

# Western Recorder

MARCH 25, 1976



"My Teacher uses *that* quarterly . . . I think . . ."  
Nearly four million pieces of literature were printed for use by Southern Baptists in 1976 Vacation Bible Schools. Jonathan Alford and Renee Heizer stand on and among part of that VBS literature stored in a warehouse at the Baptist Sunday School Board, Nashville.

## People And Places

**Big Creek Baptist Church, Hazard,** held a ground breaking ceremony Feb. 22. The new building is to be a two story structure with educational facilities on first floor and activities building on the second floor. Drew Martin is pastor.

**Mabel Summers,** Baptist missionary to Lebanon, returned to her post in Beirut Feb. 25 following an 11 months leave due to civil war in Lebanon. Miss Summers is from Bardstown, Ky., and her present address is Box 11-5232, Beirut, Lebanon.

Two Cumberland College history professors, **Eric Wake** and **Oline Carmical Jr.**, have been chosen to make scholarly presentations before Kentucky's first annual history conference Apr. 3 at the University of Kentucky. Wake will present a paper on teaching history to first- and second-year college students and Carmical will preside at and participate in the American Revolution section of the conference.

The **North American Baptist Women's Union's (NABWU)** executive committee will meet on the campus of Georgetown College Mar. 29-31, according to Catherine Bates, dean of women at Georgetown College and member-at-large of the committee. Designed to coordinate the ongoing business of the NABWU, the annual executive meeting will deal specifically with the planning of next year's North American Women's Continental meeting.

**Eminence Baptist Church, New Castle,** recognized Sunday school workers who have served 20 years or more. Those receiving certificates for service include: **Martha F. Herndon, 44 years; Laverne Nelson, 23 years; Betsy Moore, 21 years; Leona Shelton, 40 years; Robert W. Moore, 32 years; Helen Dunavent, 27 years; Andy Johnson, 20 years; Sarah Payne, 31 years; Carl Wade, 32 years;**

**Lillian Smith, 33 years; Muriel Cobb, 34 years and Gladys McElroy, 31 years.** Also recognized were present and past Sunday school directors: **J. B. Cobb, Robert W. Moore and O. L. McElroy.** Stanley Chaney is pastor of the church.

A group of summer missionaries called the **Son Share Players** will perform at Kentucky churches and campgrounds this year. The dramatists will use dramatic interpretation of parables, improvisations, creative writing, interpretive movement, puppetry and Bible study in their ministry. The Son Share Players are: John Edwards, Hodgenville; Mary Jane Stephens, Owensboro; Rebecca McCoy, Birmingham, Ala.; Joel Johnston, Madisonville; and Marion Kirby, Louisville.

## Staff Changes

**Jerry Anderson** has accepted the pastorate of Gamaliel Baptist Church, Gamaliel, Ky. He comes from the Warren Association where he has been pastor of Cedar Bluff Baptist Church for more than six years. Anderson graduated from Western Kentucky University with a B.A. in philosophy and religion.



Anderson



Bingham

**Arthur Bingham** is the new pastor of Gethsemane Baptist Church, Dayton, Ohio. He is a senior at Clear Creek Baptist School, Pineville.

## Our Kentucky Baptist Heritage

Jack Birdwhistell



There it stands, in some disrepair, distinguished only by a Kentucky Historical Society marker: the Old Red River Meeting House. Not many who travel the highway which crosses Red River near Adairville, realize that the wooden building hidden in a grove of trees was the scene of the beginning of what Fred Hood of Georgetown College calls "a revival of religion of such magnitude that it has until this day been referred to as the 'Great Revival'."

At the Red River Church in June, 1800, revival began among Presbyterians, spreading to the Gasper River area a month later. People gathered from miles around to seek salvation and the "camp meeting" was born. In August of 1801, Presbyterian Barton W. Stone, who visited the Logan County meetings, promoted a gathering at Cain Ridge near Paris and a crowd estimated at from 12- to 25-thousand gathered (nearly 10 per cent of the state's population).

Main supporters of the large camp meetings were Presbyterians and Methodists, whose polity allowed them to share the Lord's Supper; but Baptist churches of Kentucky also benefited from the religious excitement of the day. Churches such as Bullittsburg, Severns Valley, Bryant's Station and Great Crossing more than tripled their membership. In 1803 Kentucky counted 219 churches (15,495 members) compared to 106 churches (5,119 members) in 1800!

Historians such as J. H. Spencer have emphasized that Baptists were largely immune from the more extreme spiritual manifestations of the camp meetings: the jerks, the barks, rolling, falling and dancing. The memoirs of pioneer preachers John Taylor and William Hickman, however, indicate that Baptist meetings of the time were not without tears, shouting and all-night vigils.

Evidence indicates that many Christians hoped for revival in the face of the "infidelities" of the late 1700's, but the Great Revival was not programmed or manipulated. It came spontaneously. Hickman and Taylor were surprised at the dramatic results of their preaching, noting that revival came not because of, but in spite of, their feeble efforts.

Christians are confronted with many serious social problems today, great issues such as hunger, war, poverty and pollution. In light of pressing social crises is the pornography problem important enough to demand our energy?

Christians aware of the harmful effect of pornography will answer, "Yes, we must give time and energy to oppose pornography." Indeed this is one of many contemporary problems demanding our most careful thought and action.

If you doubt the seriousness of the pornography problem look at the magazines and paperbacks at most local drug stores and newsstands. Material once sold secretly is now openly displayed where even children can easily pick it up. The pictures and themes often violate all standards of decency and wholesomeness.

Today, many people say pornography is at worst a nuisance which affects no one except perhaps the people who view or read it. Therefore, they say there should be no laws governing it.

In truth, pornography is more than a nuisance. It can do real harm to individuals and to the society which legalizes it.

warps character. Instead of pulling police away for the enforcement of pornography laws, communities should have enough police to combat all crimes.

3. "Pornography should be legal because it teaches people to be uninhibited and sophisticated about sex." In truth, pornography distorts the truth about sex. It deals in fantasy, not reality. There are plenty of wholesome books about sex today. We do not need to resort to pornography for information.

Having looked at why some people support the legalization of pornography, let's discuss why it should not be legalized:

1. Pornography undermines the moral standards of a community. It pictures moral decadence and opposes the faithful monogamy necessary to a community's moral health. Pornography is exploitive, it turns human beings into things.

