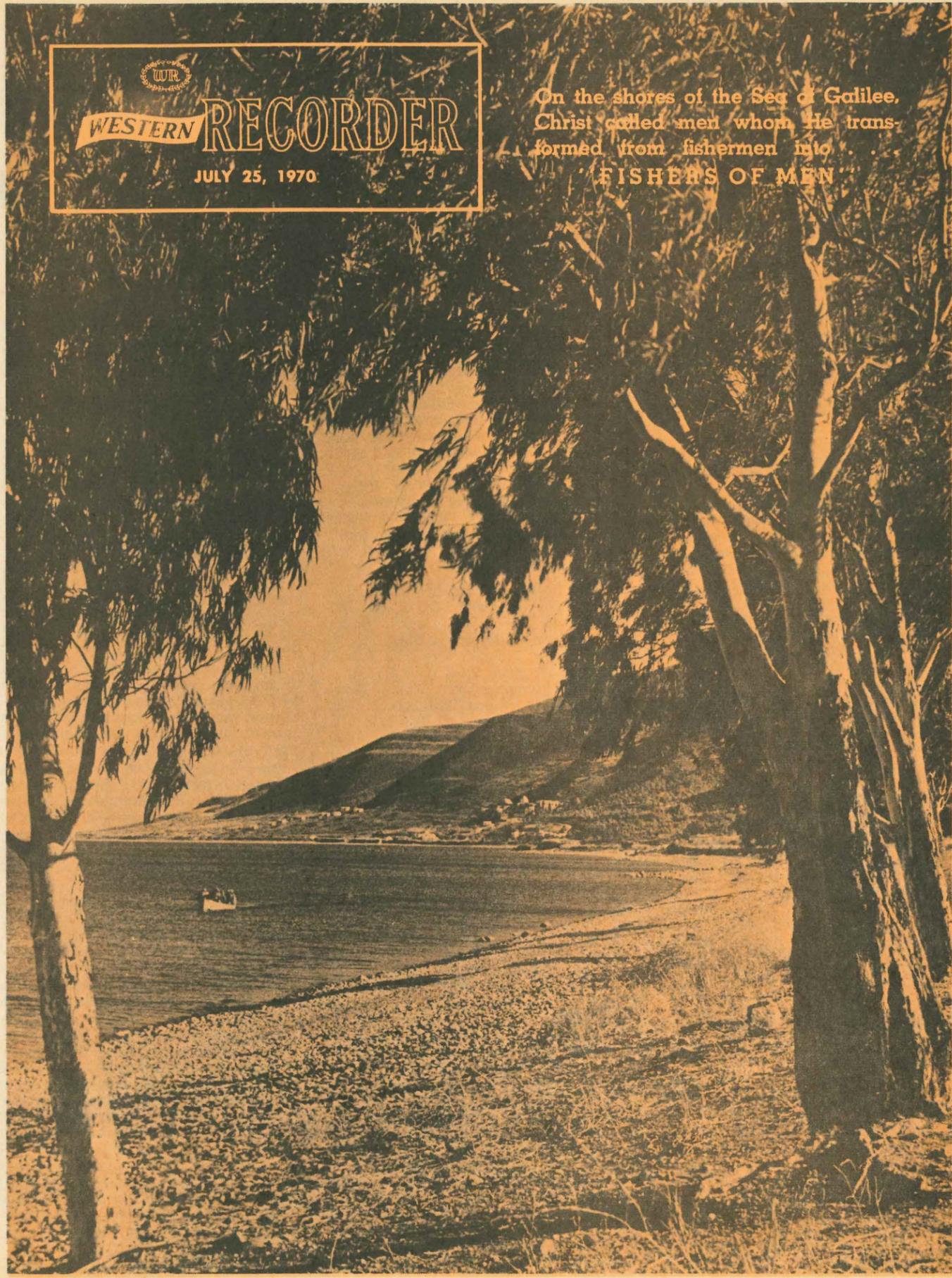


WJR  
WESTERN RECORDER  
JULY 25, 1970

On the shores of the Sea of Galilee,  
Christ called men whom He trans-  
formed from fishermen into  
FISHERS OF MEN



## Missionary News

**Mr. and Mrs. Maxwell D. Sledd** may now be addressed at P.M.B. 5113, Ibadan, Nigeria. He is a native of Gilbertsville; she is the former Betty Sanders of Detroit, Michigan.

**Mr. and Mrs. Robert M. Holland**, missionaries to Japan, have moved from Tokyo to 22-5, 2-chome, Kamokogahara, Sumiyoshi, Higashindada-ku, Kobe, Japan 658. He is a native of Shelbyville. She is the former Kathleen Thompson of Louisville.

**Mr. and Mrs. F. Eugene Milby** may now be addressed at P.O. Box 3238, Bulawayo, Rhodesia. Milby is a native of Louisville and Mrs. Milby is the former Reva Morris of Trimble County.

**Mr. and Mrs. J. D. Harrod** have completed furlough and may now be addressed at Caixa 89, Belem, Para, Brazil. Harrod is a native of Versailles;

## "Recorder" Additions

During the past month, 14 churches joined the growing list of Baptist churches in Kentucky providing *Western Recorder* to all families in their membership.

For the low cost of \$1.75 per year per family, these churches are providing their members with the most inclusive coverage of Kentucky Baptists, and the work of Baptists around the world, available today.

Added to the church budget plan during June were Liberty Point Baptist Church, Cadiz; New Highland, Brandenburg; Ashby Lane, Louisville; Walnut Grove, Campbellsville; Choral Hill, Cave City; Mt. Tabor, Glasgow; and Concord, Vanceburg.

Others included Little Zion Baptist Church, Corydon; Second Baptist, Madisonville; Old Salem No. 1, Pineville; Keck, Corbin; Stone Coal and Heidleberg, Heidleberg; Mt. Moriah, Mt. Sherman; and Nortonville in Little Bethel Association.

Mrs. Harrod is the former Donice McCormick of Rock Hill, South Carolina.

### Furloughing

**David L. Jester**, Nigeria, has joined his wife who is on emergency leave. They may be addressed at Campbellsville College, Campbellsville, Kentucky 42718. Jester, the son of Southern Baptist missionaries, was born in Shinyanga, Tanzania, and grew up in East Africa. Mrs. Jester is the former Marie Hans, a native of Indiana.

**Mr. and Mrs. Edward L. Oliver**, Japan, may now be addressed at 1709 Johnston, Tampa, Florida 33603. He is a native of Tampa; she is the former Susan Pyles of Louisville.

**Merilyn Pinson**, missionary journeyman in Liberia, may be addressed at 2402 Beech Street, Ashland, Kentucky 41101.

**Mr. and Mrs. Michael H. Wilson**, who are on furlough from Taiwan, may be addressed c/o Carl Spillman, Route 1, Box 11, Hanover, Indiana 47243. Wilson is a native of Chillicothe, Ohio. Mrs. Wilson is the former Catherine Spillman of Trimble County.

**Miss Cora Ney Hardy** is on furlough from Nigeria. She may be addressed at 1702 Gardiner Lane, Louisville 40205. Miss Hardy is a native of Bullitt County.

### Other

**Mrs. Cora L. Sledd** of Gilbertsville, mother of Maxwell D. Sledd, Nigeria, died May 1 in Kentucky. Funeral services were held May 4. Sledd may be addressed at Newton Memorial School, Oshogbo, Nigeria, West Africa.

**C. L. Sturgeon** of Fort Worth, Texas, brother of H. Eldon Sturgeon, Mexico, died during the week of June 15. Missionary Sturgeon was born in Milton and lived in Kentucky and North Carolina while growing up. He may be addressed at Castillo Velasco 48, Mexico 10 DF, Mexico.

**Mr. and Mrs. John C. Sanderson**, Trinidad, are the parents of a second child, Micah Jay, born May 22. Sanderson, who was born in Detroit, Michigan, spent most of his childhood in Mayfield and Murray. Mrs. Sanderson, the former Hannah Trigg, was born in Frankfort and reared in Murray. They may be addressed at Box 488, Port of Spain, Trinidad.

## DEVOTIONAL



**Richard Bielski**  
Pastor, Crestwood Baptist Church,  
Crestwood

## The "Touch-me-nots"

*Watch and pray that you may not enter into temptation...* (Matthew 21:41 RSV)

Last spring we were busy moving an over-abundance of one type of flower to another area. Musing, my mind went back to the previous fall and how we came to have such a large crop. We had discovered the entertaining aspect of the "Touch-me-not." The whole idea in the name being if you touch the seedpods, the seed literally jumps out in an explosive manner as the pod falls apart. It was somewhat humorous at the time and very entertaining. So, we touched the "Touch-me-not" and were harvesting an over-abundance of the gay little flowers.

How typical this is of temptation and sin in our lives. Temptation may be entertaining, humorous or even satisfying and rather than turn away we enter into sin by touching the "touch-me-not."

More than likely these temptations come when we are involved in everyday living; when worship, the church and the Bible are not foremost in our minds. So we go ahead rationalizing as to the pressure of the job or the demand of the world, or the need to satisfy a selfish urge.

Then one day the "ugly enemy" has caused us to harvest an over-abundant crop of fear and anxiety. It is now we need to realize the value of the confession of sin in our lives and the fact that sin chokes our self-denial or self-sacrifice and makes us weak, fearful and insignificant in our Christian witness.

That is why Jesus says we must be alert, cautious, and watch that we do not enter into temptation which hinders the victorious Christian life. Jesus knew the victory over temptation and sin and that is why He said, "Pray that you may not enter into sin."

Pray! This is the secret! Pray for courage to turn away from temptation, yield not and your life will be blessed. This is a truth most of us have failed to discover in our Christian lives, yet it is one of our greatest needs.

# Report On Pornography

**Submitted By**  
**Study Committee on Pornography**  
**Christian Life Committee**  
**Kentucky Baptist Convention**  
Morton F. Oliver, Jr., Chairman  
George Shelton  
A. J. Smith  
EX OFFICIO  
C. R. Daley  
David McMichael

Kentucky Baptists have been aware of the dangers presented by the current onslaught of pornography and obscenity for several years. The newly created Christian life committee devoted the larger part of its report to the 1968 session of the Kentucky Baptist convention to pornography. Just prior to the 1969 session of the convention a letter expressing the concern of the Van Buren Baptist Church was addressed to members of the convention's executive board. A motion presented by David McMichael and passed by the convention on November 12, 1969, reads as follows: "That we ask the Christian Life Committee to work with Dr. Daley and the *Western Recorder* to expose the menace of pornography which is flooding our mail and newsstands, and ask them to make suggestions as to what individual churches and Christians can do to combat the traffic in pornography."

In light of these expressions of concern, the Christian life committee on December 4, 1969, appointed a study committee to make recommendations to the convention regarding pornography and how best to combat it. The pornography study committee has received invaluable assistance from many sources including congressmen, Southern Baptist Theological Seminary, civic groups, individuals, churches and articles from a number of periodicals. The committee has found more of a problem and more resources available than anyone could have imagined. This report is an attempt to briefly summarize the findings of the committee.

The word pornography is a composite of two Greek words, *porne* (harlot), and *graphein* (to write). Literally, pornography would be the writings of a harlot. Broadly, pornography has come to mean that which is obscene or offensive to modesty. Actually the problem, as it presently confronts us, includes the lewd and obscene in innumerable forms from the written and spoken word to actual sex "devices" offered for sale. It may be encountered almost everywhere. The television receiver, the newsstand, the school ground and the mail box are all being flooded with the obscene.

An endless number of "men's magazines" presents the most obvious and easily accessible source of the problem. Many such magazines openly extol the prurient in every manner from philosophical and editorial espousal to ad section offering pictures and films posed by nude persons in positions suggesting any imaginable form of abnormal sex. These same pictures are regularly printed in the magazine with no apology for their suggestion of every kind of deviation. Ads for "partners" in sex, both normal and abnormal, appear in some of these magazines, as do ads for various "devices."

There is a number of weekly "news-papers" which even more brazenly offer perverted sex in every form from "poses" to "partners"! Sadism and perversion regularly appear as lead articles. These weeklys also specialize in "lonely hearts clubs" for sexual deviates.

The most frightening aspect of the pornographer's assault on public morality, however, is the sending of unsolicited material through the mail. Purveyors of smut compile mailing lists, by any means they can devise, of individuals who are offered pornography for a price — often an exorbitant price. Pictures, films, "devices," "medical" books on sex technique and "clothing" designed for the sadist and fetishist are offered for sale. Often these offers, replete with the most excruciatingly vile poses and illustrations, reach the mail

box addressed to children and teenagers!

Open discussions in the most graphic terms of subjects heretofore reserved for college classes in abnormal psychology are tolerated by the television networks. Language of the most obscene nature is presented for the entertainment and enlightenment of those enjoying an evening of television. Indeed, one might be led to conclude that pornography is the "national state of mind"!

Pornography is harmful! This is the conclusion of FBI director J. Edgar Hoover who states, "The circulation of periodicals containing such material plays an important part in the development of crime." Pornography is harmful! This is the conclusion of the National Council of Juvenile Court Judges meeting and framing a resolution against pornography in their 1959 convention! A large number of psychologists and sociologists agree. Among them are such prominent men as professor Arthur F. Bills, the University of Cincinnati psychologist, who has been outspoken in opposition to pornography. President Richard Nixon concurred with these men in his statement opposing the use of the mails for pornographic material on May 2, 1969. Congress agreed that pornography is harmful and set up the Commission on Obscenity and Pornography in 1967. This commission is making a study in depth under the leadership of William B. Lockhart, dean of the law school of the University of Minnesota.

Sources available to this committee would seem to concur that there are very insidious dangers in pornography and obscenity. They have the effect of reducing the holy and beautiful relationship of the love between a man and a woman, seen at its best in marriage and the Christian home, to its lowest common denominator. Pornography is demoralizing. It is an expression of the most depraved attitudes toward sacred things set forth in a most contagious manner. It preys upon natural inquisitiveness, twisting the natural into unnatural and grotesque manifestations. Pornography profanes these relationships which are sacred and personal by nature. Pornography devours innocence and modesty. It inhibits normal and natural growth of the individual toward ideal love relationships. Pornography destroys the ability of an individual to harbor any illusions of general public morality. It degrades the tastes of society, lending a certain "acceptability" to the tastes of the emotionally disturbed and perverted. Pornography feeds the desire of the disturbed. It wins converts!

### How to deal with the problem

National ALARM, Inc., P.O. Box 553, Short Hills, New Jersey, has published a booklet entitled "Decency Versus the Obscenity Racket" which is available for twenty cents. It sets forth at length

(Continued on page 15)

## WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243  
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**An Explanation Of A Presidential Appointment**

The administrative committee of the Kentucky Baptist Convention executive board sent a message to President Richard Nixon on June 30 expressing opposition to the appointment of Mr. Henry Cabot Lodge as the president's personal representative to the Vatican. The following reply was received from a presidential staff member:

July 6, 1970

Mr. Alton H. McEachern  
Kentucky Baptist Convention  
10701 Shelbyville Road  
Louisville, Kentucky

Dear Mr. McEachern:

President Nixon has asked me to reply to your comments on Mr. Henry Cabot Lodge's visits to the Vatican on behalf of the President. I share the President's pleasure that you have given us the benefit of your thinking.

The President asked Mr. Lodge to visit the Vatican from time to time to exchange views on the advancement of peace, the alleviation of suffering, and other questions relating to the improvement of the human condition.

Mr. Lodge has acceded to the President's request. He will receive no salary, hold no rank, have no permanent establishment, and will nor-

mally live at his home in Massachusetts. This informal arrangement in no way changes the official relationship between the United States and the Vatican.

The President believes that such exchanges are in the national interest and that they in no way violate the Constitution which says: "Congress shall make no law respecting an establishment of religion." I assure you that he would be unalterably opposed to any violation of the letter or the spirit of this language.

Sincerely yours,

Michael Collins  
Assistant Secretary  
for Public Affairs

This interpretation differs considerably from press reports and from the understanding of those who have opposed such an appointment. While it is reassuring to have such an explanation, it is still disappointing that such a step was taken by the United States President. It is an inappropriate recognition of the Vatican and the Pope which is not extended to and not sought by other religious bodies and religious heads. It is out of keeping with the historic church-state separation stance of the United States.

**Baptist Success Standards Are Unfair**

The superficial way we measure the success of Baptist pastors is grossly unfair. It leaves some of God's choicest servants unheralded and works against their chances to be considered for other pastorates.

In measuring churches and pastors we are too much influenced by secular standards. The success of American business organizations and executives is judged by the production and the profits of the business. How many and how much (attendance and offerings) are also generally the first questions asked about a Baptist pastor.

Attendance and offerings have never been a trustworthy guide in evaluating a pastor's ministry and they are even less trustworthy today. Statistical growth in Baptist churches today depends more on where the church is located than upon who is pastor. Most suburban churches are growing with or

without effective pastoral leadership while most churches in declining communities are losing ground no matter how able and energetic their pastors might be.

One of the most overlooked and unappreciated pastors today is one who serves the inner-city church which has remained in its old location while its members have moved to the suburbs. The church may have more prospects now than ever but they are of a different social, educational and economic level. Many of these prospects may even be of another color. Consequently they are hard to reach and to show statistical growth is extremely difficult if not impossible. The pastor who gives himself to such a ministry belongs at the top of the list instead of being more or less counted out of those pastors with great promise of success.

Other pastors who get bypassed often by pulpit committees are those who serve a declining or non-growing city congregation in an older residential area, an open country church or even a church in a town where population is declining. The young and middle age families which made these churches strong are now older people and many are even retired. They have stayed with the church they love while their children and grandchildren have fled from the country to urban areas or to suburban areas from older residential areas in cities. These churches made up primarily of adults and older adults will hardly show much statistical growth yet they want and deserve able pulpiteers and pastors.

The greatest regret is not that pastors in these hard places do not get promoted to larger churches but that they are not recognized and appreciated by fellow Baptists. Surely they should be only concerned for the Lord's approval but they deserve to be encouraged by our appreciation.

If such pastors were recognized and honored it would be easier for churches in hard places to secure pastors. As it is many able preachers are becoming more and more reluctant to go to churches with poor potential for growth because of being stigmatized.

And so some church which would have been highly desirable from a human standpoint a few years ago can hardly find any pastor interested in them today. Such human considerations may be very wrong but they exist none the less.

It is impossible to find a perfect standard for measuring the true success of a pastor. Spiritual results can be measured only partly by statistics. Statistics, then, are only one way to measure a church and a pastor, not the only way and not even the most important way. There are other ways to measure spiritual success which are more reliable than statistics.

For a church, and a business for that matter, the important question is not how much production or how much profit can be reported but what did the church or business do to the persons related to it. In evaluating a pastor we would be fairer if we took the trouble to learn what difference his ministry has made in the lives of his people and what has happened to the moral climate of the community. With such an approach the state annual with last year's statistics would be among the last things checked instead of the first by a pulpit committee.

**BAPTIST FORUM**



**ECUMENICAL MOVEMENT**

Dear Editor:

Your editorial "Southern Baptists and the Ecumenical Movement" is most encouraging in that it helps Baptists to realize and to face the new situation that is coming to be in their relations with other Christians and other Christian churches. It should help Kentucky Baptists to intensify their interest in and concern for all legitimate forms of Baptist fellowship and cooperative endeavor with other Christians.

In particular, I would urge Kentucky Baptists and other Southern Baptists who will be attending the Baptist World Congress in Tokyo, July 12-18, to attend the two sessions of the Study Commission on Cooperative Christianity on Tuesday and Friday afternoons, during which addresses will be given by Gunter Wagner of Switzerland, Robert Torbet of the American Baptist Convention, Rudolf Thaut of West Germany and J. Edwin Orr of Fuller Seminary. Also, the same Study Commission will be presenting a thirty-minute panel presentation on "Cooperative Christianity" in the plenary session on Saturday morning with George R. Beasley-Murray of Spurgeon's College, London, Joseph R. Estes,

Atlanta, formerly of Louisville, and Irene A. Jones, Valley Forge, Pennsylvania, participating.

Louisville, Ky. James Leo Garrett

**BAPTISTS AS CHRISTIANS**

Dear Editor:

I have never written to my denominational paper nor its editor before. I guess I am one of the silent majority in this area.

However, I am probably in the minority concerning my main subject for this writing. That subject probably is: "We Baptists as Christians." We like to brag about being 11,000,000 strong. But, I wonder if this 11,000,000 are 11,000,000 for Jesus, who we say we profess, or are we just calling ourselves Christians? Only God knows how many of us are Christians and I am not attempting to point out who is a Christian. But I am a bit concerned about our denomination when I see such a lack of soul winning concern in our ministry, our laity and our church organization. I can remember in years past when our pastors, and during revivals when the evangelist, were so concerned that they shed many

tears during a service, and also the congregation was so concerned that they were prompted to seek out the lost within the meetings.

It seems during the last several years with all of our learning and with all our 11,000,000 strong pride as Baptists, that we feel we have attained and are now ready to tell God to just play dead because we have it all figured out and don't need him anymore; and that all these full gospel, tongue speaking people are a group of unlearned, emotional imitations and that all they believe in is Jesus, Pentecost and the power of the Holy Spirit.

It seems to me as Baptists we are taking a lot for granted, and just maybe we should investigate some of these New Testament happenings and see if maybe they are not being used for the salvation of Christ's Kingdom. We as Baptists are known as a Bible believing, religious denomination (so were the Pharisees). Are we a New Testament church? Or, are we a religious hierarchy?

I am praying that we as Baptists will see the light that walked among us and is still among us in the person of the Holy Spirit. So many learned scholars are saying love is not feeling, love is action.

I believe God is love, and when God touches your heart, there will be action.

Sulphur, Kentucky Dillard Stanley

## You Were There In Philippine Crusade

By Eugene Quinn

As a Kentucky Baptist, you were represented in the Philippine Baptist Crusade, June 20 to July 6, by your state music secretary.

You helped the Filipinos as I taught music classes daily each morning of the two weeks, in two areas. You helped to lead choirs and congregational singing and to sing gospel solos each night in the revival and evangelistic services.

You shared the Good News with three women who accepted Christ as Savior in a mission at a fishing village in General Santos City one Sunday morning as I preached and extended Christ in invitation.

You shared Good News with 120 prisoners at 6:30 a.m. one Sunday as I sang and an American pastor preached

and the men raised their hands indicating that some were accepting Christ as Savior — and received Gospel of St. John booklets to read.

Yes, you shared in missions through allowing me to proclaim the gospel through music daily. The visible results were 50 persons confessing Christ as Savior in the two revivals.

With only part of the reports — 68 out of over 100 revivals — 1,257 persons confessed Christ as Savior and 840 other Filipinos made decisions of rededication and response to God's call to the ministry and other significant decisions.

Thank you for allowing me to represent you. These crusades on mission fields are tremendous advancements to God's kingdom!



In the absence of Dr. Sanders, the column is being written by his secretary.

This is the longest period of time Dr. Sanders has been away from the office. We trust it has been an experience filled with pleasure, resulting in a refreshed body and spirit and in renewed vision. You will be hearing about his trip in this column in later issues. We heartily greet him on his return.

### Patriotism

In reviewing many church bulletins which cross my desk, there seems to be an unusual number with special items relating to the observance of July 4, Independence Day. To quote one, "Let us remember that the church is the very root of the American Heritage of Freedom for all." Attractive art work with appropriate poems and quotations were prominently displayed. Others carried references to a special program used either during the Sunday morning or evening service. Some churches have designated July as Patriotic Month.

Sunday, July 5, one church used the patriotic theme during the entire morning service. The moderator, dressed in costume of the early days, gave a brief history of the Declaration of Independence and then read portions from it. Then by his side a young soloist, also in costume of that early era, sang "My Country 'Tis of Thee" while displaying the American Flag folded over her left arm. The choir sang with a great deal of verve "The Battle Hymn of the Republic," adding much to the spiritual depth of the service. The pastor delivered his heart in a message "Which Way, America?" We went away feeling "It was good to have been in the house of the Lord"; and with grateful hearts for the Lord's hand in the founding of our Nation, His blessings and leadership through these years.

One in our office has said, "What a shame that in our fast moving daily life we wait until July 4 to 'Honor America,' until November to be thankful and at the Christmas season to remember to have love." We need to stop each day — if only for a moment — and thank God for letting us live in a land where we are all free men. We need to "Honor America" every day, not just one day each year." "Freedom is fragile, handle it with prayer," is a quotation recently called to my attention. With prayer let us handle our daily lives, and then our freedom, our America, our love and thanksgiving will come to order.

## People And Places

John C. Wall, a student at Campbellsville College, won the national contest in dramatic interpretation sponsored by the National Forensic League. The contest was held June 19 in Kansas City, Kansas. Wall, a Campbellsville native, is the second student from Kentucky ever to win the competition. The first place prize was a three-foot high silver plated trophy valued at \$350. After his victory, Wall was guest of honor at a peanut butter sandwich and punch party given by speech delegates from across the nation.



Wall was guest of honor at a peanut butter sandwich and punch party given by speech delegates from across the nation.

Sinking Fork Baptist Church, Christian County Association, has adopted a resolution of respect and appreciation for the life of recently deceased Olen West, a member of that congregation. West was remembered for his active work in starting new Sunday Schools and churches as well as for his participation in the Sinking Fork church. In his home congregation he served as songleader,

### Corrections

The story appearing in the July 11 issue of *Western Recorder* concerning the retirement of Mrs. Charles P. Gunther as Woman Missionary Society state leader incorrectly listed her hometown as Glasgow. Her hometown is Clarkson in Grayson County. The incorrect information was provided *Western Recorder* by the WMU office.

Thomas Carl Laugherty received the diploma in theology in commencement exercises May 14 at the New Orleans Baptist Theological Seminary.



Laugherty, pastor of the Bermuda Baptist Church, Drewry, Alaska, is a native of Somerset. He is a graduate of Pulaski High School, Somerset, and attended Charleston Baptist College, Charleston, South Carolina. He and his wife, the former Wanda Lee Harmon, are the parents of three daughters.

In the July 11 issue of *Western Recorder*, the picture of Norris Smith of Hopkinsville was incorrectly inserted with this news item.

deacon, Sunday School teacher, Sunday School superintendent and church treasurer.

H. B. Kuhnle, retired pastor of Emmanuel Baptist Church, Lexington, is recovering from surgery at Central Baptist Hospital in Lexington. He was operated on July 15 for the removal of a tumor from his lung. He is reported recovering satisfactorily.

Dover Baptist Church in Shelby County has scheduled dedication services for the new educational wing of the church for August 2. Delivering the dedicatory address will be D. Lewis White, general administrative consultant for the Sunday School Board. He is a former pastor of the church. A dinner on the grounds will follow the morning worship service. All former pastors and

friends are invited to attend. The church is aiming at a new Sunday School attendance goal for that day. Rudy Patton is the current pastor.

Georgetown College is sponsoring a Pastors' Institute August 10-14 on the college campus. The nationally known preacher, lecturer and writer, George Buttrick, will be the featured speaker. Other speakers include Bill Hull of Southern Seminary and Clarence Cranford, pastor of the Calvary Baptist Church in Washington, D.C.

Pastors in nearby associations are invited to commute to the morning and evening sessions. The fee for commuting pastors is \$25.00, half the fee for those on the campus for the week. The fees will be used to pay the honoraria for the speakers.

## New Evangelism Materials Available

The demand for training materials in lay witnessing has produced a new series of witnessing volumes published by Broadman Press, according to a recent announcement made by the Home Mission Board.

Under the title WIN (Witness Involvement NOW) the project will include six volumes to be used by the lay person as he prepares to witness and as he guides another person in the study of the Christian life.

Two Southern Seminary students, Barry St. Clair and Henry Gentry, formed the task force that studied the need for and use of the lay witnessing materials. Wayne Dehoney, pastor of

Walnut Street Baptist Church, Louisville, authored the first volume, just released.

Broadman Press published the new volume on behalf of the evangelism department of the HMB and the church training department of the Sunday School Board.

However, a HMB spokesman said the new materials would not be identified with any department of any agency. "We hope this material will be used by many denominations so all we are putting on the volume is the name of the author and the publisher," the spokesman said.



**SPECIAL SERVICE** — Mill Creek Baptist Church in Radcliff had special services Sunday, July 12, featuring a Homecoming, building dedication and the laying of the cornerstone for the new building. The new edifice, pictured above, was erected at a cost of \$149,572.22. This price included furniture and blacktopping. The building is 55 ft. x 110 ft. with a seating capacity of 600. The basement has 13 classrooms, a fellowship hall, kitchen and rest rooms. The building is completely air-conditioned. Pastor of the church is Ferrill Gardner.

## Foundations: The Victims Of Shysters

The name "Baptist" and the word "Foundation" are not exclusive properties of the Southern Baptist Convention nor of the Kentucky Baptist Convention and can be picked up and used by anyone who decides to do so. Therefore, we are the "victims" of whatever bad publicity others who use these names may get.

In a recent article in the *Wall Street Journal* and also the *Courier-Journal*, the financial woes of the Baptist Foundation of America, Inc., in Los Angeles, California, were reported. The B.F.A. claimed assets in excess of 20 million dollars with plans to build children's homes and other benevolent enterprises. According to the reports, the assets could not be substantiated and there is no record of any benevolent or charitable causes being supported.

The B.F.A. is currently being investigated by the Securities Exchange Commission for irregularities in the sale of securities. The Internal Revenue Service is also making an investigation of the Foundation's activities.

The *Wall Street Journal* clearly stated that the B.F.A. has no connection with any Baptist denomination and specifically quoted a representative of the Southern Baptist Convention as disclaiming any connection with the B.F.A.

The Kentucky Baptist Foundation operates from an entirely different principle than the B.F.A. The Kentucky Baptist Foundation does not own or operate any institution but holds money in trust for existing institutions, agencies or causes owned, operated and approved by the Kentucky Baptist Convention. The money held in trust supports the institution or cause selected by the Donor through a will, a trust agreement or a letter of instruction.

The Kentucky Baptist Foundation is incorporated under the laws of the Commonwealth of Kentucky and its assets are held separate from any other Baptist institution or agency, including the Kentucky Baptist Convention. The business operation of the Kentucky Baptist Foundation is under the direction of a nine-member board of directors who are elected by the Kentucky Baptist Convention.

The Kentucky Baptist Foundation has an investment policy that forbids personal or real estate loans and guards against the purchase of securities of questionable quality. The service of the trust department of two banks, the Louisville Trust Company and the Kentucky Trust Company, are used as investment counselors by the Kentucky Baptist Foundation. The Investments Committee of the Kentucky Baptist Foundation board of directors has the final word on all investments.

The Kentucky Baptist Foundation wants to earn as much money as possible for the institutions, agencies and causes we serve but we will not jeopardize our capital nor violate the trust of hundreds of Kentucky Baptists. We believe that Baptists of Kentucky can leave their money in the care of the Kentucky Baptist Foundation with full confidence that we will use the best business methods and principles possible to attain their (the donors) desired goal in Christian stewardship.

## Wrong Tongue Leads To Pastor's Dismissal

A Baptist minister in Wales, United Kingdom, has been ejected by his church for speaking too little English.

The congregational majority at Bridgend, Wales, forced the resignation of pastor Ifan R. Williams for persisting in following an all-Welsh language order of worship. The minister is a Welsh-language purist.

Tension had been growing for some time between minister and flock, the majority of whom wanted to have more English used in services. Williams refused.

After his ejection, his admirers among the Welsh-speaking gave him a donation and expressed their appreciation for his standing up so solidly for their ancient tongue. (EBPS)

## Annual Kindergarten Conference Scheduled August 13-15

The annual Church Kindergarten Conference is scheduled during the second session of Sunday School Week at Cedarmore Baptist Assembly, according to an announcement made recently by Mrs. Warren Allnatt, kindergarten age group worker in the state Sunday School department.

Beginning Thursday noon, August 13, the conference will continue through noon Saturday, August 15. Those attending will be treated to more than eight hours of group conferences in addition to private counseling sessions with well known church kindergarten consultant James C. Barry.



Barry, a consultant for the SBC Sunday School Board in Nashville, Tennessee, is the compiler of *Kindergarten Resource Book* and the author of many articles related to kindergarten work.

At Cedarmore he will lead various conference sessions and be available to those wishing private conferences.

Commenting on this year's kindergarten conference, Mrs. Allnatt said, "The conference is a must for kindergarten workers. We are inviting every kindergarten director and teacher employed by a Baptist church to attend this three day meeting."

Those desiring reservations may write to Marvin Byrdwell, Cedarmore Baptist Assembly, Route 1, Bagdad, Kentucky 40003. Additional information may be obtained by writing to the state Sunday School department, Middletown, Kentucky 40243.



Perry



Quinn



Hampton



Brakebill

## Jr. Music Camp Programs Announced

The three Junior Music Camps to be held at Cedarmore in August will feature a new cantata entitled "Something Wonderful" by A. L. Butler, according to Eugene Quinn, state music secretary.

The cantata will be presented by the camp choir on the Fridays of August 7, August 14, and August 21, at 11:30 a.m. as the concluding feature of each of the three camps.

Besides the camp choir project of presenting the cantata, the Juniors will receive training in Bible music, hymn composers, great musicians and music theory.

## Insurance Deadline Extended

The Southern Baptist Annuity Board has extended the enrolment deadline for the Group Insurance Program to October 1, according to the agency's chief executive.

R. Alton Reed, executive secretary of the board, said the new deadline allows prospective members and members currently participating in the old Life Benefit Plan an extra 90 days to join or transfer without proving evidence of good health.

Reed said the Annuity Board asked the underwriting insurance company for the extension for two reasons.

First, the heavy volume of applications received right at the previous deadline of July 1 created such a backlog that it would have been impossible

## Received Order Form?

According to the church literature department of the Southern Baptist Sunday School Board, your church may be one of several hundred churches which have not received a church literature order form for October-November-December, 1970, materials.

Churches which have not received an order form should notify the church literature department immediately. Order forms returned to the department by August 1 will be filled in time for the churches to receive October literature by the last Sunday in September.

The usual camp activities of sports, recreation, water sports and devotional programs will complete the Junior Music Camps, Quinn said.

Guest conductors for the camps are Donald Brakebill of the First Baptist Church, Maryville, Tennessee, for August 3-7; Carl Perry of First Baptist Church, Knoxville, Tennessee, for August 10-14, and David Hampton of Harrodsburg Baptist Church in Kentucky for August 17-21.

Camp pastors will be Bill Curl of Mt. Sterling for August 3-7 and Malcolm Lunceford of Immanuel Baptist Church in Frankfort for August 17-21.

to process them on time.

Second, Reed said, the board had received numerous inquiries from prospective members or their churches saying the old deadline did not allow them time to include the cost of the insurance programs in their current budgets.

The extension also allows members currently participating in the old Life Benefit Plan, the forerunner of the new Group Insurance Program, additional time to transfer.

## Stewardship Conference Set With Bible Week

This summer, Glorieta will provide a first in stewardship opportunities: a stewardship week in conjunction with Bible week to be held this year *only* at Glorieta.

During the Bible Conference, August 13-19, stewardship conferences will be provided by the Stewardship Commission, Southern Baptist Convention. The new Youth in Stewardship (YIS) materials will get their first viewing. The church stewardship chairmen will be in focus, along with the materials available through the Stewardship Commission.

Jimmy Allen, pastor of First Baptist Church in San Antonio, Texas, will be the featured speaker for the Bible conference with which the Stewardship Conference is coordinated.

## Staff Changes

# Five State Pastors Resign, Three Leave State

Jack Sanford, pastor of the Florence Baptist Church since 1963, has resigned to become pastor of the Pennsylvania Avenue Baptist Church in Urbana, Illinois. He concludes his Florence ministry on August 30.

Sanford is a native of Cincinnati, a graduate of Carson-Newman College and Southern Baptist Theological Seminary. He taught at Bethel College in Hopkinsville and served rural pastorates before becoming pastor of Oaklawn Baptist Church in Paducah where he served until moving to Florence in 1963. At Oaklawn and Florence he led in extensive building programs.

He has served on various committees in the associations and on the state level. He has been a member of the Kentucky Baptist Convention executive board, has served as a director of the *Western Recorder* and was first vice president of the Kentucky Baptist Convention in 1968-69. He is the author of a book on preaching entitled, *Make Your Preaching Relevant*.

In commenting on his decision to move Sanford expressed regret over leaving Kentucky and the Florence pastorate but said he considered Urbana a Macedonian kind of call. The Urbana church, which serves the University of Illinois community, is considerably smaller in membership than the Florence congregation.

Sanford is married to the former Margaret Reeves. The couple has three sons: Michael, Robert and Steven.

Bobby Colvert has resigned as pastor of the Elk Creek Baptist Church in Long Run Association to enter the field of full-time evangelism. Colvert is a graduate of Carson-Newman College in Tennessee and Southern Seminary. He, his wife and three children, may now be addressed at Rt. 1, Dowelltown, Tennessee.

A. Donald LaRue has accepted the call of Walnut Street Baptist Church in Owensboro to become minister of music. He began his duties there July 14.

John Paul Curry has resigned as pastor of the Grace Baptist Church in Independence, Northern Kentucky Association. Curry had served the Grace

church for over four years. Prior to that time he was pastor of the South Fork Baptist Church in Owen County.

Donald K. Dixon, pastor of Dawson Baptist Church in Philpot since 1966, will become pastor of Hahn Baptist Church, near Hahn Air Base, Buchenbeuren, West Germany, in August. The church at Hahn is one of 40 English-speaking Baptist churches affiliated with the European Baptist Convention.

Dixon and his wife are now attending the European Baptist Conference in Interlaken, Switzerland, before assuming their new duties at the Hahn church.

Harry Lee Wainscott, a native of Owenton, has accepted the call to be pastor of the Shively Baptist Church, Louisville. He will begin his service August 2.

Wainscott comes to this new position from the pastorate of the North Central Baptist Church, St. Petersburg, Florida. Previous Kentucky pastorates include Mussel Shoals and New Columbus in Owen County, Big Bone at Union, Mt. Pleasant at Sinai and Central Baptist in Paris. During part of this time he

## Second Burlesque House Closes After Owners Become Christians

For the second time in less than three months, a San Antonio, Texas, burlesque house has closed its doors following the conversion of the owners.

Tommy and Mitzi Thomas, owners of the Intimate Lounge on the city's north side, decided to close their establishment after a late-night conversation with a Southern Baptist pastor. Mitzi had been a featured dancer at the club.

The closing of the Intimate Lounge follows the April 4 closing of The Green Gate Lounge, owned and operated by Guy and Evelyn Linton for more than 17 years.

The Lintons became Christians during a revival conducted by Southern Baptist evangelist Bob Harrington of New Orleans, known popularly as "the chaplain of Bourbon Street."

It was not until 12:30 a.m. on a Sunday morning nearly three months later that Thomas and his wife made a Christian commitment at the Linton's home after a long discussion with Jack Tay-

lor, the Linton's pastor at Castle Hills Baptist Church.

Thomas went down to the lounge and closed it at 2:00 a.m. Later, on Sunday, he made a public decision at the Castle Hills Baptist Church during worship services.

Thomas had been introduced into show business by the Lintons and met his wife while she was dancing at the Green Gate club.

"I knew I was doing wrong," Thomas said of his four years as a night club operator. "I was unhappy, and I knew that when I followed the Lord, I had to close the Club."

He said he sold Bibles before going into the night club business and tentatively plans to return to that field.

Meanwhile, persons seeking admission to the Intimate Lounge will find the entrance blocked by a sign that reads: "Intimate Lounge Closed: Condemned by God."



Dixon



Sanford



Colvert

## Gleanings From The Fields

**James R. Staples**, editor of the *Arizona Baptist Beacon* in Phoenix, has been elected president of California Baptist College in Riverside, California, effective September 1.

Staples became editor of the *Arizona Baptist* state paper in March and had previously been editor of the *Beacon* from 1960-62 when he left to become executive vice president of Grand Canyon College, Phoenix.

He will succeed Loyed Simmons who resigned as president of California Baptist College on November 30, 1969.

A graduate of Ouachita Baptist University and New Orleans Baptist Theological Seminary, Staples earned a doctorate in education from Arizona State University.

He is a former president of the Arizona Southern Baptist Convention, former trustee of the Southern Baptist Convention Foreign Mission Board, former president of the Arizona convention's executive board, and former trustee for Grand Canyon College.

**N. H. McCrummen**, pastor of the First Baptist Church in Dalton, Georgia, and former Alabama pastor, has been elected president of Judson College, a Baptist college for women in Marion, Alabama.

His election came at the annual spring meeting of the school's board of trustees. Judson, one of three colleges owned by the Alabama Baptist State Convention, is the only senior liberal arts college for women in Alabama.

The new president, former pastor of the Woodlawn Baptist Church in Birmingham, was introduced to the faculty and staff at a joint luncheon with the trustees.

A former major in the U.S. Air Force, McCrummen was pastor of Baptist churches in Selma and Atmore, Alabama, before serving the Birmingham church. For the past 10 years, he has been a columnist for *The Alabama Baptist*.

He is immediate past president of the board of trustees at Midwestern Baptist Theological Seminary, Kansas City, Missouri.

A cum laude graduate of Mercer University, Macon, Georgia, he also has degrees from Southern Seminary and Samford University, Birmingham. (BP)

**Ural Chester Clayton**, minister of music at Immanuel Baptist Church in Little Rock, Arkansas, has been named secretary of the church music department of the Arkansas Baptist State Convention, effective August 1.

Clayton has been on the staff of Immanuel Church since 1966. Previously, he had served as minister of music at Baring Cross Church, North Little Rock, and at First Church, Bartlesville, Oklahoma.

A native of Fort Worth, Texas, where he was born 39 years ago, Clayton received his education at Texas Wesleyan College, from which he received the bachelor of music degree, and at Southwestern Baptist Theological Seminary, where he received the master of church music degree.

Active in denominational church music circles, Clayton taught for several years at the annual church music conference at Glorieta, New Mexico, and is presently writing for publications of the church music department of the Sunday School Board of the Southern Baptist Convention, Nashville.

**Frank B. Owen**, the only Southern Baptist missionary physician assigned to the Baptist hospital in Bukittinggi, Sumatra, Indonesia, died June 24 in Honolulu, Hawaii. He suffered a heart attack as he boarded the plane that was to return him to Indonesia following furlough in the United States.

Funeral services were held on June 29 at First Baptist Church, Bangs, Texas, with burial there.

Owen is survived by his wife, the former Virginia Humberson of Huntsville, Texas, their five children, his mother, Mrs. Maude B. Owen, and a sister, Miss Margaret Owen, both of Bangs.

In addition to his duties as a physician, Owen was pastor of a congregation in Bukittinggi. Prior to his work in Bukittinggi, he was a staff doctor at the Baptist hospital in Kediri, Java, Indonesia, and also pastor of a church there.

**C. Benton Williams** has joined the Southern Baptist Sunday School Board as consultant in international student work for the student department. He will work with American students, churches and local and state directors of student work in ministries to international students. (BP)



Williams

**E. C. Watson**, staff member of the Southern Baptist Home Mission Board's division of missions, has been elected director of Baptist missions efforts in South Carolina, effective September 1. Watson will direct the varied mission ministries, including Baptist centers, ministries to the deaf, Christian social ministries and migrant missions. He is a graduate of Wake Forest University (North Carolina) and Southern Baptist Theological Seminary, Louisville. Previously he had served as superintendent of missions in the New South River and Cabarrus Baptist associations of South Carolina. (BP)



**CONFERENCE LEADERS** — Two Kentuckians will lead the 1970 Glorieta and Ridgecrest *Christian Life Commission* conferences. "Drugs: Use and Abuse" is the theme of the Commission's annual summer discussion at the conference at Glorieta Baptist Assembly, Glorieta, New Mexico, August 13-19. **Henlee H. Bannette**, left, professor of Christian ethics at Southern Seminary since 1951, will conduct the conference. "Christianity and Sexuality" will be the theme for the Ridgecrest Assembly *Christian Life Commission* sessions, August 27-September 2. **Harry N. Hollis, Jr.**, director of special moral concerns for the Commission since 1969, former Kentucky pastor and Christian ethics lecturer at Southern Seminary, leads these sessions.

The Southern Baptist Home Mission Board has approved the appointment of **Everett Hullum** to its department of editorial service.

Effective August 1, Hullum will become assistant secretary of the department. His responsibilities will include directing the Board's news service and assisting editor Walker L. Knight in the production of *Home Missions Magazine*.

He replaces Dallas Lee who resigned a few months ago to complete a book on the late Clarence Jordan, founder of Koinonia Farms, an interracial community in south Georgia.

Hullum joined the Brotherhood Commission's editorial staff in 1965. He has also been a reporter for the *Waco News-Tribune* and the *Austin, Texas, American-Statesman*.

**John D. Hughey III**, 23-year-old son of a Southern Baptist Foreign Mission Board official, appeared in federal court in New York June 19 on charges of conspiring to blow up government buildings there last fall but no final verdict was handed down.

A federal judge ordered an examination for Hughey and said that in 60 days he will decide whether to sentence him as a young adult offender, which would give Hughey a chance to clear his record of any criminal taint.

The judge said that Hughey had "slipped dangerously into a world of fantasy," according to a June 20 *New York Times* report. Hughey, whose father is the Foreign Mission Board's secretary for Europe and the Middle East, had pleaded guilty to the conspiracy charge on May 4. (BP)

## Spanish Church Charges Rights Violated

"These Protestants are filling up Cabanal with their posters. Do something about it!"

With this demand to the police, a group of Valencia residents set in motion what has become the first court test of the rights of a Baptist church which has registered under the 1967 religious liberty law in Spain.

The police reacted swiftly, tearing down over 250 revival announcement posters which has been pasted to walls in the Cabanal sector of Valencia where the Second Baptist Church is located. The posters were similar to those used nationwide in Baptist evangelism campaigns.

Since the church had obtained official permission to put up the posters (authorization received direct from the appropriate government agency in the capital, Madrid) it has now filed a legal complaint in the Valencia lower court charging violation of its rights under the registration law.

The police are named as defendants in the church's complaint. Apparently the next document to be filed with the court will be the police answer as to why they tore the posters down.

In a recent edition, *Ecumenical Press Service* explored conditions in Spain and observed pertinently: "On the part of the huge majority of Roman Catholics there is an unwillingness, indeed an inability, to change the thinking of so many years."

This same observation could be applied to the police's reaction in tearing down the posters; they were simply doing what they have been conditioned to do for years.

### 304 Make Decisions During Mission Week

During the Southern Baptist Foreign Missions Conference at Ridgecrest Baptist Assembly, June 18-24, the total registration was 2,573, down 138, but a total of 304 persons made public commitments to Christ and church-related vocations, 18 more than were made during last year's conference.

Twenty-two persons made professions of faith in Christ, 75 reaffirmed such professions made earlier in their lives and 207 decided to pursue church-related vocations, 145 of them specifying either home or foreign missions.

Over half of those who made decisions, 188, did so following the Sunday morning sermon by Baker J. Cauthen, executive secretary of the board. Another 45 responded on Sunday evening. On Tuesday evening, after the appointment service for 16 new missionaries, 71 others made decisions.

Among those making initial professions of faith in Christ was a young Muslim woman from Guyana.



Pastor Ortega points to one of the signs missed by police who tore down Baptist revival posters.

The case will set a precedent. If the church's rights are upheld in court, Protestant churches across Spain will see that the law means what it says. Most Baptist churches, as well as some other Protestant churches, have not registered so far because they are wary of the law. Some even think of it as a "restriction law" rather than a "liberty law."

The government has been putting increasing and more intensive pressure on unregistered non-Catholic congregations, calling on them to sign up.

If the Valencia church's legal complaint is dismissed or ignored, then unregistered churches will be able to reply to the government pressure by saying that the law doesn't mean what it says because the rights of a registered church are not protected.

The local office of tourism and information, the government agency which authorizes the public display of posters of all sorts, denied the church's petition to put up signs advertising their revival meeting. The church then appealed direct to the nationwide secretariat for the ministry of tourism and information. Madrid overruled the Valencia district office.

The church next paid the necessary fee — which anyone putting up posters must pay — of 690 pesetas (\$10) and glued 280 posters to walls around their sector of the city.

The day after the posters went up, the police received demands to remove them. The police tore down the posters without first making any attempt to contact Ortega, even though as a registered church his name, address and telephone number are officially recorded. The police were to later claim they "didn't know how to reach him."

Eventually the police did contact Ortega, but the posters had been stripped away by then. The Baptist pastor showed them his letter of authorization from Madrid. He explained that his congregation is registered and was acting within its rights under the 1967 law.

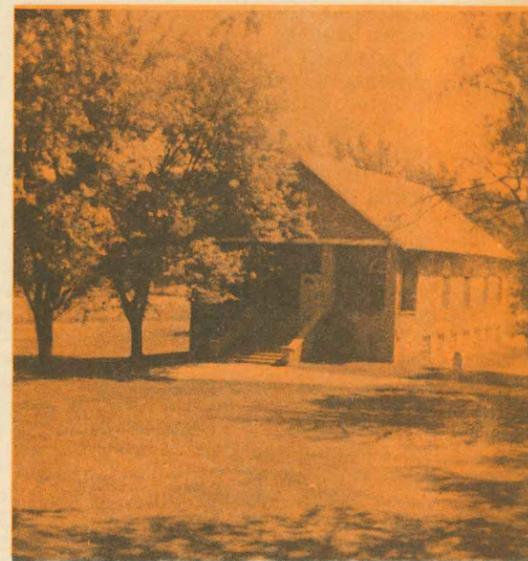
Police replied that Ortega should have come to them to show the letter of authorization before putting up the posters. Ortega countered that the police should have contacted him before removing the posters.

The police refused to say who the complainants were by name. Ortega asked if it were Roman Catholic priests or lay people. Both, said the police.

Ortega filed his complaint against the police in order to test the church's rights under the law and to set a precedent for his and other congregations in the future.

The posters, produced en masse for Baptist churches throughout Spain, portrayed a cross and a world globe in flames. The campaign theme, "Cristo Unica Esperanza" (Christ the only hope), was evident in large letters.

Underneath each large poster, the church affixed a smaller strip on which it listed its name, address and dates and hours of special services. (EBPS)



**SESQUICENTENNIAL**—Old Cedar Baptist Church in Owen County celebrated its 150th anniversary Sunday, July 12. **George Redding**, Georgetown College Bible professor and Owen County native, brought the special message for the day. Special music was delivered by pastor **Wayne Kelly**. Over 250 persons turned out for the day's festivities which included recognition of former pastors and their relatives. A special guest present was **Joe Tackett**, former pastor of the church now serving the Grace Baptist Church, Lexington. Tackett is second vice president of the KBC.



## SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for August 2, 1970)



### LIFE AND WORK SERIES

## Plight And Promise

Isaiah 9:2-7

Isaiah's great prophecy was written at a time when error, superstition, immorality, idolatry and distress abounded in the land of Judah. Land-grabbing and profiteering were grave problems. Dishonesty, corruption and oppression were rampant. Idolatry had blinded the people. Ease and luxury had caused the decay of morals. Polygamy was widespread. The drink evil added its toll of want, distress and sorrow. Religious conditions were deplorable. The people tried to divorce religion and morality. They 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 Syrian invasion and subsequent captivity. They could not see any hope of deliverance.

In contrast with the extremely dark picture in the closing verses of Isaiah eight, chapter nine 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, Isaiah 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, the prophet 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 detailed picture of the Christ Whom he said would be born of a virgin, live among men and die on the cross for their sins. Here we note various details about His character and accomplishments. This wonderful Saviour of Whom Isaiah wrote was not the production of the human race but the gift of God.

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.

"Wonderful" accurately describes Him. Christ is wonderful in His person for He is the son of God and the Son of man. He is wonderful in His purpose — the revelation of God to man, the redemption of man from sin and the reconciliation of man to God. Christ is also wonderful in His power — that is, in His ability to save, to sustain and to supervise. "Counsellor" implies His omniscience and includes His ability 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. He is ever able to overcome the world, the flesh and Satan. "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 He is also 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. His followers should be more active in doing what they can to bring peace into the areas where it is now lacking.

### INTERNATIONAL SERIES

## The Fruit Of Hate

Genesis 4:1-15

Genesis four takes us into the home of Adam and Eve after their expulsion from the Garden of Eden and introduces us to their first two children.

The story

Eve acknowledged the power of God in the birth of her son in the words, "I have gotten a man from the Lord," or, as another version has it, "I have gotten a man with the help of Jehovah." Thus Eve gave the credit for her great joy to the proper Person. Parents should recognize that each child is a divine gift to be cherished as a sacred and precious trust.

This first boy was named "Cain," signifying an "acquisition" or a "possession" of great value. When their second son was born there was not any indication that Eve rejoiced as she did over the birth of Cain. This son was given the name of "Abel," which signifies "breath," or "vapor," or "not lasting" and which was prophetic of the brevity of his earthly life.

These brothers were quite different in their personalities, interests and occupations. Abel chose the gentle and peaceful work of a shepherd or keeper of sheep, which was a very honorable vocation during the early centuries, en-

gaged in by such famous men as Moses and David. Cain chose a more active occupation and became a tiller of the soil or an agriculturist. Abel's occupation caused him to depend more upon the blessing of God than upon his own skill and efforts. Thinking that he produced the results which he obtained with the labor of his hands, Cain was more inclined to rely upon himself than upon God for help.

These brothers were taught to worship as well as to work. Born of the same parents, reared in the same home, taught the same things and living in the same environment, these brothers became worshipers of the same God, in the same place, at the same altar and in the same way, namely, by the presentation of offerings. They knew what many present-day church members have not learned, namely, that worship is giving rather than getting, or ascribing rather than appropriating.

The sacrifices

Cain brought an offering from "the fruit of the ground," in recognition of the fact that God was his Creator and was therefore worthy of his homage. Abel brought an offering from "the firstlings of his flock and of the fat thereof," in recognition of his need of

a covering for sin. Cain's thank-offering was an act of homage and was bloodless. Abel's sin-offering was a plea for forgiveness and was one of blood and life.

Like many today, Cain desired God's blessing, but he wanted it upon his own terms. Depending on the works of his own hands, he approached God in his own way and thereby deprived himself of blessings which he would have received had he come in God's way. Because he rejected God's way of access to Himself, Cain's offering was rejected.

Abel believed what God had said about the way in which to approach Him. Depending on God's grace and acting on faith, Abel approached God in the divinely appointed way, whereupon his offering was received. It was not accepted on account of Abel's goodness but because of his faith.

The sequel

When God rejected the offering of Cain and accepted the offering of Abel, Cain was highly displeased. Disappointment, an inferiority complex, jealousy and envy caused Cain to be very angry.

Hypocritical Cain deliberately led his brother out into a field where others would not see what he was about to do. There Cain killed Abel. This was murder in the true sense — premeditated killing. When Cain murdered Abel he proved that he was under the control of Satan.

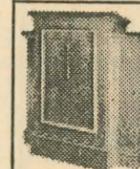
There was not a human witness to the murder of Abel but God had seen the crime. God immediately brought Cain to task for slaying his brother. God asked Cain, "Where is Abel thy brother?" To that pointed inquiry Cain replied, "I know not," thus denying any knowledge of the murder. Thus Cain's sin of murder was followed by that of lying to God.

Cain knew that Abel lay in death not far away. The blood of his brother, soaking the ground where he had fallen, was even then crying out to God for justice. Cain was not able to escape God Who confronted him with the simple and direct question, "What hast thou done? the voice of thy brother's blood crieth unto me from the ground." In attempting to lead Cain to repentance and confession, God informed him that he was his brother's keeper and that Abel's blood cried unto Him from the ground for vengeance. God wanted Cain to know that sin cannot be hidden successfully by any man and he informed him that he could not escape the responsibility for what had happened to his brother.

God's judgment upon Cain for his sin, which was unconfessed and unforgiven, thrust him out of his home and made him a wanderer and a vagabond but he was never able to get away from the cry of the blood of his brother whom he had murdered. Instead of receiving forgiveness, Cain complained that his punishment was more than he could bear, but that did not help him in the least.

**WANTED** — Photos of past pastors of Somerset First Baptist Church for historical display and copying. Write Room 6, 1st & Farmers Bank Building, Somerset, Kentucky 42501 or First Baptist Church, North Main Street, Somerset, Kentucky 42501.

- |                                    |                             |
|------------------------------------|-----------------------------|
| 1799-1838 Thomas Hansford          | 1883-1885 T. C. Probert     |
| Joseph Martin James                | 1885-1887 John R. James     |
| Stephen Collier                    | 1887-1888 Virgil Maxey      |
| Martin Owens                       | 1888-1889 H. C. Roseman     |
| 1838-1853 Daniel Buckner           | 1889-1890 A. C. Caperton    |
| 1854-1855 Josiah Leake             | 1890-1894 W. J. Ward        |
| 1855-1856 John James               | 1894-1895 Allyn K. Foster   |
| 1864-1868 Thomas H. Coleman        | 1895-1897 W. O. Milliean    |
| 1872-1873 William S. (Buck) Taylor | 1897-1903 W. A. Borum       |
| 1874-1876 W. W. Harris             | 1903-1905 J. W. Rawles      |
| 1876-1878 Ballinger Wright         | 1905-1912 O. M. Huey        |
| 1880-1883 Green Clay Smith         | 1939-1944 D. L. Hill        |
|                                    | 1945-1958 Preston L. Ramsey |

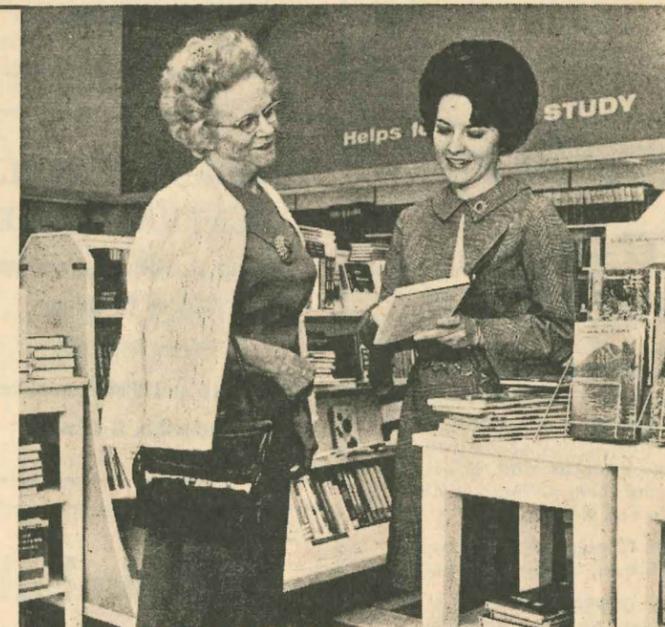


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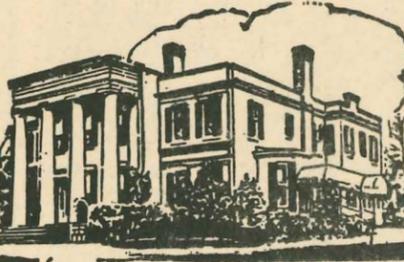
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## "Report on Pornography" (Continued from page 3)

ways to combat pornography, including the formation and operation of a local decent literature committee. The committee highly recommends this manual for those who wish to take concrete action locally.

Citizens for Decent Literature, Inc., 5670 Wilshire Boulevard, Suite 1680, Los Angeles, California 90036, will assist interested groups or individuals with a packet of very helpful material. They can supply reprints of six separate articles dealing with the matter of pornography which have appeared in *Readers Digest*.

The Texas Baptist Christian Life Commission, 206 Baptist Building, Dallas, Texas 75221, has compiled an excellent brochure entitled, "Salacious Literature: How To Cope With It," which lists over sixty pornographic magazines, along with other helpful material and eleven suggested ways to take action to cope with the problem of salacious literature. Copies are available to interested individuals.

The Christian Life Commission of the Southern Baptist Convention has just employed Harry N. Hollis, Jr., as director of special moral concerns. They also hope to publish literature dealing with pornography as soon as funds are available, according to W. L. Howse, III, director of organization.

When objectionable material is encountered via television, you are advised to write the sponsor of the program expressing your disapproval. You may also call or write the local station. You may express your concern to the Federal Communication Commission, Washington, D.C. Address your observations of objectionable material to the Code Authority, National Association of Broadcasters, Washington, D.C. Television networks may be written at the following addresses: ABC Television, Mr. Joseph Cook, 1330 Avenue of the Americas, New York, New York 10019; NBC Television, c/o Shirley Robinson, New York, New York 10021; CBS Television, Mr. Jesse K. Alexander, 7800 Beverly Boulevard, Los Angeles, California.

Under the anti-pandering bill, enacted April 16, 1968, persons receiving objectionable mail can send it to the local post office, with the proper form (PO Form 2152) filled out, saying they do not wish to receive any further mail from the sender. The sender is required, under severe penalties, to remove the recipient from his mailing list. You are the sole determinant as to whether the material is objectionable.

Hearings are currently being held before the Subcommittee on Postal Operations of the United States House of Representatives on H.R. 10867. This bill would exclude from the mails certain obscene and pornographic materials. Write your United States Representa-

tive urging its passage when reported out of committee!

State and local laws exist which control the peddling of smut. Local individuals or groups should take it upon themselves to bring violations of the law to the attention of police and prosecutors. This is particularly effective where distribution to minors is involved.

Opposition to objectionable printed matter and books may be addressed to the publisher of the material. What effect this might have with various publishers is extremely hypothetical, however.

Parents should take steps to remain aware of the type reading matter which falls into the hands of their own children. One of the best methods for parents to follow is to make sure that books and periodicals which have merit and value are made available in the home of the child.

Churches should educate their constituents concerning the problems and dangers of pornography and present the alternatives. The alternatives include an interest in wholesome reading matter, which churches should help to make available, and teaching the Christian ethic relative to love, courtship, marriage and the Christian home.

It is the feeling of the committee that simple pietistic preachments which decry existing conditions while offering no alternatives, no compassion and too little reason may only serve to glamorize and stimulate an interest in pornography. Such an emotional approach may simply give the teenager another way to express his natural tendency to experiment and rebel. An attitude of reasonable and educated concern is very much to be recommended.

Indeed, it has seemed to this committee that the real problem is not so much the *availability* of pornography as the *demand* for it. The really frightening aspect of pornography is best seen while viewing pornography as a *symptom*. Surely the acceptance it has gained betrays a very sick society. It is time for a careful scrutiny of the attitudes of our entire society, including the church, with reference to love, marriage and the home. Well structured opportunities for young people to meet socially and develop wholesome interpersonal relationships and where they might acquire social grace should become as much a concern for the church, perhaps, as policing the local newsstand!

It may well be that classical "puritan" attitudes toward sex on the part of the church have unwittingly contributed greatly to today's problem. Clearly, the very worst approach possible for the church is to merely add to the guilt feelings so common to adolescence while offering no constructive suggestions for coping with the frustrations of this difficult period of life.

Pornography's customers are, after all, our real concern! Parents and pastors should make it a point to seek out young persons who are troubled, withdrawn and obviously disturbed, offering whatever personal and professional help seems to be required. The pulpit should concern itself with Christ's teaching concerning marriage and the home, being careful to point out the sacred and beautiful aspects involved as well as the dangers to be avoided. The fact that personal purity pays handsome rewards should be made as vivid as some of the less wholesome aspects are made vivid by the pornographer!

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## Maddox Asks Aid In Selecting Committee For New Ex. Secretary

Kentucky Baptist Convention president Sidney Maddox has asked the administrative committee of the executive board to assist him in naming the committee to nominate the next executive secretary-treasurer for the executive board of the convention. In a meeting on June 30 at Somerset members of the administrative committee, upon his request, shared ideas with president Maddox and will have other meetings for the same purpose.

Following a free exchange of suggestions for the constitution of the committee, a motion was passed by the administrative committee that a committee of a reasonable number plus a

comparable number of advisors be considered for appointment by president Maddox. The motion also included the understanding that the committee membership be representative of the eight geographical regions in the state, with additional consideration given to centers of Baptist population.

Another motion called for each administrative committee member to bring a list of possible appointments for the nominating committee to the next meeting.

In earlier discussion it was suggested that a committee of 15 with 15 advisors would be desirable but the actual number is yet to be decided upon. Also the

inclusion of a representative number of laymen on the committee was suggested.

President Maddox, pastor of the First Baptist Church of Hopkinsville, said he wanted all Kentucky Baptists to be informed on the plans and progress for the appointment of this important committee. He also stated that any Baptist in Kentucky who has suggestions for membership on the committee is invited to send the suggestions to him.

Authorization for the appointment of a nominating committee for a successor to current executive secretary Harold Sanders, who is scheduled to retire in about two years, was made by the executive board in its May meeting. It was pointed out that this much time would be needed to determine the thinking of Kentucky Baptists as to the type of leadership needed in the future, to seek such a leader, to nominate, elect and have him ready to assume leadership.

## Superficiality Causing Declines

A Southern Baptist seminary professor said in Glorieta, New Mexico, that the growth rates for Southern Baptists and other denominations have diminished or stopped because "church members have too superficial an understanding of God and too shallow a commitment to serve God."

Findley B. Edge, professor of religious education at Southern Seminary, Louisville, discussed the problem and possible solutions during a Church Renewal Conference at Glorieta Assembly.



Edge

"My own view," Edge said, "is that the basic problem in our churches—both Southern Baptist as well as others — is basically a spiritual problem.

"We are unwilling to take our religion out of the church and express it in the everyday world; we are unwilling to get involved in the lives of needy people and to seek to be instruments of God's love to these people.

"We have tended to express our religion by attending meetings in the church," he continued. "While these are important, religion must be expressed in the world during the week."

Edge said this means the layman in the church is God's basic minister and every layman must find his own particular way of expressing his ministry. Involvement in ministry is the key to renewal of the church, he observed.

He said typical expressions might include working in the church program, helping poverty-stricken people, tutoring high school dropouts or teaching illiterate adults to read.

"In addition to ministering to the physical, economic and social needs of

people, our desire is so to relate to these people that they will come to have a personal relationship with God through Jesus Christ."

Edge said the result will be a new dimension added to relationships inside and outside the church.

"This renewal is a deeper and more personal relationship with God himself and with other people.

"In its essence, renewal is an attempt to discover how to bring new life or 'the real life' into the church." (BP)

## Missing Girl Found

Janelyn McTyre, 15-year-old daughter of furloughing Southern Baptist missionaries to Chile, is "safe and well," according to her father who talked with her by telephone 27 days after she disappeared from a Colorado campground where the family was staying.

John H. McTyre told the Baptist Press that Janelyn turned up in Pomona, California, working at a place called The Open Door, which he described as a social project for youth. Its board of directors is made up of leaders of social organizations in the area, he added.

McTyre, who said he believes his daughter "is in good hands," said he doesn't yet know the full details of her departure for California.

Janelyn, who needed parental consent to continue working at The Open Door, tried to telephone her parents at their furlough home in Tampa, Florida. They had remained in Colorado, however, to be available to authorities and others assisting in the search for Janelyn.

Unable to reach her parents in Tampa, she talked to another relative there who called the McTyres. They contacted Janelyn by phone on July 14. She had disappeared June 18. (BP)



**FOUND** — When the members of First Baptist Church, Sturgis, razed their old sanctuary to make room for a new building, the members found a copy of Western Recorder among the items placed in the cornerstone. Church pastor Bill Whittaker is shown holding the Western Recorder copy dated September 3, 1914. Lowell Hurley, chairman of deacons for the church, holds other items found. The new church building will take approximately five months to complete. Anticipated cost is \$150,000. The building will have a sanctuary seating 425, new offices for the church staff, a conference room and a choir rehearsal room. Volunteer labor was used to raze the old building. Currently the church holds two worship services each Sunday morning in the educational building.