meeting.

Richard DeBell of Bedford moved to lower the recommended housing allowance to the level received by the current executive secretary. After committee chairman John Huffman of Mayfield explained that the committee's recommendation was trying to approximate what Owen was receiving at Calvary church, the amendment lost with only 3 favorable votes.

The question of baptism was raised by Terry Sills, pastor of Sinking Spring Baptist Church near Murray. Sills stated that, according to a *Western Recorder* article, Calvary church was seriously questioned at a 1969 meeting of Elkhorn Association. "It is my understanding that the church and its pastor believes in and practices alien immersion," he said.

David Elliott, pastor of Blue Spring Baptist Church in Little River Association, read excerpts from an article written by Owen for the 1968 winter issue of *Review and Expositor*, a journal published by Southern Seminary. From the article, Elliott concluded that Owen endorsed receiving persons immersed in other denominations after a salvation experience. Elliott opposed such a position.

Huffman acknowledged that the committee was aware of questions concerning the Lexington pastor's views on baptism. "We raised some of these questions with the nominee," Huffman said, "and he assured us that he believes in

By Bob Terry
Associate Editor

and practices the outlines of the Baptist Faith and Message on this point and all others. Since he subscribes to the principles set forth in the Baptist Faith and Message, we have no qualms about fully endorsing him." Huffman continued.



Owen is presented to Executive Board

(On this point, the Baptist Faith and Message states, "Christian baptism is the immersion of a believer in water in the name of the Father, the Son and the Holy Spirit. It is an act of obedience symbolizing the believer's faith in a crucified, buried and risen Saviour, the believer's death to sin, the burial of the old life and the resurrection to walk in newness of life in Christ Jesus. It is a testimony to his faith in the final resurrection of the dead. Being a church ordinance, it is prerequisite to the privileges of church membership and to the Lord's Supper.")

When debate ceased on this point Wainscott asked if the group were ready to vote on the report of the special committee. Elliott asked that if by voting on the report, the Executive Board would be voting on the nominee. When told that if the report were adopted Owen would be elected, Elliott moved that the vote be delayed at least 15 days since the board members had not been given the name of the nominee until arriving at the meeting.

"We came here in the dark, not knowing who we were going to vote on," he said. "It has taken this committee 16 months to come up with a candidate. Another two weeks will give us time for prayerful consideration before we have to vote."

Although the motion died for lack of a second, Wainscott asked Huffman to explain the course chosen by the committee in not releasing the name of the nominee. Huffman reiterated that this was the desire of the nominee in order to protect his relationship with his church and, that although no official release had been made, most people did know the name of the man to be presented.

When the vote came, Owen was approved by a vote of 73-14.

After meeting with the committee during a coffee break, Owen told the board that he was reserving the right to announce his decision first of all from the pulpit of the Calvary church on Sunday morning, February 27. He added that he did want to tell the board some things that would let them know the direction of that announcement.

Owen reminded the board of an "open secret," that the committee had been turned down by two others before it was offered to him. "That should keep anyone from thinking that this office is some kind of 'plum' toward which we all work," he said.

Owen also stated that he had always envisioned himself as a pastor. "Perhaps now at 58," he quipped, "I am worth more in the kingdom of God as one who works in retrospect rather than one who works in prospects."

From his pulpit Sunday morning Owen told his congregation that he felt compelled to answer the call of his denomination. "This is the third state that has approached me about serving in this capacity," Owen confessed. "Now I can see that God was using those experiences to prepare me to answer this call."

Harold Sanders, speaking to the Executive Board, said, "You have made an excellent choice in Franklin P. Owen, one of my life-long friends from boyhood days in Missouri. He has the vision, concern and dedication required for this office. His known interest in the full denominational program, particularly missions and Christian education, bring him to this task with the convictions most needed in this hour."

To Owen personally, Sanders said, "Frank, you are greatly loved by our people. I pledge to you my support during the transitional months and after I retire in August. I believe you are the right man for the job."



Honors Abundant For New Executive Secretary

"The committee to secure a new executive secretary has worked a long time and as a member of the committee I have been in the middle of the whole thing," said the pastor of Calvary Baptist Church in Lexington. From the beginning I never thought of myself in this light. I backed men who the committee did not feel led to and men who did not feel led to the job.

"In the combination of events, the committee settled on me and unanimously drafted me for the office. During the past three months I have put out fleece after fleece. During the process of events I have become convinced that the Lord has laid His hand on me for this task."

With these words Franklin P. Owen announced to his congregation of 18 years that he was accepting the offer of the Executive Board of the Kentucky Baptist Convention to become executive secretary for Kentucky Baptists.

He will assume this office June 1 as executive secretary elect. On September 1, following mandatory retirement of current executive secretary Harold Sanders, he will assume the full responsibilities of executive secretary.

A Missourian by birth, Owen has been pastor to three Kentucky Baptist churches: La Center; Second Baptist Church, Highland Park; and, since 1954, Calvary Baptist Church, Lexington. He has also served as pastor of First Baptist Church, Gainesville, Georgia, and as associate pastor and, earlier, as director of religious education at Southside Baptist Church, Birmingham, Alabama.

"I thought I would always be a pastor," Owen told the Executive Board following his election. "That's what I've done for 37 years and I love it. For a man who will be 59 in June, I figured I would finish out my ministry working with the greatest congregation in the world at Calvary."

Owen recounted walking into the office of Doris Yeiser, office secretary to Harold Sanders, and seeing the desk piled high with paper. "Then I knew," he said, "While I can love people, I sure do hate paper."

It was his love for people that John Huffman, chairman of the committee to nominate a new executive secretary, cited as one of the major reasons the committee turned to the Lexington pastor for leadership.

One board member commented to this writer that "no matter how intense an issue might be, Frank can tell one of his famous stories and have everybody practically eating out of his hand."

His love for people, his leadership ability, his influence on others, his humor; together these have brought Frank Owen most every honor possible from Kentucky Baptists.

By Bob Terry
Associate Editor

In 1964 he was elected president of the convention. The year before that he was chosen first vice president. In 1960 he was assistant moderator of the General Association of Baptists, now the KBC. On three different occasions he was on the state Executive Board and served as chairman of that group in 1964-65. He served on the board's administrative committee between 1960-62 and again in 1964-65.

In 1956, two years after returning to Kentucky, he was named to the board of directors of Western Recorder and served for three years. He has also been on the board of trustees for Bethel College and is currently a member of the board of trustees of Georgetown College.

Owen also served as chairman of the convention's public affairs committee in 1963.

His abilities have also won him recognition on a SBC level. In addition to serving on the committee on committees and the committee on boards, Kentucky's new executive secretary was a member of the committee on order of business for three years, serving as chairman of the committee in 1959.

Owen has been a member of Southern Seminary's trustees for a total of 12

years. Once he was president of the trustees and later was president of the institution's national alumni association. He was also a member of Baptist Education Study Task, a group which did in-depth study of Baptist higher education.

Currently Owen is one of Kentucky's two representatives on the Baptist Sunday School Board.

During his pastorate in Georgia, 1947-1954, the Missouri native was elected president of that states' Baptist Pastor's Conference for one year and was a member of the executive and administrative committees of the Georgia Baptist Convention for four years.

The son of a Baptist pastor, Owen is a graduate of Southeast Missouri State College where he played varsity football, basketball and baseball. He also graduated from Southern Seminary and was awarded an honorary doctor of divinity degree by Georgetown College in 1956.

The executive secretary elect is married to Sue Burch Owen of Cape Girardeau, Missouri. The couple has three sons: Franklin Pearce, Jr., age 25; John Elbert, 21; and William Burch, 20.

In civic activities Owen serves on the Fayette County boards of the Red Cross and United Community Services. He is a member of Kiwanis and Masons. In 1963 he was Eminent Grand Prelate of the Grand Commandery of the Knights Templar of the State of Kentucky.

His hobbies are photography, flowers, birds and boating.



Frank Owens, left, is welcomed by Harold Wainscott of Owensboro, KBC president.



(Continued from page 5)

in the middle deciding who was active or not and so that our members would become more aware of their covenant with God and His church. A card is sent to every member every year. On this he indicates whether he plans to remain active, wishes inactive status, has united with another church, is providentially hindered, or would like to talk with someone about it. Personal visits are made to ones not responding or not marking "active" to encourage them to be active or explain any misunderstanding. Ones providentially hindered are kept on the active. Ones on inactive lose their vote and ones on active are drawn into more involvement in the church ministry and witness. (Provisions are made for persons who are active but do not wish to sign a card.)

While this change cannot guarantee God's will in a business meeting, it does tend to bring about a more honest democracy. This is a touchy matter with Baptists, however, and should be handled with patience, tact and careful explanations. An effort should also be made to encourage inactive members to be involved elsewhere if attempts fail to interest them in their present membership.

Louisville, Kentucky Tim Townsend

ONE MAN, ONE VOTE

Dear Editor:

I was interested in your editorial in the February 12 issue titled "The One Man, One Vote Fallacy Among Baptists."

In the last church in which I was the pastor, a revision of the church's by-laws was considered desirable. A committee was appointed and, in the process of their work, faced up to the problem described in your editorial. Perhaps your readers will be interested in the positive steps taken by the church to deal with the matter.

Provisions were made in the church by-laws for a non-resident membership roll and a roll of inactive members. An inactive member was defined as one who had not attended any worship service at the church for a period of one year, with exceptions being students, military personnel or shut-ins. Provisions were made for notifying the person in writing and giving him an opportunity to respond in writing or by church attendance prior to placing his name on the inactive roll. However, after his name was placed on that roll, it could be removed only after attending at least two regular church worship services. (This was specifically

to prevent an inactive member from coming to one worship service, declaring himself active and then immediately taking part in some major item of business, such as the calling of a pastor, expenditure of funds, etc.)

Another section under Membership stated, "All active, resident members or non-resident members who have been such for less than one year shall be entitled to vote in the transactions of the church. All others shall be deemed to have voluntarily forfeited their voting privileges."

Our church adopted these measures after very careful and prayerful consideration of the very matters mentioned in your editorial. We felt that these measures dealt with the problem constructively, while at the same time no member's voting rights were taken from him arbitrarily or hastily.

Little Rock, Arkansas Roy F. Lewis

ONE MAN, ONE VOTE

Dear Editor:

Your February 12 "One Man, One Vote" editorial prompts these comments. I thought at first you had a particular church in mind and then realized that this is an age-old problem. My dad was pastor of churches in northern Kentucky for over 40 years and, in earlier days, he had to contend with the "annual call." The folks who didn't care for him would make good use of Alexander Graham Bell's invention during the week with the message, "Be sure and be at the business meeting Saturday night. We're going to vote the preacher out." This would be the one business meeting of the year many people would attend. Now, the issue here is not the annual call, about which there may be some positive points. But the underhanded tactics used — dropping a hint here, a rumor there — in order to be assured of "your crowd" being at a business meeting, are what must surely make the Lord weep. One woman recently made a monumental number of calls concerning attendance at a business meeting. If that kind of energy were channeled into witnessing and visiting for enlistment, we'd be number one in the state in every column.

One unfortunate thing about such situations is that many faithful supporters and attenders will purposely stay away from these kind of meetings when they know of the mess going on. This only assures the "bloc voters" of their being able to pass or vote down whatever they came for.

Yes, changes should be made but I wouldn't be too optimistic about their coming.

Georgetown, Kentucky Wayne Moore



EDITORS GET HOLY LAND GAVEL — Officers of the Southern Baptist Press Association receive a gavel made of olive wood purchased in Israel by a group of 15 editors who recently toured the Holy Land. New president of the association, James O. Duncan, editor of the Capital Baptist, shows the gavel to (left to right) Al Shackelford, editor of the Indiana Baptist and association secretary; L. H. Moore, editor of the Ohio Baptist Messenger and vice president (president-elect); and Joe Odle, editor of the Mississippi Baptist Record and outgoing president.

In The Kentucky Mountains —

D. M. Aldridge, A Missionary, An Educator

He came from the plains of Illinois to the mountains of Kentucky and he stayed. He came as a missionary. He stayed as an educator.

Dennis Merrill Aldridge, for 17 years president of the Clear Creek Baptist School, Pineville, Kentucky, fulfilled a Heaven sent dream to become a missionary to mountain people when first he became a professor, and later president, of Clear Creek, a minister training school dedicated to preparing teachers for full-time vocations as pastors, missionaries and evangelists.

The son of Mrs. Jewell Helen Aldridge and the late William C. Aldridge, the Clear Creek president is a native of Gallatin County, Illinois, where his father was a civil engineer.

Converted when he was 16, Aldridge graduated from the Eldorado (Illinois) High School in 1935.

While attending the University of Southern Illinois he responded to God's call to the ministry and served the North America Baptist Church, Harrisburg, Illinois, and the College Heights Baptist Chapel, Eldorado, Illinois. He humorously recalls that "The North America Baptist Church was only five miles from the South America Baptist Church." He was ordained by the Eldorado church in 1940 and graduated with a bachelor of education degree in 1941.

Serving as president of the Illinois Baptist Student Union brought the missionary-educator-to-be in contact with student leaders throughout the Southern Baptist Convention, including Miss

Kathleen (Kay) Deakins who served as president of the Tennessee Baptist Student Union. After a four year courtship, she became Mrs. D. M. Aldridge.

For two years Aldridge served as a county missionary in Grundy County, Tennessee. Then he enrolled at Southern Baptist Theological Seminary, graduating in 1946 with a bachelor of divinity degree. He has done further graduate study at the University of Kentucky and the Latin American Biblical Seminary.

When Aldridge left the seminary to become professor of missions and history at Clear Creek, he was strongly urged by friends and colleagues to change his plans as they declared that, "Within 10 years there will be no need for such a school. In ten years every Baptist pastor will be a college grad-

By Ralph Duncan
Clear Creek Baptist School

uate." Yet, 26 years later the academic level of the average Baptist pastor in numerous state conventions does not exceed junior college level.

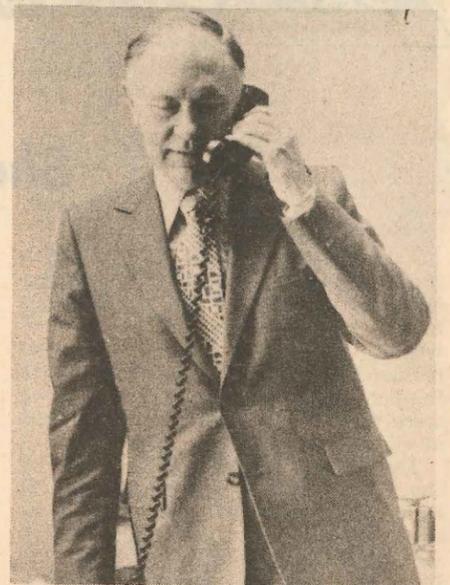
After four years as a Clear Creek professor, Aldridge became president of Magoffin Baptist Institute at Mountain Valley, Kentucky, where he directed a program of increased student enrollment, campus construction and land acquisition. What had been projected as a 10 year program of development by even the more optimistic of the trustees was completed within 4 years.

Increased enrollment, new buildings and roads were incidental to the mission of this man from the plains of Illinois. His first concern: people of the mountains.

In 1954, when he resigned to become president of Clear Creek, Magoffin's chairman of trustees said, "Almost without exception, every student who has come to Magoffin not a Christian (during the time Aldridge was president) left with Christ in his heart."

In a recent interview Aldridge summarized significant developments of this school since 1954: enrollment has increased by 60 percent over the year prior to his administration; receipts-disbursements have grown from \$86,000 to \$248,000; buildings and assets have increased from \$612,000 to \$1,171,000; endowment has increased from \$771 to \$300,000; a radio ministry has been developed that reaches into 11 states; and a growing acceptance of Clear Creek graduates as pastors, missionaries and evangelists throughout the nation.

The current enrollment of 158 is highlighted by an educational background of 11 years for the average stu-



Tending to office business

dent and a surprisingly low drop-out ratio of less than 3 percent.

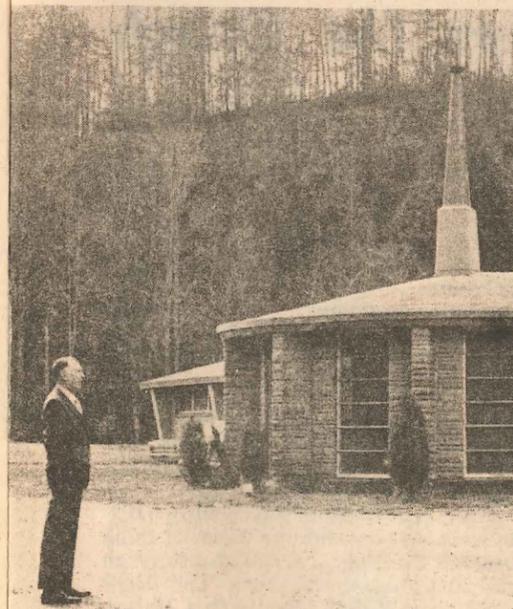
Receipts-disbursements which have increased by 300 percent since 1954 suggest solid growth and development of the school for the future.

The number of buildings on campus has increased during Aldridge's administration despite removal of many deteriorating buildings which were formerly connected with summer camping facilities.

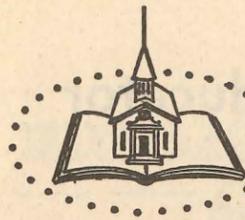
More than 300 Clear Creek alumni serve churches in Kentucky, and increasing acceptance of the school's graduates as pastors, evangelists and missionaries has sparked an unusual optimism with the school's trustees, administration and student body.

Until God called him to mountain mission work while he was a student in college, Dennis Merrill Aldridge planned to become a civil engineer. But a commitment to God's call changed his former plans. Instead of drawing plans and making blueprints he feels that mission work is God's plan for his life and that Clear Creek Baptist School is the blue print for useful and rewarding Christian service. And 158 students, more than 600 alumni and countless friends — throughout the nation — are grateful for God's plan and the man, D. M. Aldridge, missionary-educator in the Kentucky mountains.

The Aldridges have three sons: William (Bill), a graduate of Cumberland College, Williamsburg, Kentucky, now with the Army and stationed in Germany; and twins, David and John, students at Cumberland College.



Aldridge inspects campus building



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons For March 12, 1972)

LIFE AND WORK SERIES

Shadow Of The Cross

Luke 22:19-20

At the close of the paschal meal on the eve of His departure, in the presence of the eleven disciples (Judas having gone out to do his wicked work), our Lord instituted the great memorial which is called "The Lord's Supper." The elements which He used were unleavened bread and the fruit of the vine.

The Lord's Supper was designed by the Saviour for a special purpose. It was to be a memorial which would recall the death of Christ. His infinite sacrifice for sin is brought vividly before the believer's eyes in the broken loaf and the covenant cup. Its bread speaks of His broken body. Its cup speaks of His shed blood.

Every time God's children come together in their church and partake of the emblems in remembrance of Him they are thereby reminded of Calvary and what the Lord Jesus did for them there. As we take the bread at the Supper it speaks of His body wounded and bruised, of the nails driven through His hands and feet, of the thorns which pierced His brow and of the spear that was thrust into His blessed side. As we take the cup it speaks to us of the blood of Christ which cleanses the guilty soul and makes it white as snow.

Luke 22:24-27

The desire for greatness is inherent in practically every human spirit. Even the school boy's heart throbs with responsive enthusiasm when he reads the injunction of Homer's hero to his son: "Always to be the best and superior to all others." Christ did not say that it was wrong to wish to be great. He did substitute the greatness of love for the love of greatness, and to those who are eager for power He preached the might of service. The truly great are those who do what God wants them to do, when and where and how He wants it done.

At the very time Christ was manifesting His love in a very striking manner, His disciples were demonstrating their unlikeness to Him by their untimely strife as to which should be accounted the greatest. They grieved Him deeply by their selfish and ambitious spirit.

Christ came to save and to serve. Throughout His earthly life He refused to allow regard for Himself to stand in

the way of the manifestation of His love to others in service.

Luke 22:39-46

In the darkness of the night Christ went to the Garden of Gethsemane, accompanied by His disciples. Knowing that during that very night He would be betrayed, arrested and carried away for a trial, and feeling a special need for human companionship, Christ left eight of the disciples at the entrance of the Garden and took with Him into the inner recesses the three most intimate ones — Peter, James and John. Knowing that the hour of temptation was at hand for them, Christ admonished the disciples to watch and pray that they might not yield to temptation and sin.

Christ withdrew from His disciples approximately as far as one could throw a stone and there He knelt and prayed. The last thing which Christ did before He permitted Himself to be arrested was to engage in earnest prayer. The entire submission which He expressed in that prayer makes it

INTERNATIONAL SERIES

The Spirit Empowers The Church

This lesson is concerned with the mighty power and work of the Holy Spirit on the day of Pentecost, which was truly one of the most epochal events of history. It centers around the coming of the Holy Spirit to empower the followers of Christ to fulfill God's purpose of proclaiming the good news of the gospel to the world and of being faithful and effective witnesses for Christ throughout the world.

Acts 2:1-4

On the fiftieth day after the Feast of the Passover, the one hundred and twenty disciples were in the Upper Room in Jerusalem, and with a wonderful spirit of unanimity. They were not only together in the same place, but also in their spiritual purpose.

When God's appointed time for the outpouring of the Holy Spirit arrived, in fulfillment of His promise, the Holy Spirit descended upon those assembled believers. He took possession of them and controlled them to such an extent

the most spiritual speech in language.

The "cup" to which Christ referred was that of death. He was not asking to be turned back from death on the cross at Calvary. That was the thing for which He had come into this world, and He was ever steadfast in His purpose of going to the cross and there paying the penalty for the sins of men. He had even sternly rebuked Peter for trying to turn Him aside from the cross.

Christ fully and completely yielded Himself to the doing of the will of the Father. From Him He obtained the assurance that He would receive all of the strength which He would need for the accomplishment of God's will.

While the Lord Jesus was in the depths of His anguish as He faced the cross, and was praying earnestly to the Father, the disciples were sleeping. They should have been praying for Him and for themselves, but they displeased Him and deprived themselves of the strength which they sorely needed by sleeping instead.

that they throbbed with His sympathies, spoke His thoughts and conformed to His will.

There were various evidences of the presence of the Holy Spirit. There was an audible evidence — "suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting." This verse does not say that there came a wind from heaven, but only a sound which resembled a violent wind being borne along, somewhat like a tornado. There was also a visible sign or proof — there appeared unto the disciples divided tongues which resembled fire and one sat upon the head of each one present. Reception of the Holy Spirit was not just a group experience; rather, it was a personal one. Each of them received the Holy Spirit. No difference was made between them. The Holy Spirit also "filled" them. This simply means that He possessed them and controlled them.



Another supernatural manifestation which took place on that day was the speaking in foreign languages. Immediately after the Holy Spirit filled the believers, and all their faculties, and gave them the right thoughts and emotions, they "began to speak with other tongues" and those present understood what they said. This miraculous gift indicated the fact that our Lord wanted His gospel preached in every language of the world. The preaching of His gospel is always much more effective when people hear it in their native language.

Anointed, filled and energized by the Holy Spirit, the disciples proclaimed the "wonderful works of God" in the various languages of those who had come from the different nations. Among these splendid and magnificent works were those which Christ did, and, of course, the greatest of them all was His resurrection from the dead. The greatest gift which any believer may desire and receive is the ability to proclaim the gospel of Christ and the message of God to others in an intelligent manner which can be understood by the hearers.

Acts 2:14-21

Whereas Peter was formerly timid and cowardly, he was bold and brave. This was due to the fact that he was filled with and empowered by the Holy Spirit. When the Holy Spirit holds sway and controls any life there is no room for cowardice and fear. When a believer is filled with the Holy Spirit he is bold and courageous to speak for Christ.

Peter's sermon at Pentecost was truly a masterpiece. And the fact that it was a reclaimed backslider who preached it is abundant proof that God can take a man who has been wayward and can use him mightily, provided that man will yield himself completely to Him.

When Peter heard some of the critics falsely accuse the disciples of drunkenness, he arose in the power of the Spirit to disprove their charge and to vindicate the things which the believers were doing. He declared that, instead of being the result of drunkenness, the phenomena which the critics were beholding were the result of the work of the Holy Spirit, and a fulfillment of the prophecy in Joel 2:28-32.

Peter's sermon was scriptural, logical, practical, pointed, personal, convincing, persuasive, and effective. After he was filled with the Spirit, Peter understood more about the life, death and resurrection of Christ than he did before. He emphasized the manhood, Messiahship and miracles of the Lord Jesus Christ and proclaimed Him as the redeeming, risen and reigning Lord. He made much of the crucifixion of Christ. All preaching, which is worthy of the name, magnifies the crucifixion of Christ and sets Him forth as the One Who bore our sin in His body on the cross.

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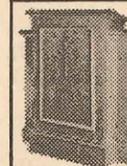
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J. W. Colville

WESTERN RECORDER

MARCH 4, 1972

THE WORLD OF BOOKS

Get Your Hands Off My Throat, by David Wilkerson; Zondervan Publishing House, copyright 1971.

This latest book of David Wilkerson's takes a new look at the modern youth culture. It calls upon parents, officials and Christians to search and see if they have forgiving hearts, pity and patience, or if they are ready to doom and damn the youth generation by deaf ears and blind eyes.

Devotions For The Home, by J. Herbert Gilmore, Jr.; Broadman Press, copyright 1971.

This book of meditations are not dated but are written to be read anytime. The author says, "... I have tried to grapple with some of the most pressing problems confronting men and women today — boredom, despair, sorrow and moral fatigue... to be strong in the inner person comes from keeping our rendezvous with God through prayer, meditation, Bible study, serious reflection and selfless service."

It's Been One Of Those Days, Lord, by Bob W. Brown; Zondervan Publishing House, copyright 1971.

The author, Bob Brown, is pastor of Trinity Baptist Church in Lexington. This volume is a reflective book of prayers which invites the reader to share the prayers and prayer life of the author.

The author has agreed to autograph copies of the book upon request.

JOB: A Study Guide, by D. David Garland; Zondervan Publishing House, copyright 1971.

This book was written as a study guide to help laymen understand *Job*, the Bible book of tragedy and challenge at the hand of God.

Re-Entry, by John Wesley White; Zondervan Publishing House, copyright 1970-71.

In this book the author points to "astonishing parallels" of current events of today's news world with Scriptures relating to the "time of end" when Christ makes His great "Re-entry."

How To Preach To People's Needs, by Edgar N. Jackson; Baker Book House, copyright 1971.

The author attempts in this book to take areas of human needs and deal with them through the "ancient and respected art" of sermons as an instrument of group therapy to minister to the soul-needs of mankind. He suggests pulpit approaches and uses sermon summations for illustrations.

What Did The Bible Mean?, compiled by Claude A. Frazier; Broadman Press, copyright 1971.

Frazier, an allergy specialist of Asheville, North Carolina, conceived of this volume and originally edited these articles for use in a series in the Sunday *Asheville Citizen-Times*. The questions dealt with in this volume are raised by laymen. Biblical scholars have at-

tempted to answer them so that the reader is able to see how these truths apply to his own life. In this volume the translator has tried as nearly as possible to reproduce into modern language the meaning of the original Greek or Hebrew script rather than to maintain the form of the original.

Simple Sermons On Evangelistic Themes, by W. Herschel Ford; Zondervan Publishing House, copyright 1970.

In this 32nd volume of "Simple Sermons" the author acknowledges his indebtedness to many of God's servants for ideas used in the book. He invites Christian workers to use his messages as their own.

Compass Points For Old Testament Study, by Marc Lovelace; Abingdon Press, published February 7, 1972.

The author has written this introductory guide for the beginning Bible student interested in a non-technical approach. Concentration is on the key periods of Bible history, including the prepatriarchal beginnings, the years in Egypt and the exodus; and the captivity, exile and eventual restoration of the Jews to Israel. Historical, geographical, chronological, cultural and archaeological orientation for intelligent Biblical interpretation is stressed. This book may serve as an introduction for the beginning student of the Old Testament, as a rapid reading text for review, or as a basic course.

Little Ones Listen To God, text by Martha Hook, pictures by Tinka Boren; Zondervan Publishing House, copyright 1971.

This is a new Bible story book for preschoolers at the child's level in which each story is limited to one page of text, with a full color illustration opposite it. Basic Bible stories, stories from the Prophets and some not usually dealt with for this age group, such as Job, Esther and John on Patmos, are included in this volume. With each story the author includes Scripture references for the parent, questions to stimulate thoughts and background material for further information and filling in details.

A Cup Of Cold Water, by Robert E. Bingham; Convention Press, copyright 1971.

This book was written to show the need for ministry, to show the real motive in true ministry and to be a starting point in a ministry in meeting the needs of people.

The Carols Of Christmas, by Rod McKuen; Random House, Inc., copyright '63-'71.

The author, acknowledged to be the best-selling living poet today, attempts through poetry to put love in the forefront during the Christmas season and to keep Christmas alive throughout the year. Christmas is portrayed through love, smile, conscience, etc.

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Lynn Acres Tops Fall Quarter Awards List In Church Study Course

Lynn Acres Baptist Church of Louisville, with 247 course credits in the New Study Course program, ranked number one in the state for study course credits earned during the fall, 1971, quarter.

The following listing, compiled by the KBC church training department, is of the other outstanding churches and the number of course credits earned during the first quarter of the 1971-72 church year:

Central, Corbin	237
South Elkhorn, Lexington	194
Bullitt Lick, Shepherdsville	169
First, Russellville	150
McKee, McKee	138
White Plains, White Plains	129
Campbellsville, Campbellsville	121
Gethsemane, Danville	121
Latonia, Covington	115
Poole, Poole	99
Shively Heights, Louisville	98
Southside, Covington	91
Walnut Grove, Fredonia	86
East Frankfort, Frankfort	81
Maple Grove, Louisville	77
Parkland, Louisville	77
Fairview, Ashland	72
Valley Station, Valley Station	71
Green Acres, Louisville	67
Walnut Street, Louisville	67
White Sulphur, Fredonia	66
Ashland Avenue, Covington	65
First, Frankfort	60
Junction City, Junction City	60
Thorn Hill, Frankfort	60

The top ten associations whose churches earned course credits for October-December of 1971 are listed here with the number of course credits earned, the number of churches in the association and the number of churches earning course credits.

Long Run	1246	140	58
Elkhorn	388	67	23
Northern Kentucky	360	62	29
South District	256	26	4
Mount Zion	237	40	1
Franklin	227	28	5
Nelson	183	35	4
Saverns Valley	175	36	21
Caldwell	158	35	3
Greenup	157	62	11
Bethel	153	26	2

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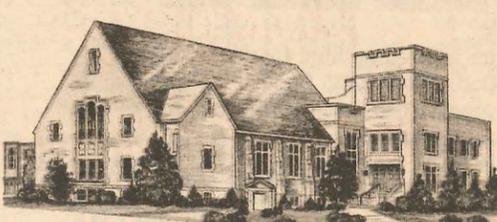
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Baptists Express Concern On TV X-Rated Movies, China Relations

Resolutions urging Baptists to pray for peace and discussions between President Richard Nixon and officials of Mainland China, and opposing broadcast of X-Rated movies on television were adopted by the Executive Committee of the Southern Baptist Convention in session in Nashville, Tennessee.

Both resolutions were adopted unanimously with no debate on the recommendation of the administrative committee of the 60-member nationwide Baptist Executive Committee.

"The visit of President Richard M. Nixon to the People's Republic of China is of historic significance," said the resolution on that topic. "Beyond the questions of partisan politics and competing ideologies are the goals of peace for all mankind."

The resolution observed that the meetings by the heads of the two governments "have awakened new hopes for improvement in relations between East and West."

The Executive Committee called on Baptist people "to pray for a just and enduring peace, and for all those leaders involved in the current discussion with China, and for the Chinese people everywhere."

Another resolution decried plans an-

nounced by the Columbia Broadcasting System to show a series of X- and R-rated movies on late night television.

"The invasion of America's homes with profanity, vulgarity, adultery, incest, homosexuality, child molestation, nudity and sadism represents a moral challenge of major proportions," declared the Executive Committee resolution.

The committee urged CBS authorities and those of other television networks "to exercise moral vision and leadership in promptly reversing their decision to show these highly objectionable films on television."

The resolution concluded by asking Baptists to support the network if it reversed the decision and by requesting the Christian Life Commission, the denomination's social action agency to "take all appropriate steps for implementation" of the concern of Baptists, including the possibility of legal action.

On the same date of the Executive Committee action, the *Baptist Messenger*, state newspaper published by the Baptist General Convention of Oklahoma, carried an editorial urging Baptists in Oklahoma to write a "strong letter of protest" to CBS "if you do not want the nation's television screens flooded with filth."

According to the *Baptist Messenger* editorial, CBS has purchased a 167-film package for its late show which has replaced the Merv Griffin Show.

The first X-rated movie to be shown is entitled "The Damned," scheduled for broadcast by the network on Monday evening, February 28, said the *Baptist Messenger* editorial. The theater version of the movie contains incest, homosexuality, child molestation, nudity, profanity and a bloody massacre, the Oklahoma editorial said. (In Louisville, the CBS affiliate, WHAS-TV, scheduled a Jerry Lewis movie, "Way, Way Out" in this time slot for the night of February 28.)

The editorial quoted a spokesman for CBS as saying that this is a late night show that has been cut by 25 minutes from the original 150 minute version. The editorial said, however, that the CBS spokesman did not offer assurance that the sexual perversion has been eliminated, or explanation of how children and young people under 17 would be prevented from watching the film on television if parents approve their staying up late or are unaware of what is happening.

"We rather suspect this is a test on the network's part to see how far they can go and that the results will set a pattern for the entire industry," wrote editor Jack L. Gritz.

Calling for a letter writing campaign to oppose the showing of such movies, the Oklahoma editorial declared: "Now is the time for right-thinking, clear-minded citizens to speak up so loudly and clearly that the television industry will get the message and never forget it."

"The airwaves belong to all the people," editor Gritz wrote. "Be kind but be firm. Let them know positively such filth is not wanted in your home."

The Oklahoma editorial listed the name of Norman Nelson, director of program broadcasting practices, Columbia Broadcasting System, 51 West 52nd Street, New York, New York 10019, as the proper person to write at CBS. The editorial also listed addresses of Oklahoma CBS affiliate stations, suggesting that the readers check local listings first since some Oklahoma television station managers "may show the good sense not to schedule this network movie." (BP)

Ison Elected KBC Annuity Director

Byrd Ison, pastor of the Midway Baptist Church in Elkhorn Association, has been elected director of the Kentucky Baptist Convention annuity department. He succeeds A. W. Walker who will reach the mandatory retirement age of 65 in March.

To come to this position Ison resigned a 10 year pastorate with the Midway church. Prior to that time, he served as pastor of the Thomas Baptist Church of Irvine and, later, the Silas Baptist Church near Paris.

A graduate of the University of Kentucky, the new annuity director has been owner of the Security Insurance Agency, the Service Insurance Agency and the Service Mortgage Company. Prior to entering the ministry, he was manager of Pinson Transportation Company of Huntington, West Virginia;

claims agent and traffic manager of Yeary Transfer Company of Lexington; special agent of Prudential Life Insurance Company; and owner of Ison Motor Company in Winchester.

Currently, Ison is a member of the KBC Executive Board, president of the Woodford County Ministerial Association and one of two Kentucky representatives on the Annuity Board of the Southern Baptist Convention. He has held numerous positions in his local association.

Mrs. Ison, the former Elnora Trimble of Paintsville, has also been active in Elkhorn Association. She has served as president, secretary and treasurer of that association's Woman's Missionary Union. She is now a substitute teacher in the Woodford County elementary schools.

The couple has three children.

Ison will officially assume his new office on April 1. However, he will spend the last two weeks of March in the annuity office in a training period conducted by the retiring director A. W. Walker.



Ison

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