2. Pornography discriminates against women and lowers a culture's respect for them. It cheapens women, turning them into objects. Pornography's exploitation of women does great damage to a society. People for human liberation should vig-

business of producing and distributing pornography. The link between pornography and organized crime is clear and communities must fight it.

Pornography is not harmless. It has many victims and must be controlled. Passing legislation to check pornography is an important responsibility of society. Power must be used to bring about effective controls. Christians should write to elected officials and express support for strong legislation. Law enforcement officials should be encouraged to arrest obscenity law violators.

Legislation by itself, however, won't diminish pornography. Other actions must be taken. The church's responsibility is to provide resources for wholesome sex education, based on biblical teachings and the best scientific insights. Good sex education won't prevent every young person or adult from becoming hooked on pornography. But it will provide a satisfactory alternative to pornography's distortions of sex.

Christians can also work with citizens' groups to combat pornography. By joining with others to exercise "pocketbook

## Fourth in a Series

# Pornography: A Cancer That Plagues America

by Harry N. Hollis Jr.  
for Baptist Press

We will examine, therefore, some reasons for opposing the legalization of pornography and will also suggest additional ways to combat it.

First, look at three reasons sometimes given in support of the legalization of pornography, along with some answers to these arguments.

1. "Pornography should be legal because the First Amendment to the United States Constitution is opposed to censorship." On the contrary, the Supreme Court has held that obscenity is not protected by the First Amendment. It is certainly difficult at times to determine just what is legally obscene, but the First Amendment was not written to protect obscenity.

2. "Pornography should be legal because it does not harm anyone. It is at worst a victimless crime which keeps law enforcement people from battling more serious crimes." It is nonsense to say that pornography is not harmful. It distorts a healthy understanding of sex, demeans the family, undermines morality, debases males and females and

rously oppose pornography.

3. Pornography can lead to antisocial acts. A great debate continues over how much effect pornography has on individual behavior. Common sense — which must be used in deliberations about this issue — dictates that what we read and see can affect the way we behave. If, for example, pictures and words in advertising can motivate people to buy goods and services, isn't it also true that pornographic themes can motivate behavior? The answer is "yes."

Pornography can trigger antisocial acts in sick individuals. And it can precipitate unwholesome experimentation in young people and in adults. It leads to behavior not in a community's best interests.

4. Pornography is frequently tied in with organized crime. It gives organized crime a source of revenue for other activities. Pornography profits are high, and there is much evidence that organized crime is enriching its treasury with the production and sale of obscene literature. Further, gangland violence is sometimes connected with people in the

power," Christians can help to check pornography. The practice of *selective buying* can be effective in limiting the sale of pornography in drug stores, groceries and newsstands.

Proprietors can be politely told that the members of organizations want to trade where clean publications are sold. If changes aren't made, the groups can trade elsewhere. The practice of *selective viewing* can also be used by groups to persuade theaters to show wholesome entertainment. People are in the pornography business to make money. Economic sanctions through group actions can effectively combat pornography.

Christians can demonstrate that there is an alternative to pornography by announcing the good news about the Christ, who offers an abundant life.

We can practice an aggressive evangelism to fight pornography. We can share the good news that through Christ one can replace the superficial pleasures of pornography with the genuine joy that comes when we use the good gift of sex as God intended.

## WESTERN RECORDER

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

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## Religious Life in Vermont Today

Eight days in Vermont hardly qualifies one to make mature observations on the religious life of the sugar maple state. A short visit, however, does give strong impressions and this is why I jumped at the invitation of Missionary Merwyn Borders to lead brief Hosea studies in all five locations of Southern Baptist work in Vermont.

Some things about religion in Vermont are obvious even to a visitor. One of these is that Vermonters are religious as all people are but the present state of religious life is one of disenchantment with the institutional churches.

This is not the case because religion and churches have never come to Vermont. On the contrary, signs of church life are seen everywhere. In every little village — and Vermont is a land of quaint little villages — church spires point to the heavens. But in many instances the steeples and simple, austere buildings beneath them are the most inspiring religious sights in the villages.

Many of these churches are but memorials to the simple sincere faith of past generations. Many church buildings are no longer used for worship. Some now serve as the village halls where Vermonters still try to practice the purest brand of democracy in the United States. Other church buildings are now Masonic halls or have been converted to living quarters. A few church houses are falling in like other abandoned buildings.

Most churches still in existence are but shadows of their former glory. For most one worship service on Sunday morning is all that is left. Bible study, missionary organizations and other parts of vital church life taken for granted by many of us are long gone or never were in Vermont.

The strongest evangelical churches in early Vermont were Congregationalist congregations. Of those remaining most have merged with other churches and now are known as United Church of Christ churches. Most of these have only one worship service a week but some of them have extensive weekday activities of one kind or another.

Baptists were also strong in early Vermont. There are still about 70 American Baptist congregations in Vermont along with some independent Baptists but a sad sight is former Baptist meeting houses now used by Masons, Seventh Day Adventists and other zealous sects. These sects, including Mormon and Jehovah Witnesses, are the most vigorous religious groups in Vermont today.

Southern Baptists have a meager beginning in Vermont. The going is tough and slow and a special brand of committed and patient missionaries is required for Southern Baptist sponsored work in Vermont. What gets it done in other places is not sure to get it done here.

Vermonters are wary of denominationalism. They have seen former vigorous denominations grow sick and those searching for a vital religious experience are not about to hitch their hopes on another invading denomination with a cut and dried organizational structure.

In religion as in all other matters Vermonters are slow and reserved. They really like the simple, rustic life style dating back to hardy pioneers who matched their determination against the rigors of this austere north land. And so outsiders have to prove themselves before being accepted. This goes for ministers and missionaries as well as for everyone else.

Before a missionary coming from outside can do much of anything he must become a Vermonter and this cannot be faked. But it is not too hard for one who loves natural beauty and a rigorous life style to become a Vermonter who sympathizes with everyone who have to live anywhere else. But he isn't sympathetic enough to slip over and make room for an outsider, not because he is mean but because he likes it like it is and wants it that way always.

Southern Baptist workers in Vermont are there by divine compulsion and personal choice. This is why they are being received slowly but warmly. Read the editorial following this one to become acquainted with some of them.

## Southern Baptists in Vermont

Southern Baptist beginnings in Vermont are meager but promising. By standards in traditional Southern Baptist areas the Vermont start is weak; by New England standards it is encouraging. The irony is that New England was the first American scene of strong evangelical Christianity. Why this area is so devoid of vital religion is another story but this condition constitutes both the challenge and difficulty of Southern Baptist work in Vermont. To revive what once flourished but has faded is more difficult than to start from the beginning.

Vermont is the last of the 50 states into which Southern Baptists have entered to minister. There is only one fully constituted Southern Baptist church in Vermont. This is in Burlington which with about 60,000 population is the largest city in the state.

Pastor Bob and Susan Brindle are giving their lives in this church. Bob is a North Carolinian who once worked briefly with Kentucky Baptists. Susan is the product of an outstanding Baptist family in Louisville and the Eastern Parkway Baptist Church.

Merwyn Borders, another Kentuckian, is the key man in Vermont Southern Baptist work beyond Burlington. Merwyn and Linda, his missionary mate from Kentucky, missed their dream to go as foreign missionaries but realized more than their dreams in coming as missionaries first to Northboro, Mass., and then to Vermont. The Northboro congregation which was but a small start when Merwyn and Linda came is now a thriving congregation with new facilities which is a rare thing for New England.

Merwyn is one of the most warmhearted and resourceful servants the Lord has. He has the rare quality of knowing what to do and how and when to do it. He was trusted by the Home Mission Board to move to Vermont, to put roots down and to discover and cultivate anyone interested in a meaningful Christian experience. He chose to live in the village of Randolph in the center of Vermont and began his ministry with a Bible study in his home with one other couple.

## A Valuable Resource Book for Pastors

Kentucky Baptist pastors will shortly receive one of the most valuable resource books ever produced by Baptists. The 344 page paperback volume entitled, *Mission Unlimited*, is being sent without cost to pastors by the Stewardship Promotion Department of the Executive Board of the Kentucky Baptist Convention.

MARCH 25, 1976

By now, besides in Burlington, there are groups of up to 50 or more in Randolph, Washington, Springfield and Montpelier, the state capital. The Springfield group meets in a Masonic hall, the Randolph group on the third floor of a bank building and the Washington group in a former American Baptist church building.

The Montpelier group has its own facilities, an old downtown converted residence. There are also several home Bible study groups conducted regularly in other Vermont communities.

Flexibility and adaptability characterize these new Baptist fellowships in Vermont. They have all begun with home Bible studies. In some instances the start was in the home of someone with former Southern Baptist connections; in other cases warm Vermont evangelicals have been the vanguard of these searches for meaningful religious experiences.

The beginning of the South Burlington Baptist Church which now has a complete worship, education, music and missions ministry is a thrilling story. It began with one lay couple, Mr. and Mrs. Roscoe Anderson, who came to Burlington in 1960. They had Southern Baptist roots in Alabama, Mississippi and Florida and prayed earnestly for a Southern Baptist witness in Vermont. Their prayers were answered and today their former home is one of three buildings on five acres used by the South Burlington Baptist Church.

The creativeness and ingenuity of missionaries like Bob Brindle (Burlington), Merwyn Borders (Randolph), David Waugh (Montpelier), Tony Hough (Springfield) and Linda Camden (Montpelier) are a must for Vermont. The pattern of a fully organized Southern Baptist church cannot be immediately imposed on people who have watched other denominational structures crumble and die. The word, "Southern," in our convention name is some problem in Vermont, probably the greatest remaining stronghold of purest "Yankees." As Vermont Southern Baptists develop they will find need for more and more denominational and organizational structure.

(Continued top of next page)

(Continued from page 5)

Missions at Lake Yale Baptist Assembly in Florida. The papers were intended for publication following the seminar.

Southern Baptists have been missionary minded throughout their history. However, we have been made mission activists more by promotion and exhortation than by clearly articulated biblical and theological foundations. What pastors have not drug out themselves we have depended upon scholars and writers of other faiths to do. But now we have qualified scholars to produce such helpful material and *Missions Unlimited* is an excellent example.

Pastors preparing solid sermons on mission support will find unlimited research material in this volume. The responsible use of *Missions Unlimited* by pastors will be reflected in ever increasing understanding and response of Baptists in the pews.

## BAPTIST NEWS BRIEFS

### SOUTHERN BAPTISTS LEAD CONTRIBUTORS TO ABS

For the 12th consecutive year, the Southern Baptist Convention has led the list of more than 75 denominations which contribute annually to the work of the American Bible Society. Gifts received from Southern Baptist churches totaled \$238,554.11 in 1975, accounting for 16 per cent of the total received from churches in the last year. Missouri Synod Lutherans ranked second with \$161,401, and United Methodists third, with \$132,592. No other group gave \$100,000 or more.

Over \$200,000 of the amount received from Southern Baptists came from local churches who included ABS in their budgets or took up special offerings on Bible Sunday. Total Southern Baptist support in 1975, however, dropped from the all-time record Southern Baptists set in 1974, when their contributions totaled \$254,803.

Southern Baptist gifts helped finance Bible Society translation, publication and distribution both in the United States and in 150 countries and territories abroad. Millions of ABS Scriptures were channeled into Baptist foreign mission work and Baptist Work in the United States. Of the more than 8.5 million customized Scriptures ABS published for denominations in 1975, 2,259,000 were produced for Southern Baptist churches and agencies. In recent years ABS has published special Scripture editions for use by Southern Baptists in the January Bible Study. (BP)

### ILLEGITIMATE BIRTHS SAID ON INCREASE

Illegitimate births are steadily increasing especially among white teen-agers, the National Center for Health Statistics reported recently. The center estimated there were 418,000 illegitimate births nationwide in 1974, the latest year for which figures were available, an increase of nearly three per cent over the previous year. White illegitimate births increased for the second consecutive year. The illegitimacy rate decreased for all age and racial groups except 15-to-19 year old white women, who showed a four per cent increase. The rate, as opposed to actual numbers, is a measure of the probability of having an illegitimate birth. Among teen-age girls, both the numbers and the rate are increasing, the report said.

### NATIONAL CONFERENCE ON YOUTH MINISTRY SCHEDULED IN 1977

The 1977 National Conference on Youth Ministry, a first for the Southern Baptist Convention, will be held Apr. 25-28 at the Sunday School Board and First Baptist Church, Nashville. More than 400 persons are expected to attend.

Above  
Strife



Franklin Owen

Despite my limited wisdom, my office brings me frequently into the role of counselor with pastors in distress over strife in their congregations. Sometimes the strife is over the pastor himself and even his job is beginning to be at stake.

I'm dedicated to one piece of advice with pastors who are in trouble with their congregations. Try to live above it, preach above it, think above it, pray above it. I tell them to go back home and preach like they've never preached, on everything else but the controversy at hand. Most always it is best not to drag these things into the pulpit. Hungry worshipers are present who aren't involved in the controversy and have come to hear a message that will help their own lives. They deserve consideration. It is hard for a pastor to do this but it seems best if he can.

Jesus advised "turn the other cheek." In addition to the principle of non-retaliation is yet another principle, namely, that of non-engagement of the foe. He whom you will not fight can never whip you. It is possible that he will destroy you while you refuse to fight; but, if he does, he may thus reveal his own brutality so clearly that the people will never follow him again. His destruction of you may terminate his influence.

Don't strive; don't fight back. Continue all the ministry you can on a higher plain, even though your heart breaks. Non-retaliation! Non-engagement of the foe! If your foes destroy you before the people while you honestly and clearly don't fight, your hour of destruction can become their hour of lost leadership, and at least the work can then go on through others.

But let me tell you a better way to prevent the trouble in the first place. Did you ever notice that the great love chapter of the Bible (I Cor. 13) is introduced with the words "... and yet shew I unto you a more excellent way" (I Cor. 12:31)?

Express Your Opinion  
in  
The Baptist Forum

WESTERN RECORDER

## Programs for WOMAN'S MISSIONARY UNION (WMU) Scope Convention Center--June 13-14, 1976--Norfolk, Virginia

### KALEIDOSCOPE '76

(Kaleidoscope '76, which requires advance registration for the Virginia Beach portion through WMU, Birmingham, will merge with the WMU annual meeting, June 13-14 in Norfolk.)

National WMU Meeting for Baptist Young Women (BYW)  
June 11-13 — Virginia Beach Convention Center

and  
June 13-14 — Norfolk Scope Convention Center  
Theme: *Kaleidoscope of Options in Missions*

Friday Evening, June 11, 7:00 p.m.

Theme Interpretation—Judy Abercrombie, Irving, Tex., and Janis Pulis, Dallas, Tex.

Music

Address: "The Inward Turn"—C. Anne Davis, Southern Seminary, Louisville, Ky.

Small Group Response

Saturday Morning, June 12, 9:00 a.m.

Theme Interpretation—Judy Abercrombie, Janis Pulis

Music

Trilogue: "Views That Are Unique"—Carolyn Weatherford, SBC WMU, Birmingham; Beverly Hammack, SBC HMB, Atlanta; Vickey Brasington, former foreign missionary, Richmond, Va.

Break till 11:00 a.m.

Music

Theme Interpretation—Judy Abercrombie, Janis Pulis  
Panel: "Adding Color and Love"—Ann Daniel, Sellers Home, New Orleans, La.; Jack and Phyllis Merritt, home missionaries, Albuquerque, N. M.

Small Group Response

Saturday Afternoon, June 12, 3:00 p.m., Red Wing Park  
Fish Fry for BYW Registrants

Saturday Evening, June 12, 8:00 p.m.

Session open to families and guests  
Bicentennial Musical Drama: *Fabric of Freedom*, lyrics and director, Ed Seabough, SBC HMB, Atlanta; music by Bill Cates, HMB, Atlanta, Ga.

Sunday Morning, June 13, 9:00 a.m.

Theme Interpretation—Judy Abercrombie, Janis Pulis

Music

Symposium: "The Outward Turn" — Keith Parks, SBC FMB, Richmond; Wendell Belew, SBC HMB, Atlanta

Small Group Response

Break till 11:00 a.m.

Music

Theme Interpretation—Judy Abercrombie, Janis Pulis  
Address: "I Draw Courage for My Own"—Mrs. A. Harrison Gregory, president of Woman's Missionary Union, Danville, Va., with Judy Abercrombie, Irving, Tex.

### WMU ANNUAL MEETING

Chrysler Hall, Scope Convention Center  
June 13-14, 1976  
Norfolk, Virginia

Theme: *Stand Up and Bless the Lord*

Sunday Afternoon and Evening, June 13, 3:00 p.m.  
(Session repeated at 7:00 p.m.)

Hymn: "Stand Up and Bless the Lord"

Prayer—June Whitlow, WMU, Birmingham

Bicentennial Drama, by Mrs. Lamar Jackson, Birmingham; directed by Ed Seabough, SBC HMB, Atlanta, assisted by Sherry Fairchild, Virginia Commonwealth University, Richmond

Hymn

Address: "Where Christians Stand Together"—C. Ronald Goulding, Baptist World Alliance, London, England  
Special Music: "Testament of Freedom"—Virginia Baptist Male Chorale, directed by Allen R. Brown

Dramatic Meditation: "The Living Flame"—Baker J. Cauthen, SBC FMB, Richmond

Monday Morning, June 14, 9:30 a.m.

Hymn: "Glorious Is Thy Name"

Prayer—Jane Hix, WMU, Birmingham

Recollections on the Theme—Mrs. R. L. Mathis, former president of WMU, Waco, Tex.

Dialogue: "The Christian Life in the Missionary Family"—Mr. and Mrs. Norman Burnes, missionaries in Greece

Hymn

Address: "Standing in Troubled Places"—Norman Lytle, missionary in Israel

Solo: Mrs. Camilla Woodward, Fourth Baptist Church, Portsmouth, Va.

President's Address — Mrs. A. Harrison Gregory, WMU national president, Danville, Va.

Closing Meditation — Liberty Bell Ringers, Liberty Baptist Church, Hampton, Va., directed by John Perry, minister of music

12:00 Noon, Scope Plaza

Public Observance of Day of Prayer, Fasting, and Humiliation

Hymn

Pledge of Allegiance to National Flag  
"The Star Spangled Banner"—Mrs. Camilla Woodward  
Flag Day Observance led by Kenneth Chafin, pastor of South Main Baptist Church, Houston, Tex.

Monday Afternoon, June 14, 2:00 p.m.

Hymn: "We Lift Our Hearts in Songs of Praise"

Prayer — Robert Heard, pastor, First Baptist Church, Danville, Va.

Recollections on the Theme — Mrs. Robert Fling, Pleasantville, N.Y., former president, WMU

Dialogue: "The Christian Life in the Political Family" — U. S. Rep. John Buchanan (R-Ala.) and Mrs. Buchanan

Music by Choir of Riverside Baptist Church, Washington, D. C., directed by Mrs. John Buchanan

Business

Report of the WMU Executive Director—Carolyn Weatherford  
Music by Hatcher Memorial Chorale, directed by Rudy Faas, music director, Hatcher Memorial Baptist Church, Richmond, Va.

Address: "Let the Nation Stand Up"—Edward E. Plowman, news editor, *Christianity Today*, Washington D. C.

Response: "Let Christians Stand Up in Action" led by Mrs. A. Harrison Gregory, Danville, Va., WMU president

Monday Evening, June 14, 7:00 p.m.

Hymn: "To Worship, Work, and Witness"

Prayer — Mrs. Lee N. Allen, WMU, Birmingham  
Recollections on the Theme — Alma Hunt, Richmond, Va., former executive secretary of WMU and now special consultant on women's work, SBC FMB, Richmond, Va.

Dialogue: "The Christian Life in a Professional Family" — Dr. Don Wennerberg, optometrist, DeFuniak Springs, Fla., and Mrs. Wennerberg

Music—The Centurymen, directed by Buryl Red, N. Y. City  
Address—"Let the Church Stand Up," Paul M. Stevens, SBC Radio and Television Commission, Fort Worth, Tex.

Hymn

Multi-Media Presentation: "Standing Boldly in Church Extension" — led by F. J. Redford, SBC HMB, Atlanta

Address: "Stand Up and Bless the Lord" — Arthur B. Rutledge, SBC HMB, Atlanta

Hymn: "Stand Up and Bless the Lord"

Dramatic Meditation: "The Living Flame" — Baker J. Cauthen, SBC FMB, Richmond

Officers: President—Mrs. A. Harrison Gregory, Danville, Va.; Vice Presidents—The State WMU Presidents; Recording Secretary—Mrs. William Ellis, Shelbyville, Ky.; Executive Director—Carolyn Weatherford, Birmingham, Ala.

MARCH 25, 1976



Kentucky had the largest attendance of all states at the recent meeting of Southern Baptist Assembly and Camp Managers. In Pritchell Hall at Ridgecrest (N. C.) Baptist Conference Center are: Mr. and Mrs. George Gray, Jonathan Creek; Mr. and Mrs. Dan Hughes Jr., Camp Shafer; Mr. and Mrs. Douglas Henry, Cedarmore; Ronnie Wallace, Camp Joy; Mr. and Mrs. Marvin Byrdwell Sr., Cedarmore (retired); and Mr. and Mrs. Arlis Hinson, Cedarmore. Hinson was reelected secretary-treasurer; Gray was appointed chairman of the audit committee; and Wallace is on the constitution and by-laws committee.



Toby A. Druin, editor of the news service at the Southern Baptist Home Mission Board, Atlanta, will join the Baptist Standard, Texas Baptist state newspaper, Apr. 15 as associate editor. Former associate editor of the Biblical Recorder, North Carolina state Baptist paper, Druin, 42, is a native Texan.

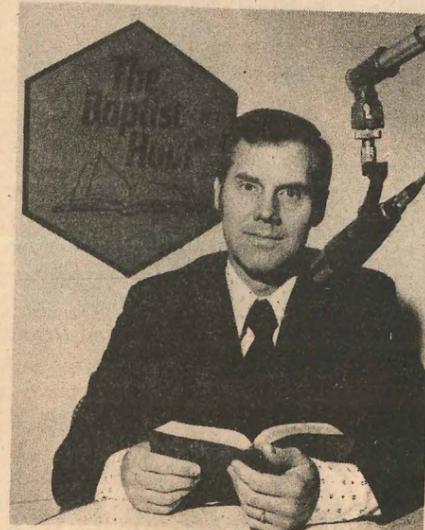


Jesse C. Stricker, left, Kentucky stewardship secretary, discusses Cooperative Program promotion plans with A. R. Fagan, executive director of the SBC Stewardship Commission. The 1976 CP theme is "Bold Believers in Giving."



Georgetown College was site of a recent houseparty for state Acteens.

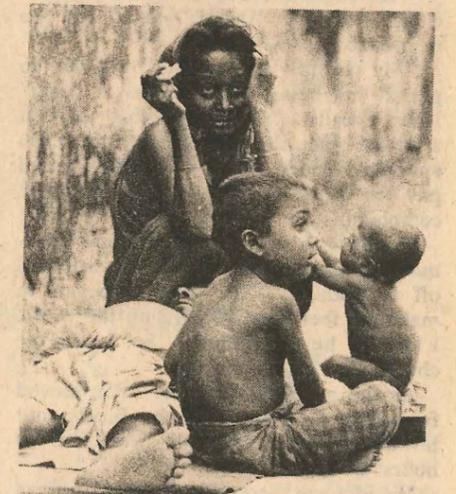
At right, Kathryn Jasper (right), Kentucky's WMU executive secretary, helped plan a WMU magazine promotion campaign for 1976-78 in Birmingham recently. She is pictured with June Whitlow, assistant to the WMU executive director, Birmingham.



James L. Pleitz, pastor of First Baptist Church, Pensacola, Fla., will be "The Baptist Hour" speaker in April, May and June. Herschel Hobbs, regular speaker, returns to the radio pulpit in July.



At right, Bill Messer, pastor of Sand Springs Baptist Church, Lawrenceburg, Ky., and New Orleans Seminary alumnus, discusses alumni relations with seminary President Landrum Leavell.



Like many street families in Bangladesh the father is sick, probably dying, the children are suffering from malnutrition and the mother is probably undernourished, too. Southern Baptist missionaries are seeking to help families like this through food-for-work projects, farming projects and by constructing homes.



At left, national alumni officers of Southwestern Baptist Theological Seminary greet Kentucky state alumni president, Don Peterson (center), pastor of First Baptist Church, Dayton. Lavonn Brown (left) of Norman, Okla., is national vice president; Russell H. Dilday Jr. of Atlanta is current president.

Denny Allen isn't your orthodox evangelistic musician. He's not an orthodox college student either. And his background is far from orthodox by Southern Baptist standards.

Allen is currently completing requirements for the bachelor of music degree at Cumberland College, Williamsburg. Interspersed between classes are regular excursions every week off the campus to participate in revivals and one-night evangelistic meetings.

Allen was born 28 years ago in Louisville. His father tended a bar. Neither of his parents were Christians. While he attended a church of another faith, there was nothing which drew him deeply within that faith.

In the sixth grade Allen developed an interest in the saxophone. Using self-taught methods he progressed rapidly, and when he entered the ninth grade two things happened which were to profoundly influence his life:

- He joined the marching band at school, playing sax. He continued this all four high school years.

- He began playing sax in local night-clubs, a "career" which was to last the next dozen years.

"My parents were a little reluctant to permit my being in the clubs at first," Allen recalls. "But when they saw it afforded me the opportunity to earn spending money, buy my own clothes and pay for a car at age 16, they stopped complaining."

Needless to say, his up-until-now spasmodic church-going experience dribbled off to nothing. "The church began to make me feel I should give up the music I loved," he remembers. "So, I quit the church."

As the money got better, Allen moved from club to club. When he finally quit he was earning \$250 per week for 16 hours' work.

His idol was Boots Randolph. "To have a swimming pool in the shape of a saxophone was my dream," says Allen.

### CHANGING HIS TUNE

But slowly, yet surely, God began to work a marvelous change in Allen. It all began when he met Marsha Rogers.

"She's the best thing that ever happened to me, and I know God sent her into my life for the purpose of redeeming me," he exclaims.

"We weren't a church-going family for a long time," Allen remembers.

But as the birth of their third child approached, Allen began to consider the full ramifications of his profession. "I became greatly concerned that I was giving my family only what money could buy," he confessed. "I was ashamed."

Thus, the Allens went church hunting.



The Allen family (L to R): Leah, 5; Scott, 8; Little Denny, 3; and Marsha and Denny.

### Denny Allen

## In Jesus' Name I Play

by Jim Cox, Associate Editor

They selected New Salem Baptist Church, Valley Station.

In January 1973 Allen visited with Charles Flener, his new pastor, one Saturday. "He helped me see that I could continue my music and be a Christian, too," Allen recalls.

Publicly converted the following day, only a week later Allen was playing flute in a production of "Celebrate Life" at a sister church.

"Yet I simply wasn't ready to turn it all over to God," he asserts. "I just wasn't convinced the Lord could use my kind of music so I stayed in the night clubs another eight months."

Allen was fooled. He couldn't get over it when he was asked to play sax at a singspiration at New Salem that September. Nor was he prepared for the standing ovation which nearly 500 young persons gave him that night. He knew then the Lord wanted him and his music. He quit the clubs two days later and never went back.

"I didn't have a job but I walked the aisle at New Salem on faith the following Sunday, rededicating everything I had to the Lord."

### EVERY DAY WITH JESUS

From September 1973 until he became a student at Cumberland in June 1974 Allen held a variety of jobs. But as the word got around invitations began coming in from churches across the state. An appearance at Long Run Association's annual meeting helped tremendously. His

interest in Cumberland resulted from a chapel appearance there. "The air just seemed fresher there, away from the night club background," he states.

On Easter 1975 he surrendered to preach. Since last June he has preached 68 times, appearing in Baptist, Methodist, Catholic, Church of God, Assembly of God and Dutch Reformed churches. The music is still a vital factor in his message but the verbal side is becoming louder.

Marsha, who never sewed a stitch before her marriage, taught that skill to herself just as Allen became a self-taught musician. She is currently making her husband's 16th suit.

A typical month this spring includes appearances for Denny Allen in a week-long revival in Lake City, Tenn., one-day events in Ohio County, Manchester, Careysville, Murray and several Louisville churches, all in Kentucky, and one day in LaFollette, Tenn. His schedule continues like this indefinitely.

Following graduation next December he may take a semester off "to put body and soul back together." His ambitious plans then call for master and doctor of divinity degrees at Southern Seminary, Louisville.

He has cut three record albums. While stock is depleted on the first, he still has copies of the second and third.

Says Allen, "My only wish now is to serve God to the fullest of my ability and to give him the praise I should have been giving him long ago."

## Dallas Baptist College Gets \$1.5 Million

Dallas Baptist College, Dallas, Tex., which has encountered financial difficulties over the past several years, has become \$1.5 million richer following successful completion of a matching fund drive.

The funds in cash and endowment will be used to retire two debts, which the college has been unable to include in its annual operating budget and to increase the size of the school's endowment fund for scholarships and other continuing purposes, W. E. Thorn, the college's president, told trustees.

The matching fund drive was launched by college trustee A. Webb Roberts, who said he would give \$750,000 if the college would raise an additional \$750,000, which it did. (BP)

## College President Resigns; Will Run For U.S. Congress

Eugene Poston, president of Gardner-Webb College, a Baptist school at Boiling Springs, N. C., has resigned to seek the Democratic nomination as congressman from North Carolina's 10th District.

Poston's announcement follows recent announcements by representatives of two other Baptist schools — one a student and one a staff member — that they have succumbed to the call of politics.

President of Gardner-Webb since 1961, Poston will run against Republican incumbent Rep. James Broyhill, also a Baptist, who is in his seventh term in Congress.

Gardner-Webb trustees have named Thomas J. McGraw, vice president for academic affairs, as acting president. McGraw, who joined the college in 1962 as director of development, said trustees would meet soon to search for a new president.

Poston said he has tried "to avoid this (political) calling" for six years but made the decision after twice hearing Billy Graham's New Year's message that called on Christians to get involved in politics. "I really don't know how this nation has survived the leadership we have in Congress," he said.

E. Frank Stephenson Jr., who has served in development and admissions for the past eight years at Chowan College, Murfreesboro, N. C., has announced as a candidate for the Democratic nomination for lieutenant governor in North Carolina. (BP)

## SBC Aging Home Executives Vote to Expand Organization

The Southern Baptist Association of Executives of Homes for the Aging, meeting in Dallas, Tex., voted to expand its organization to be more effective in meeting the needs of growing numbers of older persons.

The group instructed its incoming officers to recommend needed changes in its organizational structure and constitution that would open the organization to all Southern Baptists who have full time responsibilities in any ministry to the aging.

The move for expansion comes in conjunction with a new emphasis on aging services generated by the Southern Baptist Conference on Aging, which met in 1974. One of the major thrusts of the conference was to initiate the involvement of churches, associations and state conventions in providing programs and care for the aging at a local level.

The aging home executives felt that bringing together all interested persons in one organization can greatly strengthen efforts for better care of Baptist older persons.

Albert McClellan, associate executive secretary and director of program planning for the Southern Baptist Conven-

tion's Executive Committee, keynoted the two-day meeting.

McClellan, who directed planning for the 1974 aging conference, reported on positive results of the meeting.

He cited an increased awareness by Baptists at all levels of the needs of older people; the establishment of a department of family ministries by the Sunday School Board, which has in its plans a magazine for senior adults; the addition of courses on gerontology in Southern Baptist seminaries; more articles in Baptist publications on the needs of older persons; and the establishment of a group from the SBC Inter-Agency Council to help coordinate efforts of institutions and agencies involved in ministries to the aging.

McClellan noted that Southern Baptists, under the leadership of such groups as aging home executives, should be striving to be mutually supportive with other community groups in caring for the aging, to increase our sensitivity to the aging as individuals with specific needs, to dispel the theory that the aging are obsolescent and to hold more church-related conferences and seminars to help the aging face what it means to be retired. (BP)

## Career Guidance Section Established By S. S. Board

The Sunday School Board has announced establishment of a new career guidance section in response to widespread demands for more aid to pastors and other church staff members.

The new section, implemented "to intensify the board's ongoing work in this area," reflects one of the board's major corporate priorities, said board President Grady C. Cothen.

The development of the section was prompted by requests from a multitude of church and denominational spokesmen.

The section's "mission and ministry is to pastors and other church staff members and their families," said Bob Dale, section supervisor in the board's church administration department.

"We will minister to them throughout their entire ministry career so that they may gain greater effectiveness and fulfillment in their work," he said.

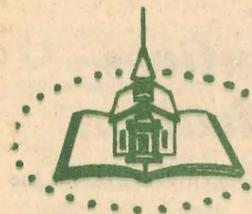
In essence, the section will be involved in four areas of work which have experi-

enced minimum attention by the SBC in the past. These involve guidance and assistance, assessment and counseling, vocational support and resource development for church vocations workers.

According to Dale, the plan of support includes discovering those persons called to Christian ministry through vocational guidance, which involves nurturing and guiding church vocations workers throughout their ministry careers. The second phase calls for strengthening these workers through career assessment.

Thirdly, the section will encourage this group through coordination of a total pastoral support system, including family, economic, emotional and denominational support. The coordination of a nationwide clinical counseling/referral network is also included.

The fourth purpose of the section is to provide a ministry research service designed to secure and compile research data regarding various ministries. (BP)



## SUNDAY SCHOOL LESSON

by H. C. Chiles  
(These Lessons for Apr. 4, 1976)



### INTERNATIONAL SERIES

#### The Basis of Judgment

Matthew 25:31-46

When Christ comes again, it will be in the role of a king and judge. When he comes in his glory and power, the holy angels will accompany him, and he shall sit upon his throne in ineffable splendor.

#### The Division — Matthew 25:31-33

Christ clearly indicated that on the occasion of the great assembly, the Judge will be "the Son of man." The judgment imputed to him is inclusive from his statement: "For the Father judgeth no man, but hath committed all judgment unto the Son" (John 5:22).

God continuously watches over his chosen people, who have been scattered because of their unbelief, and he will not hold guiltless those who harm them. With unerring accuracy the righteous judge will separate into two groups, those who have done good to the brethren and those who have done evil to them, just as a shepherd separates the sheep from the goats at the close of the day. He will place the former on his right — the place of honor, power and blessing, and will place the latter on his left — the place of dishonor and condemnation. God has repeatedly punished "His people," but he does not want others to persecute them. Earthly parents can understand this, for they frequently punish their children, but they will not permit others to do so.

#### The Declaration — Matthew 25:34-45

Speaking to those on the right, the Judge will invite them to "inherit the kingdom prepared for you from the foundation of the world," and enjoy all the benefits made available by Christ. This gracious invitation will be extended to them because of their relationship to Christ. The commendation which they will receive will be expressions of gratitude for what they have done for him — feeding him, giving him drink, welcoming him as a stranger, clothing him, and visiting him when he was sick and in prison. Unaware of doing these things for the Messiah, and astonished at his remarks, they will inquire, "Lord, when did these things take place?" Then, "the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." In other words, a splendid way to minister unto Christ is to minister to the spiritual, intellectual, emotional and physical needs of others. Christlike people take delight in giving of themselves in loving service to others. It is God's will that present-day Christians, whom he has given so many spiritual and material blessings, minister to those in need and to refuse to do so is to disobey and grieve the heavenly Father. So we prove our love for Christ, or the lack of it, by what we do toward meeting the needs of others.

### LIFE AND WORK SERIES

#### Delivered Up to be Crucified

Matthew 26:1-2

Previously Christ told his disciples that he would be put to death, and that event was of great concern to them. For the first time he informed them when his death would occur, namely, in connection with the celebration of the Passover.

Matthew 26:26-28

Christ was not going to die as an example of unselfish devotion, or as a hero, but as an expiation for sin. In express recognition of the remembrance of his death Christ instituted the ordinance of the Lord's Supper. The bread symbolized the Lord's body, which was broken for us. The wine symbolized the Lord's blood, which was shed for the remission of our sins.

Matthew 26:38-42

In the darkness of the night, after the institution of the Lord's Supper, Christ and his disciples went to the Garden of Gethsemane. Knowing that during the night he would be betrayed, arrested and carried away for a trial, he felt a special need for human companionship. Christ left eight of his disciples at the entrance of the garden and took with him the three most intimate ones — Peter, James and John. Inside the Garden Christ said to the three, "Tarry ye here, and watch with me." Then, "He went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." The submissiveness of that prayer makes it the most spiritual message in human language.

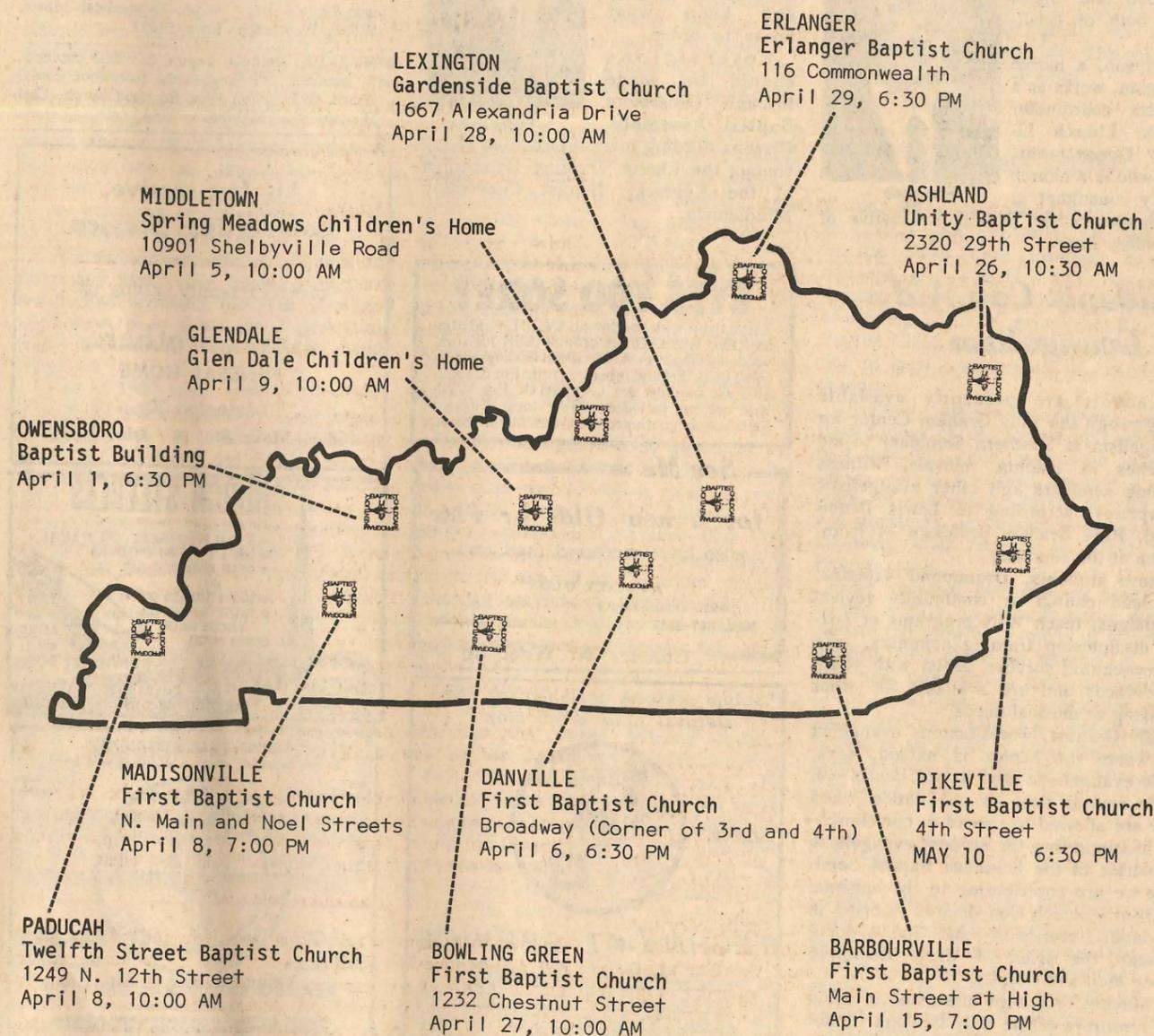
The "cup" to which Christ was referring was that of death. But that was the purpose for which he had come into the world, and he was steadfast in the purpose of going to the cross.

After his memorable prayer, Christ returned to his three disciples whom he had commanded to "watch" and to "pray," and found them sleeping. Three times he prayed and each time when he returned he found them fast asleep.

Matthew 26:51-54

On that dark night when Christ was betrayed, Simon Peter saw the treacherous disciple giving him a kiss and observed the band of soldiers standing behind Judas Iscariot. Angrily, Peter jerked out his sword and struck at the head of Malchus, a soldier, cutting off his ear as he dodged. Unwilling to allow his disciple to use his weapon defensively, Christ turned to Peter and told him to put away his sword. Then he touched the ear of Malchus and healed him. Christ refused to sanction the use of force. His own great concern was to be submissive to the perfect will of the heavenly Father, regardless of the personal cost to himself.

## "CHILD CARE /76" TWELVE REGIONAL CONFERENCES for Dialogue and Discussion



## The Kentucky Baptist Child Care Program

MARCH 25, 1976

WESTERN RECORDER

## Church Library Retreat At Cedarmore, Apr. 2-3

Cedarmore Baptist Assembly, Bagdad, Ky., will be the scene of a church library retreat Apr. 2-3. Sponsored by the Church Training Department of the Kentucky Baptist Convention, it will feature Floyd Simpson and Glynn Hill, both of Nashville.

Simpson, a native Georgian, works as a projects coordinator in the Church Library Department. Hill, who is a church library consultant at the Sunday School Board, is a native of Memphis, Tenn.



Simpson

The program will begin at 6:30 p.m. Apr. 2. Conferences to be held include how to catalogue library materials, helps for beginning library workers, how to read catalogues and know what books to order.

Reservations should be made through Cedarmore Baptist Assembly. Persons needing more information should contact the Church Training Department of the Kentucky Baptist Convention, Middletown.



Hill

## Students Can Aid In Evangelism

Students are presently available through the Billy Graham Center for Evangelism at Southern Seminary to aid churches in leading revivals, witness training seminars and other evangelistic enterprises, according to Lewis Drummond, Billy Graham professor of evangelism at the seminary.

These students, