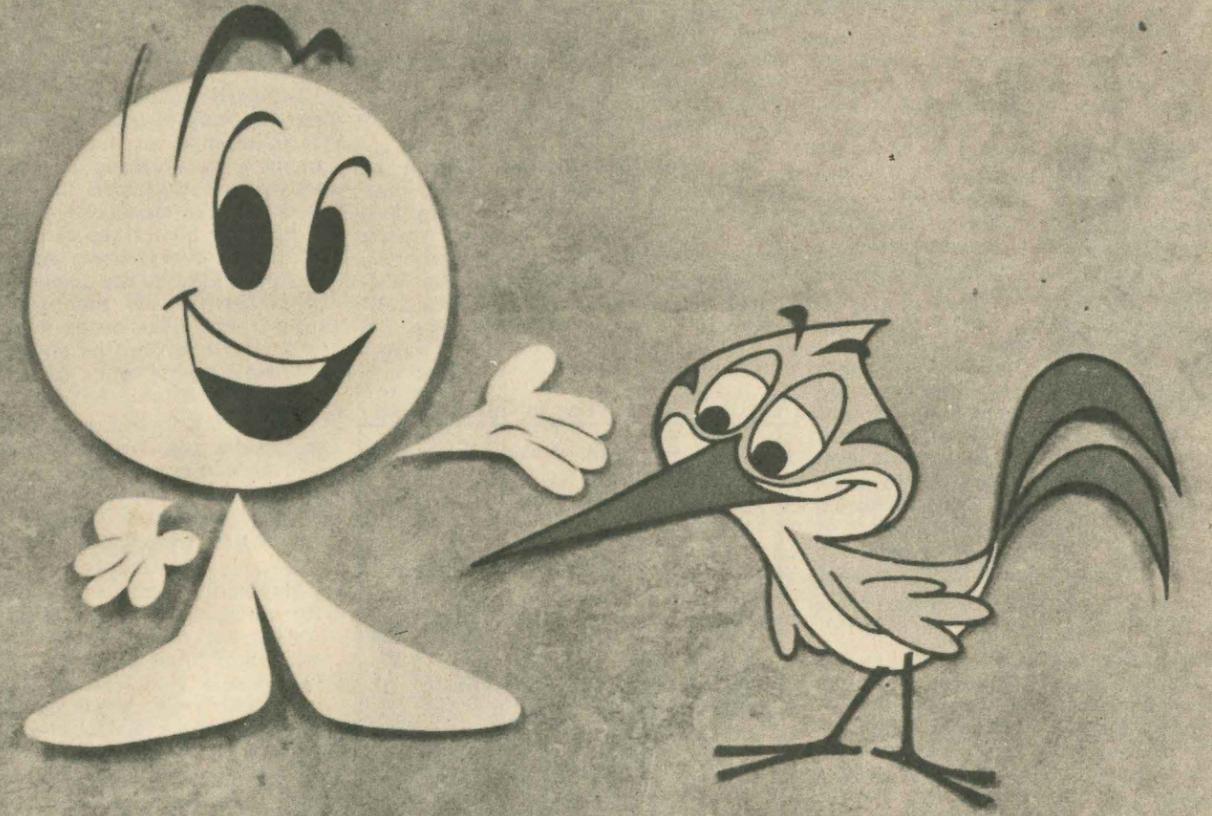


 **WESTERN RECORDER**
JUNE 5, 1971



Walter Bird

Staff Changes

Jerry O. Bradshaw has resigned as minister of music and recreation of the Lexington Avenue Baptist Church, Danville, to be effective July 31, 1971. He has accepted employment with the Danville City School system beginning August 1.

Elm Grove Baptist Church, Blood River Baptist Association, honored **W. A. Farmer** on May 16. He retired after a long ministry as their pastor. He and Mrs. Farmer will be living in their home at Como, Tennessee.

Farmer will be available for interim pastorates and supply work.

H. C. Zachry resigned as pastor of Central Baptist Church in Winchester, Kentucky, after a pastorate of fifteen and a half years.

He has accepted the call of the First Baptist Church, Jackson, Tennessee, to become associate pastor to the people there.

Zachry is a graduate of Oklahoma Baptist University, Shawnee, Oklahoma, and of Southern Seminary, Louisville. He has served as associate pastor of First Baptist Church, Shelbyville, Kentucky, and Calvary Baptist Church, Lexington, Kentucky, and was pastor of First Baptist Church, Morganfield, for four years before going to Winchester.

Mr. and Mrs. Zachry (Virginia) have two sons, Cam and Lee.

Buddy and Joan Rampey resigned as minister of music and organist of the Nicholasville Baptist Church in Elkhorn Association, effective May 30, 1971. Rampey has been called as interim pastor in a South Carolina church.

MacArthur Weaver resigned as minister of Religious Education of the Bethany Baptist Church, Louisville, to become minister of education of First Baptist Church, Valdosta, Georgia.

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Revival Reports

Briensburg Baptist Church in Blood River Baptist Association used six young ministers in a youth-led revival. Thirty-five dedicated their lives to the Lord and two surrendered for special Christian services.

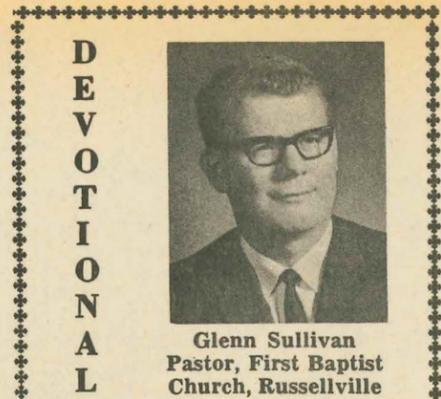
Twenty-two by baptism and three by transfer of membership were added to the fellowship of the **Eubank Baptist Church** in recent revivals held at Eubank and their mission at Floyd's Switch. Of these additions 12 by baptism and two by letter came through the mission. H. R. Watson is pastor of the mission. The evangelist was Larry Waters of Cincinnati, Ohio. J. G. Floyd, pastor of South Elkhorn in Lexington was the evangelist for the one-week revival at Eubank. Owen Edwards is pastor of Eubank Baptist Church.

The **Southside Baptist Church** of Louisville was recently led in a one-week revival by evangelist Johnny Talent. Pastor William Weedman reports seven professions of faith, one addition by letter and 18 rededications. Ron Wilburn of Lexington was the music director.

Church Chuckles by CARTWRIGHT



"How about refunds for church services we miss?"



Opportunities Do Pass

Last fall I stopped by the office of the chairman of our deacons. This fine Christian man was a dentist and at the moment was working on the little dispenser that contained the mercury he used to make amalgams. Several drops of mercury hit the top of the table and splattered everywhere. After he finished working on the dispenser he tried to gather up the mercury that had spilled. The little drops were difficult to get together and he spent considerable time trying to corral the mercury and clean the table top.

How often in life do we let our opportunities pass by us and scatter like a drop of mercury hitting a table top and going in all directions. Then we struggle and work trying to recapture that which was already ours to begin with.

Maybe these opportunities are simply overlooked in our daily routine. Could your opportunities be a cup of cold water to an aged person in a nursing home, a kind word to a gas station attendant, your presence when death has come to the family of a friend or a smile to one with the look of loneliness.

That opportunity may be a time of verbal witness to the individual who is not a believer in our Lord Jesus Christ. We, day by day, let all these opportunities flit by us without our taking notice. Are we becoming the priest and Levites of today while the people still wait for the coming of the good Samaritan. They need him. They need us.

Be a neighbor who is Christian about the opportunities that he has. Do for others what you want them to do for you. Matthew 7:12 TEV.

ON THE COVER

Ecology Minded — A cleanup team consisting of TV cartoon character JOT and the Un-Litter Bird, stars of new Radio-Television spot announcements teaching children to "keep God's world clean." (JOT is carried on NBC)

The Case Against Pornography

By James R. Hughes, Layman, Bardstown Baptist Church

There is a lot of discussion this day and age about pollution of our air and water and, indeed, this is a real threat to the health of mankind. Pollution of the air we breathe is bound to affect our physical health and could reach a point, if not checked, whereby mankind would be exterminated from the very face of the earth. Yes, air and water pollution is a very serious problem and we must all strive diligently to curb it.

There is another type of pollution which is also a very serious threat to mankind and this is pollution of the mind. All of our actions and thoughts stem from our minds. The mind is the highest center and controlling mechanism of both voluntary and involuntary action in man. The mind is the only factor that makes man superior to other animals. It gives man the ability to think and act rationally and logically. Even the very love we have for others stems from the mind.

The mind is capable of pure thoughts and also evil thoughts. Indeed the mind of man is the most complex, intricate mechanism in all the earth. Truly all the great works of history stemmed from the mind of man. Anything so important should not be polluted, yet pornography flourishes, and has become a multi-million dollar business in this country alone. Sex flows from our newsstands and magazine racks, movies are filled with filth until it has become difficult to find one movie in a city as large as Louisville decent enough to take the whole family to enjoy, and if I can't take my family then I'm not going myself.

It is hard to realize that in the last 20 years so many Americans have changed their thinking so much that pornography is not only tolerated but accepted as a part of life by many individuals. Many businessmen and women, respected in their communities, display magazines and pocketbooks on their racks that are not fit to be viewed or read by mankind. Sex is the second strongest natural drive in man surpassed only by the will to survive, consequently the urge to perpetuate the species is inherent in all animals, man included. But to saturate the mind with smut and erotic thoughts to the point whereby we don't possess sex but sex possesses us is a tragedy beyond reproof.

The Bible is considered by many to be a guide for living so what does it say about perversion and sexuality which indeed in modern language is prompted by pornography. Without a doubt the most hated of all idolatrous religions by God was the worship of Baal. Jezebel was an example of a disciple of Baal. Baal worship was the worship of sex and fertility. Throughout the Old Testament God punished the Israelites severely for worshiping Baal and blessed them when they had repented and destroyed the groves and temples dedicated to this false religion. Undoubtedly, we have many Baal worshipers in our land today and, as surely as God punished the Israelites, He shall punish those who transgress his laws today. The Bible says God is an unchanging God, the same yesterday, today and forever and if He hated Baal worship then, we can rest assured He still does. God hates anything that is destructive to mankind! He more than proved this when He sent his only begotten Son, Jesus Christ, into the world to die a dreadful death on the cross in order that man might have a way of forgiveness through Jesus who took the sins of the world with him to the cross.

God shall not long tolerate a person or a nation who is prompted solely by a carnal nature. Jesus said in the sermon on the mount, "Blessed are the pure in heart for they shall see God." Matthew 5:8. This was the only condition that Christ gave whereby man might actually see Almighty God, by having a pure heart. How can man attain this highest of all honors to see God if we allow our minds to be corrupted by pornography. God forbid we allow it to continue.

WESTERN RECORDER

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

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Guest Editorials

Four Laws Of Criticism

By Robert J. Hastings
Illinois Baptist

Baptists enjoy a great deal of freedom. Each church is sovereign, owning its own property and employing its own minister. Each district association is independent of coercion by any single church or other association. Each state convention is free of every other state convention. And each SBC agency, through its board of trustees, is responsible only to the Convention in annual session.

In such a free church structure, there exists a climate of open discussion. For the most part, this is healthy. Members may express themselves openly in church business meetings. Pastors enjoy freedom of the pulpit. Messengers to associations or conventions vote their sentiments and speak their piece. The state papers welcome letters to the editors. The editor of every state paper in the SBC enjoys freedom of editorial comment.

Occasionally, criticism turns bitter. Personalities loom bigger than principles. Some see controversy as a stepping stone to popularity. They visualize themselves as a modern John the Baptist or Martin Luther.

Let me say that I am for controversy, in the right spirit. Squelching controversy only drives it underground, where it spreads even faster. But I am for controversy that exists at all levels of Baptist life. And that travels in all directions.

What do I mean by this? To explain, I must assume something that is not true.* But I do it for the sake of illustration. Let's assume that a Baptist "hierarchy" of sorts exists among Baptists.

Let's assume the pyramid starts with all of us as individual Baptists on the lower level. The next "level" is the churches. (Although I resist the word "level" and use it only for illustrative purposes). The next level is the district association. Then the state convention and its agencies, such as children's homes and Baptist colleges. Next are the Southern Baptist Convention agencies, such as our seminaries, foreign and home mission boards, Sunday School Board, etc. And at the "top" is the Baptist World Alliance.

Assuming such levels, we see four "laws" emerging:

1. Criticism usually goes only in one direction — up! We criticize our church, association, state, and SBC agencies. But we usually criticize up, not down. A person on the associational "level" feels free to

criticize the state organization. But seldom will he criticize something that goes on in a member church. A person on the state "level" feels free to criticize a SBC agency, but seldom takes aim at one of the associations in his state.

Faculty members of a seminary do not write articles and make speeches about persons in state organizations. Yet individuals within associations and states feel it is open season on SBC personnel.

2. Criticism increases in proportion to the size of the target. "Our little church" or "our little association" is often glorified at the expense of the "big, bad denomination." We feel secure in ricocheting our BB shots off the hide of a big multimillion dollar agency such as the Sunday School Board. And as an added bonus, those in the bleachers often clap and shout their approval. Ah, sweet martyrdom!

3. Criticism increases in proportion to the distance of the target. The further the state offices, or a Baptist college, or a mission board, the more confidently we criticize. What is far away is often impersonal. We do not know the personnel. So we conclude that what is big and distant must be corrupt.

4. Criticism is related to financial independence. If we are dependent on a group for financial support, we go slow on criticism. Since support comes from the "bottom" up the pyramid, this helps explain the flow of criticism from the bottom up, and never from the top down. A Sunday school teacher may be interpreting a Scripture contrary to the pastor's like. But he will think twice before going into the pulpit and calling that teacher by name, especially if he is on the finance committee! But since the pastor is not dependent on the seminary professor for his salary, he feels freer to call him to task. I could use myself as an example. Being human, I feel safer to editorialize on the frailties of a group out of state than I do in state. For the simple reason that Illinoisans pay my salary and fund the *Illinois Baptist*.

(Compare the small town newspaper editor who freely lambasts "politicians" in Washington, but is silent about the city commissioners — especially if they are local merchants who advertise in his paper!).

I'm not saying this is the way it should be. I'm saying that's the way it is. At least in many cases.

Now a solution. Shall we cease to debate? Not at all. As I said earlier, open controversy is healthy. But

I do say this. The true prophet of God is fearless to pin point error in any and every direction, both near at hand and far away. His criticism moves "down" the ladder as well as up.

If I take it on myself, e.g., to straighten out the Home Mission Board, I had better be willing to examine my own life and those with whom I live and work.

When David asked who could be guilty of stealing a neighbor's lamb, Nathan replied, "Thou art the man" (see 2 Samuel 12:1-7). He said it face to face, unflinching. Is there a Nathan among us? Then let him look error straight in the eye, wherever he finds it,

and regardless of who pays the bills. The true prophet exposes sin in three directions — up, out, and down. Oh yes, one other direction. In.

If a prophet is listening to the bleachers, he will prophesy only in one direction — up. If he is listening to God, he will prophesy in all four.

*This assumption is not valid because all Baptist bodies exist on a level with, and equal to, each other. If a "hierarchy" exists, the Baptist people would be at the top, since all Baptist bodies are created by, subject to, and financed by, the average man in the pew.

The Protest: The Good and The Bad

James O. Duncan, Editor
Capital Baptist

Most of the people of Washington and the nearby suburbs have just about had it with demonstrations. We have to live through several each year. The thought of another mass demonstration was not the best news of what was supposed to be a beautiful spring.

The protesters came, however, just when the city was ready to burst forth in its spring colors. They came in masses — approximately 200,000. Veterans from the war in Vietnam were the leaders and set the style of protest. It was to be non-violent, and was geared to speak to the consciences of America. In this it succeeded. Everywhere you went you heard praise of the way the demonstrators behaved themselves. The mobs were not unruly. They disciplined themselves and at no time were there threats of violence or the destruction of property. When the weekend was over, they cleaned up the grounds and were on their way.

It is difficult to measure the impact of a demonstration, but most observers rated this one right along with the one promoted by the late Dr. Martin Luther King when he delivered his "I have a dream" speech.

Most Americans are tired of this war. We find it hard to point to any good that has come out of it. We are finding it more and more difficult to see it as a war between communist and non-communist people. In fact, we don't believe many of the people in Vietnam would know the difference since they have been at war most of their lives — wars that others are fighting on their land.

We, of course, deplore the tactics used by the so-called communists where masses have been destroyed. But where is our purity? Certainly we all feel a sense of guilt in what happened at My Lai. Seventy-five of the veterans turned up at the Pentagon and asked to be arrested for they too were guilty like Lieut. Calley is guilty.

Two incidents probably illustrate best the mood of the demonstrators. A group of the veterans one day were riding the Senate subway with Republican Senator Strom Thurmond, who is considered a hawk on

the war. "Boys, we all want the war to end, but we want it to end in an honorable way," the Senator told the veterans. Chris Jiordono, a one-armed ex-Marine from Philadelphia, replied, "Senator, we ain't got any honor left."

One of the more drastic things some of the veterans did was to turn in their medals they had won in Vietnam. Several made sentence speeches as they threw their medals before the statue of John Marshall in front of the Capitol Building. Some of the men dedicated their medals to dead friends, to Vietnamese who had been killed, etc. One man quietly said, "I just want to ask for the war to end, please."

Most of the rest of us stand at that point now. We see little else if anything that can be accomplished by continuing the conflict. It just may be that there would be more honor in stopping the war and getting out now than to try and pretend that we will fight until we can get out with some honor. Certainly what has happened in Southeast Asia does not reflect the best of a so-called Christian nation. Maybe the time has come for more of us to put on sackcloth and ashes, as did many of the demonstrators and let ourselves be seen in opposition to our policy in Vietnam.

There is a word that should be said and that is since the demonstration during the weekend of April 25 several things have happened by more violent groups that have hurt the cause of others who worked so hard to make a good impact. We deplore sitting down on highways and blocking the traffic. We have never felt such disgust as we experienced the other day as we sat in the Senate gallery listening to the Senate discuss a proposal to help more children from ethnic groups when all at once two protesters began to yell their four-letter obscenities. What these two did was in such bad taste and only hurt the worthy cause of others.

These are days that require the very best of each of us as we live with a conscience that demands a response and struggle with a nation that we love.

People And Places

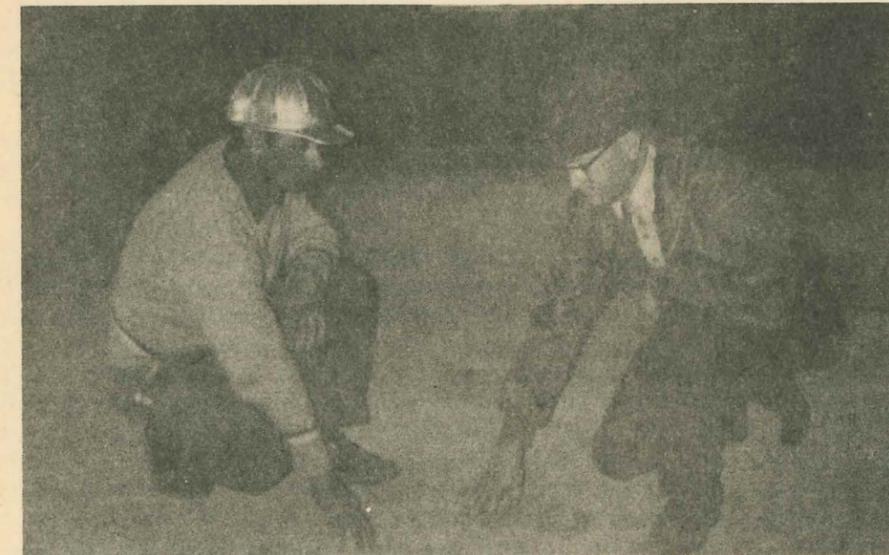
William Mark Eades, son of Mr. and Mrs. William F. Eades, 905 Broad Street, Central City, Kentucky, was presented the ninth Henriette Richardson Bryan Freshman Honor Award for outstanding leadership and citizenship at Belmont College on Scholarship Day held in Nashville. The award is given in memory of Mrs. Henriette Richardson Bryan, who served as hostess at Belmont College from its beginning in 1951 to March 1, 1959.

Eades, a graduate of Central City High School, is a business major and a mathematics minor at Belmont College. Belmont is a four-year liberal arts co-educational college sponsored by the Tennessee Baptist Convention.

Grace Baptist Church, Lexington, reports the ordination to the office of deacon of Lonnie Lawson and James Stanhope. The ordination service was conducted May 30, 1971, in the morning worship service by pastor, Joseph R. Tackett. The service also included the activation to service as deacons of Chester Sharp, W. D. Sowards and Howard Wade.

Mrs. Susie E. Hinson, mother of Arlis C. Hinson, Jr., recently elected Cedarmore manager, died in Crystal Springs, Mississippi, last week. She has been an invalid for nine months following an auto accident.

The world famous outdoor drama "The Book of Job" will open its thirteenth season on Saturday, June 26. The unique production will continue through July and August in the Pine Mountain State Park Amphitheater at Pineville, Kentucky. "The Book of Job"



EXECUTIVE BOARD HELPS PAVE THE "WAY" — Shown above is the new floor for the West Cumberland Baptist Church, Cumberland, Kentucky, which contractor Aaron Long and missionary J. W. Lester are inspecting. A few months ago the Executive Board of the Convention granted \$1,525 to pour the floor of this church to assist them in their building program. Money for this purpose is provided by the Kentucky W.M.U. State Missions Offering in September. Adie Dossett is the pastor.

is presented nightly, except Sundays, at 9:30 Eastern Daylight Time.

The youth choirs of the Third Baptist Church of Owensboro presented the musical, *Life*, at one of the local high schools on May 24. During two performances, 171 decisions were registered, in response to the powerful message of Christ presented by the 63 singers and 9 instrumentalists in the group, according to Paula Settle, a member of the group. Bill Carner, minister of music, directed the dynamic group.

Henry Carroll Raymond, 81, of 3708 Youngwood Road, Louisville, Kentucky, passed away Thursday, May 13. "Bro. Raymond" was a member of Buechel Park Baptist Church, Louisville. He had been a deacon for many years and was honored in January of this year for "Fifty years of Christian Service." "Bro. Raymond" attended Bethel College in 1917. He is survived by his wife, Ethel, who still resides in Louisville.

Ray Sayers, a member of Ludlow Baptist Church, will retire as Comptroller of the Baptist Convalescent Center, effective June 6. Sayers was elected Secretary of the Baptist Home at its beginning in 1952 and shortly thereafter was appointed Treasurer and Bookkeeper. Following his retirement Sayers will remain as a consultant with the Baptist Convalescent Center on a part-time basis.

Sayers is a native of Rockcastle County. He and his wife reside at 19 Howard Road, Look Out Heights, Fort Wright. The couple has two daughters; one lives in Texas and one lives in Ohio. At Ludlow Baptist Church Sayers is a deacon, a Sunday School teacher and a member of the choir.



SBC and the CP

By the time you read these lines, many of you will have attended the Southern Baptist Convention held in St. Louis June 1-3, and have had another opportunity "to feel the big tug" of the worldwide work of Southern (and Kentucky) Baptists as the "Order of Business" revealed the various Boards and agencies of our national Convention.

How thrilled is a Baptist who gets the true idea that all that Baptists are doing in Christ's Name around the world is connected vitally with the Cooperative Program. And, if your church supports the Cooperative Program in its budget, YOU have a part in "Sharing Christ with the Whole World".

This is one of the insights which comes again and again as serious Baptists attend their conventions, read their mission study books, hear their pastors preach on missions and observe the annual mission offerings. You get this when you read the Bible — for it is a world-missions Book from end to end. The Great Commission was given by the Son of God, Jesus the Christ, our Saviour and Lord, the Head of the church. You get this when you look "upon the fields, white unto harvest" through the eyes of Jesus Christ. You get this when you pray that God's "will be done on earth, as it is in heaven."

So, why not major on CP?

If this be so, and assuredly it is true, then every member should encourage his church to major on missions by giving more through the Cooperative Program. This is the great channel for sharing God's love — why not put more into the channel?

We have been in a period of increasing designations — each one asserting his right to help here and there, as he sees need which should be met in Christ's name, and we cannot restrain that which the Holy Spirit prompts — but, why not trust the Lord and your fellow Baptists more? Why not "put more eggs in the one basket" called the Cooperative Program?

Every Baptist cause is undergirded and strengthened and made more permanent by an increasing of Cooperative Program support. Think about it. Talk about it now — before you start making new budgets in your church. Major on CP.

Harold G. Sanders

Educator Opposes Alcohol

Recently, at the First Methodist Church in Morehead, Kentucky, a group of interested citizens met to determine a course for those to follow who are interested in prohibiting the sale of alcohol in Morehead, Kentucky. There were several Baptists at the meeting but there were many who were not. Perhaps, those absent were not convinced that alcohol is detrimental to a country, state, county, town or individual. Allow me to present some data supporting my firm opposition to the production and sale of alcoholic beverages for human consumption.

Alcoholism is the fourth leading major health problem in the United States. Only mental illness, heart disease and cancer are more prevalent than alcoholism. Our country has approximately seven million alcoholics and an equal number of problem drinkers, each of whom affects adversely the lives of an average of three other persons, making a grand total of over 40 million people directly affected by alcoholism.

Approximately 70% of the adult population in the United States are drinkers of alcoholic beverages of one type or another. One of every fourteen drinkers becomes an alcoholic! Oh, you didn't realize that before? Let's go on a few steps further. Alcoholics are increasing at a rate of 400,000 to 500,000 per year in our country.

Twenty-five thousand men and women lost their lives last year on our nation's highways in which drinking contributed to the accident. Herman Heise, chairman of the American Medical Association's committee on chemical tests



GROUND-BREAKING — Shown here left to right breaking ground for the new swimming pool at Camp Rabro, Cedarmore, May 4 are Wendell Romans, chairman of the Assembly & Camps Committee, Cedarmore Manager Marvin Byrdwell, and Forrest R. Sawyer, Secretary, Brotherhood Department of the Executive Board. It should be completed for the Boys' Camps this summer.

for intoxication, has said, "Possibly half of the people doomed to die on highways could live and half a million more could be spared from painful and crippling injuries," in connection with alcohol.

In a study I recently read, it was reported alcohol was responsible for: 31% of homicides, 36% of suicides, and 39% of the non-automobile accidents that include industrial accidents.

In dealing with family life conservative estimates are in 1964; 300,000 of

By Dan Atha
Associate Professor of Health and Physical Education,
Morehead State University

the 410,000 divorces granted in that year were caused by the effects of alcohol. A price cannot be placed on this figure from the standpoint, what is the price of happiness? How can one set a price on the cost of a broken home, an unhappy child or a ruined parent, directly caused by alcohol? Just think of the sheer human misery this beverage brings. Is it worth the few minutes of impaired judgment in regard to caution, self control, reason, will power, attention and intelligence? After brain impairment comes: decreased sensitiv-

ity to pain, dimming of vision, slowing of reaction time and loss of muscular coordination.

"Ah," but you say, "my doctor told me to drink." Did you know in 1917 the House of Delegates of the American Medical Association passed the following resolution: "Whereas, we believe that the use of alcohol is detrimental to the human economy; and Whereas, its use in therapeutics as a tonic or stimulant and as a food has no scientific basis; therefore Be it Resolved, that the American Medical Association opposes the use of alcohol as a beverage; and Be it Resolved that the use of alcohol as a therapeutic agent should be discouraged."

I, personally, believe alcohol to be a detriment to our society because of the way I have observed most individuals behaving, who use it. I believe that Christians, such as I, have been silent too long on this issue and have not articulated clearly to our fellowman our strong opposition to alcohol and our reasons for being opposed to its sale.

As an educator and a holder of three earned college degrees I want it to be known that there is at least one professor on the college level who is strenuously opposed to the manufacture, sale and use of ethyl (grain) alcohol.

Claypool, Miss Pike Awarded Georgetown Honorary Degrees

Georgetown College awarded honorary degrees to the President of the Kentucky Baptist Convention and a former teacher of music at the College during the 142nd Commencement exercises Saturday, May 22, in the John L. Hill Chapel.

John Claypool, pastor of the Crescent Hill Baptist Church, Louisville, and current President of the Kentucky Baptist Convention, was granted a Doctor of Divinity degree.

Miss Caroline Pike, college teacher of piano, music theory and the German language for more than 40 years, was honored with a Doctor of Law Degree. The honoree has made her home Bolivar, Missouri, since 1945.

Claypool received his undergraduate degree from Baylor University of Waco, Texas, after two years at Mars Hill Junior College of North Carolina. He holds the Bachelor of Divinity and Doctor of Theology Degrees from Southern Seminary, Louisville.

The popular minister has appeared for several years as guest panelist of radio station WHAS on the program, "The Moral Side of the News". He has

been selected to preach the annual sermon for the Southern Baptist Convention meeting at St. Louis within the month. A recent article in *The National Observer* acclaimed him as one of the nation's top pulpiteers.

Miss Pike was a member of the Georgetown College music faculty from 1924 until 1945. She did her undergraduate work at the Universities of Missouri and Chicago. She also had three years of piano and theory at the University of Liepzig, Germany.

In 1929 she was granted a Bachelor of Arts degree from Georgetown College to accompany an earlier Bachelor of Music degree. In addition to her teaching duties at Georgetown she was counselor to the Sigma Kappa Sorority.

While on the faculty at Georgetown she was frequently heard in recitals throughout Kentucky and surrounding states. She returned to her native Missouri in 1945 to be with her ailing parents.

She joined the faculty at Southwest Missouri Baptist College in Bolivar where she continued to teach music until her retirement six years ago.

Five Associational Clerks Earn Highest Ratings

The 1970 Associational Annual (Minutes) Evaluation jointly sponsored by the Department of Survey and Statistics, the Southern Baptist Historical Commission and the Kentucky Baptist Convention reveals that 37 clerks from Kentucky participated in the contest and 21 of these received the rating "Outstanding Plus". Of the 21 clerks who were rated "Outstanding Plus", five were designated as one who has produced an ANNUAL OF DISTINCTION.

They are: Mrs. James R. Pinkley, Jr., Middlesboro, Bell Association; Mrs.

First Kentucky BYW Weekend

By Sylvia Morris

A "First" always holds special significance. The first Kentucky BYW Weekend, May 14-16, at Cedarmore was no exception.

It wasn't the program alone that made it significant — even though, 12 career missionaries, two summer missionaries, one journeyman, one US 2, two MK's, six state Baptist Personnel, and five Baptist laymen were present to share their "Ministry and Witness in Today's World."

Neither was it just the beautiful surroundings of our state camp, Cedarmore, that made the weekend a retreat in every sense of the word. The scenery was breathtaking, the rooms in Boone-lodge comfortable, the food delicious, and the service excellent. All nature cooperated in setting the scene for the weekend.

Nor was it the number of BYW's attending that made the weekend extraordinary. Though the number was not large it was unique. Each area of BYW organization was represented — career, campus, married and married with small children.

It was the combination of all three (program personnel, beautiful surroundings, and the people attending) that made the weekend significant.

This weekend provided an opportunity for being with old friends and meeting new ones; for sharing ideas and gaining new ones; for relaxing and forgetting anxieties; for laughing and enjoying the fellowship of Christian friends; for listening and talking; for learning and doing; for sitting quietly talking with God and listening while He spoke inwardly; for growing in faith and expanding in its truth.

All these things are remembered about the first Kentucky BYW Weekend. Regretfully all Kentucky BYW's were not there to remember. Those that didn't miss this unique and inspiring experience will share my expression of joy as I recall a very definite spiritual highlight in the Spring of 1971.

Kenneth Harrison, Dry Ridge, Crittenden Association (also in 1969); Dr. Clarence R. Lassetter, Covington, Northern Kentucky Association; Mrs. Richard O. Meuth, Brandenburg, Salem Association (also in 1969), and George M. Parsons, Falmouth, Union Association. The highest recognition indicates a particular excellence, including the area of special features.

The recognition of the 37 Clerks participating means that Baptists everywhere, and especially in each association, will profit by the faithful and comprehensive preservation of history and statistics. It is hoped that all 80 of the Kentucky Associational clerks will participate this year.

Those participating in 1970 received the following basic ratings:

Clerks receiving an "Outstanding Plus" rating: Mrs. James R. Pinkley, Jr., Bell; Mr. R. H. Kiser, Bracken; Mrs. Kenneth Harrison, Crittenden; Mrs. Frances Jewell, Green Valley; Rev. W. W. Johnson, Missionary, Liberty; Mr. George L. Oates, Little Bethel; Mr. Quentin West, North Concord; Dr. Clarence R. Lassetter, Northern Kentucky; Mr. J. A. Simpkins, Ohio River;

Rev. Bill D. Whittaker, Ohio Valley; Rev. Frank J. Kuriger, Pike; Rev. Louis W. Shepherd, Pulaski Co.; Mrs. Richard O. Meuth, Salem; Mr. Arnold Kummer, Simpson; Mr. K. Harold Connely, Ten Mile; Mr. Jesse Bourne, Three Forks; Mr. George M. Parsons, Union; Rev. Vance W. Cloud, Upper Cumberland; Mr. L. E. Smith, Warren; Mr. Chastain C. Johnson, Wayne Co.; Mr. Sherman Dunn, White's Run.

Clerks receiving a "Superior Plus" rating: Rev. James E. Clark, Enterprise; Mr. Fred D. Chesnut, Laurel River; Rev. Calvin D. Hibbard, Lynn Camp; Rev. J. E. Darter, Mercer; Mr. Wallace Shockley, Monroe; Rev. W. W. Thompson, Red River; Mr. C. H. Meador, Sevens Valley; Mr. Clyde Wilson Ray, South District; Rev. Lonnie Turner, Taylor County; Mr. Huell Tilley, West Union.

Clerks receiving "Excellent Plus" rating: Mr. Wyatt Shely, Anderson; Mr. James H. Cooley, Fulton County; Mr. M. C. Cook, Gasper River; Mr. Graham Wilkins, Graves; Mr. Janus Jones, South Union.

Clerk receiving a "Good Plus" rating: Rev. J. W. Voiles, McCreary County.

Georgetown Receives \$5,000 Kellogg Foundation Grant

Carl R. Fields, Acting Vice President and Provost of the College, announced that Georgetown College has received a \$5,000 grant from the W. K. Kellogg Foundation to strengthen its program and resources in environmental studies.

Dr. Robert Kinsinger, Kellogg Foundation Vice President, explained that the grant to Georgetown College is one of approximately 300 similar grants being made to small, private liberal arts colleges throughout the United States. It is part of the Foundation's continuing program of support for activities aimed at finding solutions to environmental problems throughout the nation.

The Kellogg Foundation first announced the availability of funds to assist Georgetown underwrite the program of environmental studies last February in a letter to President Robert L. Mills. The Foundation has entitled its program, College Resources for Environmental Studies.

The Georgetown College community, with a strong commitment to environmental betterment, will use the funds to improve course offerings and enrich its library holdings on the subject. Its interest will continue to extend beyond the classroom into the region served principally by the School.

Eleven faculty and five students have been named by the College to a Selec-

tions Committee with the duties of determining what materials and books will be essential for effectively expediting the educational program.

Faculty members named to the Committee include: Dr. Ray Alexander, Chairman of the Education Department and Professor of Psychology; Dr. Thomas Badgett, Associate Professor of Chemistry; Dr. Clyde Bates, Chairman of the Business Administration and Economics Department and Associate Professor of Economics; Dr. Keon Soo Chi, Assistant Professor of Political Science; Miss Genevieve Clark, Associate Professor of Biology; Miss Virginia Covington, Librarian; Dr. Ralph Curry, Professor of English and Chairman of the College's American Studies Program; Dr. Bartlett Dickinson, Assistant Professor of Physics; Dr. John Ellis, Associate Professor of History; Dr. Richard Scudder, Chairman of the Sociology Department and Professor of Sociology; and Dr. Mary Wharton, Chairman of the Biology Department and Professor of Biology.

Students selected for the Committee are: Marsha Bender, sophomore from Lexington; Carol Chumbler, sophomore from May's Lick; John Leeper, junior from Springfield, Missouri; Duane Walsh, sophomore from Elizabethtown; and Ray Perkins, Jr., sophomore from Owenton.

Baptist Paper Editors Among Recent Broadman Authors

Six books for family members and their special needs have been released by Broadman Press and are available in Baptist and general book stores across the nation.

"This Costly Fragrance," a book for personal renewal and inspiration designed from the woman's viewpoint, is by Mrs. Marjory Goldfinch Ward, a pastor's wife from Orangeburg, South Carolina. The author has combined her grief for the death of a friend, the story of the Biblical sisters Mary and Martha and her own personal faith into a volume of poetry and prose.

Written for teen-agers, "It's Tough Growing Up" is by C. W. Brister, professor of pastoral ministry at Southwestern Baptist Theological Seminary. This book offers Christian help and reassurance for many areas of concern — sex, defiance, depression, purpose and drugs.

"The Parent Slant" is by Chester Swor, religious lecturer and former dean of men and professor of English at Mississippi College. This book offers help and practical solutions to problems involving parent and teen-age relationships. Swor takes the problems parents are concerned about, matches them with the frank comments of youth and gives his suggestions.

Grady Nutt, professional entertainer, formerly director of alumni affairs and assistant to the president at Southern Baptist Theological Seminary, is the author of "Being Me." This book seeks to help the teen-ager see himself in relation to his heritage and to other persons, give him a sense of personal value and uniqueness and lead him to accept the Christian challenge to live life to the fullest.

"Right or Wrong?" is by T. B. Maston, retired professor of Christian ethics at Southwestern Baptist Theological Seminary, and William M. Pinson, Jr., professor of Christian ethics at Southwestern. Originally written by Maston and now in its fourteenth printing, this book has been revised to provide Christian counsel to teen-agers on moral problems of the 70's. Indicating the "why" of right and wrong, the book deals with drugs, gambling, petting, drinking, smoking, popularity, premarital sex, racial prejudice and dishonesty.

Leonard E. Wedel, director of personnel at the Southern Baptist Sunday School Board, is the author of "So You Want a Job." Designed for high school juniors, seniors, graduates, or school dropouts, this handbook on how to get a job gives practical help for the inexperienced. Included are discussions on filling out an application, what to wear for a job interview, how to act on a new job, and how to select the job best suited for the person.

Two Baptist state paper editors are among seven recent Broadman Press authors whose books are related to teaching, preaching and living the Christian life.

"Is Christ Coming Soon," by Joe T. Odle, editor of "The Baptist Record," presents the premillennial interpretation of the second coming. Odle draws on selected Bible verses and recent events to suggest that the time may be near.

Another Baptist newspaper editor, Robert J. Hastings of "The Illinois Baptist," is the author of a Broadman release, "Hastings' Illustrations" contains nearly 200 contemporary illustrations for use in teaching and preaching. An index gives help on where to find the right illustrations for use by pastors, Sunday School teachers and others who want to get their point across.

"New Dimensions in Teaching Children" is by Robert G. Fulbright, supervisor of the preschool and children's section, Sunday School department, Southern Baptist Sunday School Board. The volume contains detailed discussion of team teaching procedures and emphasizes the importance of the individual child.

John R. Bisagno, pastor of First Baptist Church, Houston, is the author of "The Power of Positive Preaching to the Saved." The messages in this book

originally were preached in evangelistic campaigns. Included among the topics are "Is the Bible True?" "His Majesty, the Devil," "The Anatomy of a Murder," and "The Sexual Revolution."

Another evangelist, James Robison, is the author of "Seven Ways I Can Better Serve the Lord." Taking away all the facades of religion, he brings out the basic truths of Christianity. Photographs of Robison's ministry are included with the text.

H. C. Brown, Jr., professor of preaching at Southwestern Baptist Theological Seminary, is the author of "Sermon Analysis for Pulpit Power." The book is a step-by-step method for planning and evaluating sermon preparation, including questions that can be used as checklist and sermon analysis.

L. D. Johnson, chaplain and professor of religion at Furman University, Greenville, South Carolina, is the author of "Out of the Whirlwind: The Major Message of Job." A practical help for the study of Job from a noted Bible interpreter, the paperback volume is suggested for pastors, teachers and Bible students.

These books are available in Baptist and general book stores across the nation. Broadman Press is the general books publishing arm of the Southern Baptist Convention.



THIRTY BAPTIZED AT LOYALL — On April 4 thirty people were baptized in the First Baptist Church, Loyall, — John C. Moore, pastor — but 23 of this number were from the Jones Creek Baptist Church — Rev. Glenn Crider, pastor — and Missionary J. W. Lester reports that six more have made professions of faith since the April 4 baptisms. The Executive Board granted \$399 from the Church Building Fund for a new stokermatic which enabled the members at Jones Creek to have services all winter. We thank God for the persons saved through their ministry.

Gleaning around the world

Ralph D. Abernathy, head of the Southern Christian Leadership Conference in Atlanta, USA, spoke in two Baptist churches in Budapest during a visit in May to the Hungarian capital. One was a memorial service, held in the downtown Nap Utca Baptist Church, where more than 500 came to pay respect to the late Martin Luther King Junior, American civil rights leader and Baptist preacher. The memorial service was sponsored by the Free Church Council. The other was on Sunday evening, during the regular worship service in one of the suburban Baptist churches. Abernathy, also a Baptist minister, greeted the congregation. Abernathy was in Budapest attending a peace conference. (EBPS)

The Church Music Leadership Conference to be held July 1-7 at Ridgecrest, North Carolina, will feature the British churchman, Erik Routley. Ralph Langley, pastor, Willow Meadows Baptist Church, Houston, Texas, will serve as conference preacher.

Features included in the conference are the Mississippi Singing Churchmen; "Ichthus," a cantata by William J. Reynolds, secretary, Church music department, Southern Baptist Sunday School Board, will be presented by the choir of the First Baptist Church, Nashville, Tennessee; "Hello World," a musical by Beryl Red, will be performed by the First Baptist Church, Auburn, Alabama, and led by composer Red. Hugh McGraw of Bremen, Georgia, president of the Sacred Harp Publishing Company, will lead the sacred harp singing for all interested persons in the western North Carolina area.

The face of Gikita, Auca Indian who took part in the slaying of five Christian missionaries in Ecuador in the mid-fifties, now radiates the peace of God. He will appear with missionary Rachel Saint, who led him to Christ, on the June 20 "Faith in Action" radio program, a production of the Southern Baptist Radio and Television Commission.



Gikita

The Hong Kong Baptist Association will send three missionaries to work with Chinese persons in Malaysia, Singapore, and South Vietnam. Pastor Loh Yan-kwong will serve in the Malaysia-Singapore Baptist Convention. Several million Chinese live in Malaysia and Singapore. Mr. and Mrs. James Hu will leave for service in Saigon after he is graduated from a theological seminary.

As missionaries of the Hong Kong association, they will work in Cholon, the Chinese section of Saigon, in the Chinese Baptist church.

Allen Hampton was ordained to the gospel ministry on May 9, 1971, at First Baptist Church in Camden. The examination was led by John R. Maddox, pastor, the ordination prayer was given by T. J. Watts and Conway Sawyers presented the Bible. The charge of the candidate was given by his father, Charles Hampton, who is pastor of the First Baptist Church of Capitola, California. The charge to the church was given by Bernes Selph, pastor of First Baptist Church, Benton, Arkansas.



Hampton

Hampton is a 1970 graduate of Ouachita Baptist University and plans to attend Southern Seminary, Louisville, this year. He served the past two summers as youth director at First Church, Camden, and the summer before that at First Church, Benton.

R. Rex Lindsay, superintendent of missions for the Eastern and Western Nebraska Baptist Association, has been named director of the department of missions, evangelism and student work for the Kansas Convention of Southern Baptists.

Effective August 1, he will become the first new staff member appointed by the convention since 1968, when the convention faced a financial crisis. He was jointly appointed by the Kansas Convention and the Southern Baptist Home Mission Board, which agreed to provide the necessary funds for 1971 and 1972. (BP)

Tex Ritter will be the featured guest on "Country Crossroads" throughout the month of June. He will talk about the highlights of his career, which began in law school, led him to the Broadway stage and then to Hollywood where he starred in "singing westerns" for more than two decades. He also relates the role that the church and his personal religious beliefs have had in his life.

"Country Crossroads," now heard weekly on more than 300 radio stations across the nation, is a production of the SBC Radio and Television Commission, in cooperation with the Country Music Hall of Fame.

Baptist College of Charleston in Charleston, South Carolina, is scheduled to award the honorary doctor of literature degree to John E. Roberts, editor of the Baptist Courier, on May 23.

Roberts, editor of the weekly newspaper published by the South Carolina

Baptist Convention since 1966, is the former editor of *Charity and Children*, weekly newspaper published by the North Carolina Baptist Children's Homes, Thomasville, North Carolina, and public relations director for the homes. He also has been public relations director for Gardner-Webb College, Boiling Springs, North Carolina. (BP)

Erik Routley, fellow of the Royal School of Church Music, London, and minister of St. James's Congregational Church, Newcastle upon Tyne, England, will serve on the faculty of the Church Music Leadership Conference, July 1-7, at Ridgecrest Baptist Assembly, Ridgecrest, North Carolina.

Joel Sorenson, first youth secretary for the Baptist World Alliance, died in Stockholm, Sweden, April 21 at the age of 55.

Sorenson, pastor of Norrmalms Baptist Church in Stockholm, was youth secretary for the world-wide organization of Baptists from 1950-55. His successor as youth secretary, Robert S. Denny of Washington, is now the general secretary of the BWA.

Sorenson had been pastor of First Baptist Church, Stockholm, and was a youth leader in the European Baptist Federation. He also served in the Swedish parliament for six years, and for eight years in the Stockholm City Council. (BP)

Paul M. Stevens, executive director of the Southern Baptists' Radio and Television Commission, will be a special guest Sunday, June 13, on "Lamp Unto My Feet," the CBS Television Network's weekly religious program. George Crothers of the CBS Public Affairs Department will interview Stevens concerning his philosophy on religious broadcasting. Stevens will discuss several ideas and innovative approaches to religious programming, particularly the Radio-TV Commission's effective use of entertainment formats to convey messages with spiritual content.

"Lamp Unto My Feet" is telecast nationally from New York each Sunday at 10:00-10:30 a.m., Eastern Time. See local station listings for correct time in your area.

Paul Wong, pastor of Hong Kong (Caine Road) Baptist Church, was elected to succeed the late Lam Chi Fung as chairman of the 22,000-member Hong Kong Baptist Association. Lam held the position for more than 20 years. His son, Daniel S. H. Lam, chairman of the board of governors of Hong Kong Baptist College, and David Y. K. Wong, chairman of the men's department of the Baptist World Alliance, were elected vice chairmen. The association now has 36 churches and 14 chapels.

New Orleans Judge Suspends Sentence On Baptist Pastor

U.S. District Judge Lansing W. Mitchell handed down a three-year suspended sentence against Mid-City Baptist Church Pastor J. Paul Driscoll in New Orleans, giving him a 25-minute lecture for his involvement in a church bond mail fraud case.

Judge Mitchell sentenced three other defendants in the case to four and two year prison terms, giving them until June 21 before going to prison.

Clyde L. Rabun and Paul D. McMillan, identified as operators of Southland Church Funds, Inc., of Houston, were each sentenced to four years. Jessie Muriel Ray, also known as Jimmy Ray, the church's bond director, was sentenced to two years.

Driscoll and the three others had pled "nolo contendere", meaning "I do not wish to contest" the charges of one of the 13 counts of mail fraud handed down by the New Orleans Grand Jury.

Judge Mitchell placed Driscoll on a three-year probation and sternly warned him: "Now, Reverend, if at any time you get involved in these nefarious schemes during these three years, I'm going to get you back and put you

in jail; you understand that?"

For nearly 25 minutes, the judge lectured the Baptist pastor, saying he shared the blame for the church bond fraud, and that "it could not have happened except for you."

The indictment handed down by the New Orleans Grand Jury charged Driscoll and four others with conspiracy, fraud in the sale of securities, and mail fraud. The first count charged fraud in the sale of securities, and counts two through 12 charged separate instances of mail fraud.

The defendants pled "nolo contendere" to count eight, which was worded in such a way as to re-allege all the charges of count one involving fraudulent sale of securities. The indictment charged that the defendants caused the church to issue bonds totalling \$11,986,000 during the period June 1, 1961, and January 1, 1966.

Count one of the indictment further charged that the defendants caused the church to issue new series of bonds to conceal sinking fund deficits, that they falsely stated the proceeds would be used for church building construction

California Youth March, Urge "Spiritual Revolution Now"

More than 7,000 Christian youth, singing "Amazing Grace" and carrying placards urging "Spiritual Revolution Now," marched on the California capitol during a "Spiritual Revolution Day" observance in Sacramento, California, in mid-February.

Many of the young people came from California Southern Baptist churches, although there was no way to accurately estimate the number of participants.

Youth from as far away as Colorado,

By James Lee Young

Texas, San Diego, California, and Seattle, Washington, journeyed to march in the half-day rally and parade, according to the rally's sponsors.

Christians of several races and of different styles of dress and appearance—the hip and the straight, the young and the old—took part. The majority were high school and college age youths.

Last August, the California state senate passed a resolution declaring February 13 as Spiritual Revolution Day. The measure, presented by state senator Albert Rodda of Sacramento, called on California citizens to join in the observance through appropriate ceremonies and programs.

The march differed in many ways

from other revolutionary or protest marches. Signs and cameras were part of the usual equipment, but something new was added—the Bible.

The signs were different, too. One read, "Uncle Sam, Jesus Wants You." Most frequently, they said, "Spiritual Revolution Now."

The parade formed at noon when the "Jesus people" were organized into platoons. Instructions were given the marchers to keep order, to set a good example, to stay in the streets in ordered ranks and to pray for success of the observance.

As they walked for 15 blocks to the Capitol Building, they sang "Amazing Grace," the chorus "Amen" and "Oh, How I Love Jesus."

Sacramento police kept automobile traffic out of the line of the marchers. "How can you oppose something like this," one police lieutenant asked. "It would be like saying you hate your mother," he added.

A state policeman said he was amazed at the rally. "I thought all young people thought about was destruction and hate."

Richard Weaver, who headed up the rally, said that a similar march and rally was being planned for July 3, 1971, in Washington, D.C.

and that the defendants knew the church was not financially able to repurchase the bonds and meet sinking fund schedules.

Count eight charged the mailing of a letter on July 7, 1965, to Mrs. John B. Looby of Metairie, Louisiana in violation of mail fraud provisions.

Charging the defendants were guilty, Judge Mitchell in passing sentence gave Driscoll what two observers present called a "sound tongue lashing."

"I think you need to go down on your knees many a night in the future and pray for forgiveness for your part in this," the judge told Driscoll. "You were, Reverend Driscoll, involved in it. It could not have happened except for you."

He accused the minister of having "a terrific ego," and added: "You lack humility, and you had better ask God to straighten you out on that end."

"Yet you are a good man, basically," the judge continued. "You are a powerful preacher, and you have the ability to lead people to God, and for that reason and for that reason only I am going to give you a second chance," Judge Mitchell said.

After telling him of the suspended sentence and probation, Judge Mitchell told Driscoll, "You just cannot take money from innocent widows and old men. . . . I want you to think of the thousands (of dollars) you bilked out of these old people . . . that have nothing to live on . . . but relief and old age pensions.

"You are not without sin, and I tell you that you have got a lot of praying to do," the Judge said. "I know that I have too, but you do also."

"But I think you are deserving of a (second) chance," Judge Mitchell said. "I think you are basically a fine man. I think probably your ego is one of the things that got you into trouble."

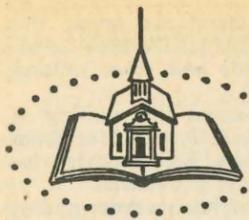
With that, the judge declared court adjourned. (BP)

Georgia Foundation Elects Top Executive

The assistant executive secretary of the Georgia Baptist Foundation has been elected executive secretary of the Foundation.

Charles C. Duncan succeeded Harry V. Smith, effective January 1, 1971, as the Foundation's top executive. Smith announced retirement plans earlier this year.

Duncan came to the Foundation in 1967 from the pastorate of the First Baptist Church of McCaysville, Georgia. A native of Dewey Rose, Georgia, Duncan has also been pastor of Demorest Baptist Church; Bethlehem Baptist Church, Clarkesville; Lithonia Baptist Church; and First Baptist Church, Camilla, all in Georgia. (BP)



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for June 13, 1971)



LIFE AND WORK SERIES

A Letter Of Encouragement

Because the people of Judah refused to repent of their sins, they were ultimately carried into captivity by the forces of Nebuchadnezzar, the king of Babylon. This twenty-ninth chapter was written to these captives by Jeremiah, the outstanding prophet of his day. In all probability these captives were embittered by their captivity and were interested in wreaking vengeance on their captors and returning to their homes at the earliest date possible. Jeremiah was not willing for them to labor under the false impression that their captivity would be short. Upon learning that Zedekiah was sending some ambassadors or representatives to Babylon, Jeremiah decided to send by them a letter to the Jews who were in exile there. The chief purpose of this letter was to challenge the exiles to be faithful to God and to strive to the very best of their ability to make an adjustment to their new environment.

The precepts Jeremiah 29:1-7

These precepts were contained in the letter which Jeremiah sent to the elders, the priests, the prophets and all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon. This letter was intended for all and all needed its message. On the part of the people there was the tendency to abandon themselves to despair or to attempt to win the favor of their conquerors by adopting their religion. With some there might have been an inclination to revolt. But Jeremiah indicated that all of these courses should be averted.

Jeremiah simply advised the captives how to conduct themselves while they were in bondage and how to make the best of adversity. He instructed the people to take their captivity as a chastening from the Lord and to be submissive to Him and to their captors. He urged them to conform to the will of God and to make the very best of the circumstances in which they found themselves. He sought to convince them that God still loved them and had great blessings in store for them.

Jeremiah's letter was a great source of encouragement to them because it reassured them that God had not forgotten His people. The prophet told these sad and discouraged people that

God had not deserted them but that He would bless them when they had learned their lesson and had returned to Him. Although He was permitting Nebuchadnezzar to punish them for their sins against God, still He had not cast them away.

The prophet instructed them to settle down to normal living in the land of their captivity and to strive to be a blessing while they were there. They were commanded to build houses for themselves, inasmuch as they were to be there for a couple of generations, to plant and to cultivate gardens for their sustenance, to marry and to beget and rear children in order that their numbers might not diminish. He also urged them to seek the peace of the city in which they dwelt, and to ask God for it, for, in the event that war should break out, the exiles would be the greater sufferers.

The promises Jeremiah 29:10-14

Instead of promising the exiles a speedy end to their captivity, God told them that they would remain in Babylon for seventy years. God's promise was specific as to time — "after sev-

enty years". It was given in grace, not because they loved God and obeyed Him but because He loved them. He promised them that when they repented of their sins and called upon Him that He would answer them, and that when they diligently sought Him they would find Him. It is to be noted, however, that these promises in verses twelve and thirteen are conditional. Moreover, His promises were also direct in purpose. He climaxed His gracious promises by saying, "I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive."

In view of the fact that their subjugation in exile was due to their own sins, Jeremiah told them that if they would repent of their sins, lift up their hearts to God in genuine faith, maintain the proper attitude, and be true to God, that He would be sure to return them unto their own land. In the meantime, they were to seek the peace of Babylon, to pray for that peace and to carry on their activities in compliance with the will of God.

INTERNATIONAL SERIES

The Coming Messiah

Isaiah wrote his great prophecy at a time when error, superstition, idolatry, and distress abounded in the land. The people had turned their backs upon God, so the light of His countenance no longer shone upon them. They were filled with despair because of the approaching invasion, from which they could not see any hope of deliverance. This lesson presented to them their only hope, the coming Messiah.

Isaiah 2:2-4

According to Isaiah 2:1, God granted to the prophet a vision concerning Judah and Jerusalem. With the dark war clouds as a background, God enabled him to look into the future and see the time of universal peace in the latter days. The prophet visualized the time

when Christ shall return and set up His reign in Jerusalem, which shall extend to the uttermost parts of the earth. With Jerusalem as the center of the world, the worshipers will flow to it constantly to be instructed in the things of God, and from it will go forth the knowledge of God's truth to enlighten the world. Returning to their homes, the people will remark to their relatives, friends, and associates, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

When the King returns to this earth

and begins His reign, He will arbitrate all disputes that may arise and give equitable decisions in all matters. Any problems beyond man's ability to solve will be unraveled by Him, Who has perfect wisdom. Implements of warfare will be converted into those of agriculture, and the art of war will be forgotten. But, these delightful and ideal conditions are not to be expected until the Prince of Peace returns to reign.

Isaiah 9:2-7

In contrast with the extremely dark picture in the closing verses of Isaiah 8, this chapter opens with a note of gladness. To his people who were dwelling in the dense darkness and the painful distress of their sins and sorrows, the prophet wrote a prediction of better days to come. He assured his readers that the terrible darkness that was existing then would not last forever. However, he made it plain that their only hope was in God. Amid all the darkness and gloom surrounding the nation, Isaiah saw the vision of the coming King as the star of hope and wrote of a coming day when their joy would be increased immensely. He directed the attention of the people away from the appalling conditions surrounding them to the Saviour Whom God would send in due time and Who would bring with Him a new light to the dark world.

As Isaiah was permitted by God to peer down through the centuries, he had a clearer vision of the coming Messiah than any other prophet. Although he wrote more than seven centuries before the birth of the Saviour, the prophet presented a glorious and de-

tailed picture of the Christ. In it we note various details about His character and accomplishments.

Referring to His birth as though it was an accomplished fact, Isaiah wrote, "For unto us a child is born, unto us a son is given." This statement is abundant evidence of both the humanity and the deity of Christ. Isaiah pictured Him as being unique, remarkable, and truly wonderful. Finite minds have never been able to grasp the full impact of all that is involved in the names which were applied to Him in this passage of Scripture.

"Wonderful" accurately describes Him. Christ is wonderful in His person — Son of God and Son of man, wonderful in His purpose — the revelation of God to man, the redemption of man from sin and the reconciliation of man to God, and wonderful in His power — that is, His ability to save, to sustain, and to supervise. "Counselor" implies His omniscience and includes His qualification to guide men and to direct the course of the human race. As a Counsellor He is infallible or incapable of error. "The mighty God" speaks of His essential deity and His infinite power as Creator of all things and the upholder of all His creation. "The everlasting Father" emphasizes the fact that He is eternal, with both continuity and immunity. "The Prince of Peace" portrays Him as the One Who has brought peace to the hearts of all who have trusted Him, and the One Who will ultimately bring peace to a distraught world and perpetuate it ever after. His reign will be peaceful, universal, righteous, powerful, glorious, and enduring.

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Spanish Church Gains Property, Advertising Rights

Second Baptist Church, Valencia, Spain, has been told it was within its rights when it displayed posters in public places in early 1970 to advertise worship services. Police had subsequently torn away the posters.

Police acted on a complaint against the posters by a group of priests and laymen in the predominantly Roman Catholic community. The church then brought a case to court, alleging its rights were violated.

The church had registered under the 1967 religious liberty law.

The trial judge agreed with the church's claim. Meantime, the judge said, authorities from the national capital, Madrid, had informed Valencia police the church had the right to put up posters advertising meetings.

When Second Church, Valencia, put up a second set of posters to advertise meetings some months later, a complaint against them was again lodged with the police. However, police refused this time to remove the posters.

The church, served by pastor Jose Ortega, also won another right. It has become the first church in the Spanish Baptist Union to buy property in its own name.

Previously property could be bought in the name of the Southern Baptist Convention Foreign Mission Board, the US agency which appoints missionaries and provides funds to help Spanish Baptists. Now apparently, registered

New EBPS Staffer Wins Awards

Ione Gray, who will soon become interim director of European Baptist Press Service, has won five awards in the last month for her journalistic achievements.

All the awards came for reporting on Southeast Asia, or on East Pakistan.

The honors were bestowed both outside and inside Baptist circles. One group presenting an award was the Religious Public Relations Council, another the Baptist Public Relations Association of the Southern Baptist Convention.

Miss Gray, former director of press relations and now international editor and writer for the SBC Foreign Mission Board, will continue part-time in this capacity after arriving in Ruschlikon, Switzerland, home office of EBPS.

Miss Gray will spend 18 months at Ruschlikon, returning to Richmond, Virginia, in December, 1972, to resume full-time work as international writer and editor. (EBPS)

Use U. S. Influence For Religious Liberty In Spain

Noting that Protestants still suffer "grievous discrimination" from the Roman Catholic establishment in Spain, Glenn L. Archer, executive director of Americans United for Separation of Church and State, in a letter to William P. Rogers, Secretary of State, called on U.S. officials to use their contacts with Spain and with the Vatican "on behalf of religious liberty." His full statement follows:

"The Spanish Concordat with the Vatican continues to fasten on Spain forms of grievous discrimination against Protestants. The latest example is the refusal of the Spanish government to permit delegations of the World Alliance of Reformed Churches to hold their meetings in Spain. This kind of official obstructionism is what Protestants have long learned to expect in that country.

"President Nixon for some time has had a personal representative at the Vatican and has himself visited the Pope on two occasions. Secretary of State Rogers has also recently visited the Pope. In addition to this, U.S. economic aid to Spain has been substantial over a long period of years. The result of all this appears to be a deterioration of religious liberty in Spain which has an agreement with the Vatican making Roman Catholicism the official religion there. Despite talk of liberalizing religious restrictions, Protestants still suffer official discrimination and even harassment in their worship.

"We have today sent an appeal to Secretary of State William P. Rogers asking him to use the various contacts with Spain and the Vatican to gain permission for meetings of Protestant groups that are not registered with the government, and to secure the removal of other restrictions on religious freedom in Spain." (C/SNS)

congregations can buy property themselves.

Only 10 of the 54 churches in the union have registered under the 1967 law. There is still strong sentiment in many churches against registering.

The present property, acquired 17 years ago, included a house which was bombed out during the Spanish Civil War. The church rebuilt but then was prevented by authorities for 10 years from occupying the property during a time when many restrictions on Protestants were prevalent.

It finally could enter the present site in 1964.

Ortega said it would be at least 1½ years before the new property, located in another part of the neighborhood, would be in use. Construction has not yet begun.

Valencia, with more than 500,000 people, is third largest Spanish city. The church is in a district containing about 40 percent of the city's population. (EBPS)

Swiss Baptist Union Membership Loss

The Swiss Baptist Union reports it has 1422 members in 14 churches, a loss of 15 members during 1970, according to the annual statistical release. The union, which serves primarily the German-language region of the country, finds most of its churches and membership strength in and around Zurich, largest city of Switzerland.

The Swiss union reported the baptism of 21 converts during 1970, of which 13 took place in the large Zurich congregation. There were 33 baptisms in the union in 1969. (EBPS)

Monetary Change Affects Ruschlikon

Europe's monetary crisis resulted in the Swiss franc being increased about 7 percent in its relationship to the US dollar.

The immediate impact hit the Baptist center and its staff, as well as students of the theological seminary at Ruschlikon.

It was as though 7 percent had been suddenly subtracted from the center's operating budgets, from staff salaries, and from the purchasing power of students and staff alike.

The operating budgets of the seminary, a radio recording studio, and a press service, and the salaries of their staff in Ruschlikon are based almost entirely on the dollar. All but a small

amount of this money comes from the Foreign Mission Board of the Southern Baptist Convention, headquartered in the US.

Students, practically all of whom come from outside Switzerland, would find next fall that their homeland currencies bought about 7 percent fewer francs than they had before.

Austrian currency also gained in value by about 5 percent over against the dollar. Some other European nations allowed their currencies to float to seek new levels.

However, Baptist work within these European countries is not so much affected since dollar income is not so great as it is at Ruschlikon. (EBPS)

Two USA Baptist Ministers Seek Belfast Reconciliation

After dragging a 200-pound cross throughout both sides of a no-man's-land dividing warring Protestants and Catholics in Belfast, Northern Ireland, two Baptist ministers from the USA sought to bring the reconciling message of Jesus to the people of the Belfast streets.

The response was "really tremendous" said Hollywood Baptist evangelist Arthur Blessitt, sometimes called the minister of Sunset Strip.

"We had opportunity after opportunity to tell them (the people on the street) that the cross was the answer to the conflict," added Fenton Moorehead, minister to the generation gap at First Baptist Church, West Palm Beach, Florida.

During the five days Blessitt and Moorehead were in Belfast, they dragged the 200 pound cross on both the Protestant and Catholic sides of the no-man's land, something the British troops guarding the area said would bring sure death if they attempted it.

They were threatened at least three times, picked up by the British troops but quickly released, and were cheered by the crowds, both Catholic and Protestant, when they were brought back to the "peace zone."

They were not successful in bringing any barb wire down, nor in signing any peace treaties, or even enlisting Protestants and Catholics to form a "Jesus Peace Patrol" that would go up and down both sides of the line calling for reconciliation and peace.

"But I don't believe we failed because we were obedient to Christ," Blessitt said. He added that he went to Belfast after "the Lord got ahold of

my heart" and he became "burdened about Protestants and Catholics killing each other."

Blessitt said that when he left for Belfast, he did not think the conflict was caused by religious differences, but he returned home convinced that it was.

Moorehead said that on the plane from London to Belfast, he met a Christian architect and hotel owner in Belfast. The hotel owner, a Mr. McAllester, took them to a forest outside

By Jim Newton

of Belfast where they cut down a 50-foot tree to build the 200 pound cross.

Blessitt and Moorehead spent the first day trying to get permission from the British troops and the Belfast police to erect the cross in the center of the "peace zone." Permission was denied. The officials sternly warned the two of the dangers involved.

On the second day, without permission, Blessitt and Moorehead began dragging the 200-pound cross down the streets on both sides of the no-man's-land, a four-square mile acre bounded by Falls Road on the Catholic side and Shanes Hill Road on the Protestant side.

Blessitt said that the police told him it was impossible to cross from one side to the other. Moorehead added that the people on the streets were amazed with disbelief that anyone would cross the lines, saying it was a sure invitation to death.

Three times during the five days, their lives were threatened. One hefty man told them, "If you cross this street

in our area, you'll never come out."

Another gave them three nails and told the Baptist ministers, "You'll need these in a few minutes," Blessitt said.

On the second day of their visit, while they were pulling the cross across the peace zone, the British troops ordered Blessitt and Moorehead to get into an armoured troop carrier.

Moorehead said he and Blessitt just kept on witnessing to the kids on the streets. Again, the soldier ordered them into the troop carrier. "I can't," Blessitt replied, "My cross won't fit into your jeep."

But they obeyed the order a few moments later. Once in the jeep, Moorehead asked the British soldier "if he knew Jesus." The soldier replied with a curse.

At the headquarters, the officer in charge was very apologetic and they were immediately released, Moorehead said. When they returned to their cross, the crowds cheered, he said.

From then on, the troops were very cooperative, and did not object when Blessitt and Moorehead erected the 13-foot cross in the middle of the peace zone, they said.

Generally, the response was cordial and courteous, they agreed, especially among kids, ages five to 18. At night, they would sit beneath the cross, pray and teach the kids choruses and the Bible.

Adults would bring them blankets and tea at night, and stay to pray for peace. They would admit they hated Protestants (or Catholics), but they seemed to love us, Blessitt said. "We never had any trouble at the cross," he said. (BP)

North Ireland Woes Termed 'Spiritual'

A Baptist conference in Belfast, Northern Ireland, has been advised "the basic and complex issues which divide our community find their true explanation in spiritual terms."

The statement was presented to delegates attending the annual assembly of the Baptist Union of Ireland. The union represents both political sections of the island, although less than 300 of its 7208 members live in the Irish Republic.

Drafted by the union's council, the full text of the statement follows:

"Continued civil disturbance and political unrest in Northern Ireland has been a burden on the hearts of Irish Baptists in both Northern Ireland and the Republic. This burden has expressed itself in public and private prayers for those who bear responsibility in government and for the forces of law and order.

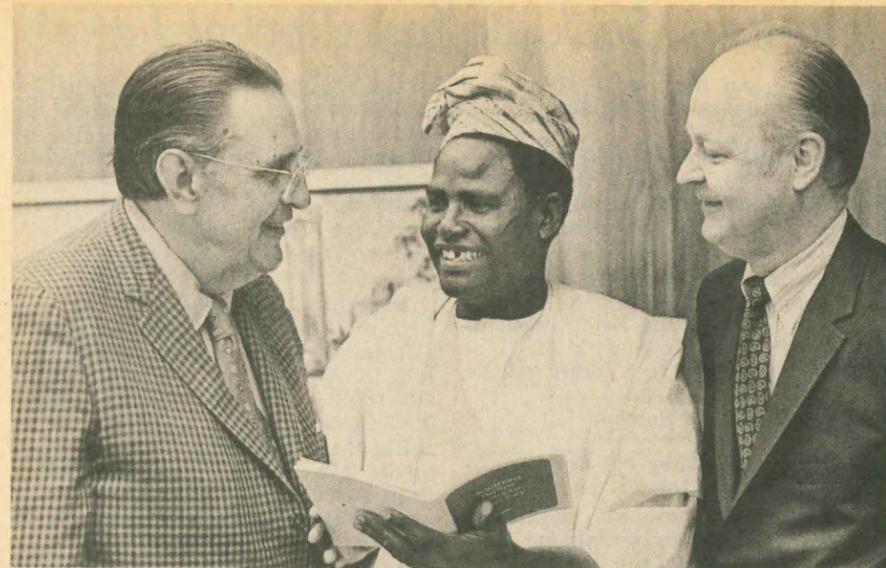
"Irish Baptists abhor the violence and lawbreaking that have occurred, and support the principles of justice, liberty and peace. We believe intensely, not in a facile way, that the basic and complex issues which divide our community find their true explanation in spiritual terms. They spring from the sinful nature of man fomented by the evil influence of man's spiritual enemy, the Devil. We believe that the heart-changing Gospel of Christ can cure the spiritual sickness which pervades our society.

"The council urges the members of our Churches to live soberly, righteously and godly in the present situation, and so to demonstrate the power of God through the Gospel in a convincing manner. Let us all continue faithfully in prayer that the Lord will bring good out of evil to His glory." (EBPS)

Union Of Ireland Increases Membership

The Baptist Union of Ireland has reported an increase in membership every year since 1941. 1970 membership in the union's 77 churches rose from 7186 to 7208; Less than 300 of these belong to churches in the Republic of Ireland, while the rest live in Northern Ireland.

The number of converts baptized declined for the second consecutive year. 485 were baptized in 1968, while 377 were baptized in 1969 and only 333 in 1970. The Irish union, which is not in the European Baptist Federation, is the only Baptist union in Europe to report unbroken membership gains over a 30-year period. In fact, Baptist membership in the rest of the British Isles has been declining. (EBPS)



RECRUITING — A. M. Laosebikan, center, visits the SBC Education Commission's executive secretary Ben C. Fisher, left, and W. Howard Bramlette, director of placement and promotion. Laosebikan is education secretary general for the Nigerian Baptist Convention and is interested in securing American teachers to work in the Christian schools and colleges in Nigeria.

Kentucky Missionary's Last Day On Field Before Furlough

Richard Clement had a busy Sunday in the jungle.

To begin with, the missionary's once-a-month pastorate — Olivares Baptist Church in Ecuador's coastal province of Manabi — is not easily accessible. Situated in a community of homesteaders, the church is a 1½- to 3-hour walk off the road.

This was to be the Kentuckian's last visit with his congregation for at least a year, because he was to leave soon for furlough.

A young couple, recently married by the required civil ceremony, wished to have their vows solemnized in a church wedding. Clement began the day by conducting the service.

Sunday School came next. Then the missionary preached to a crowd of about 120. Four persons made professions of faith in Christ.

During the afternoon he baptized three persons in the Armadillo River. Next the Georgetown alumnus assisted in the dedication of Vicente Prado School, named for a Baptist agronomy student who had worked for over a year to secure a teacher. Members of the community had erected the one-room, split-bamboo building.

It wasn't hard to understand why they wanted a school; with over 40 school-age children in Rio Armadillo, the nearest school was a two-hour walk away. Some children as old as 12 have never attended school, and some

as old as 18 are in the second and third grades.

As the day drew to a close, Clement was honored with a farewell party that was to last five hours. At the pre-arranged departure time of 11 o'clock no one wanted to leave. Finally at midnight the farmers and their families made their goodbyes and started through the dense tropical forest toward home.



Mrs. Clement



Clement

NOTE: While on furlough the Clements will be living in Hopkins County. When appointed by the Southern Baptist Foreign Mission Board in 1965, Clement was pastor of Panther Creek Baptist Church, Owensboro. Previously he served pastorates in Scottsburg, Indiana, Boca Raton, Florida, and Richmond, Kentucky.

A native of Mortons Gap, Clement was graduated from Georgetown (Kentucky) College and Southern Seminary.

Contact

By Beth Reynolds*

The little African girl ducked her head, brought her hands to her face and began to cry. The missionary journeyman who had thrown a ball to her was embarrassed that he had hurt her.

As the girl's mother comforted her she explained that Reginah could not follow the movement of the ball coming toward her because of her badly crossed eye.

Before the incident with the ball, arrangements were being made by Southern Baptist missionary associate Jane Bellenger to have the eye defect corrected. A few weeks later Reginah and her mother boarded a train headed for the Dutch Reformed mission hospital about 300 miles away.

Because of a Baptist missionary's concern and a Dutch Reformed missionary's skill little Reginah now looks like other normal 10-year-old girls. The other children take no special notice of her now because she is not out of the ordinary.

Recently as Reginah stood at home plate holding a softball bat she waited bravely for the pitcher to throw the ball. She was all smiles as she swung and the bat made contact.

Beth Reynolds and her husband, Marvin, were the first Southern Baptist missionaries appointed to Botswana. They have been stationed in Francistown since 1968. She is the former Elizabeth Haley of Monticello, Arkansas.

New Sunday School In Malaysia

Two Baptist families have launched a new Sunday School mission in the oil fields of Miri in Sarawak, Malaysia.

The J. D. Wilson family from Rising Star, Texas, and the M. L. Meltons from Tallulah, Louisiana, arrived in Sarawak in mid-1970. Bob and Dorothy Evans in Kuching, Sarawak, gave the couples some Sunday School literature and visited them. By the second week of its formal existence the Sunday School had enrolled 30 American, Dutch, Canadian, British and Chinese pupils. Wilson pled with Evans: "Send us a missionary! The people don't even know who Jesus is!"

Evans, a native of Rome, Georgia, will try to visit the new mission point monthly until more help is available.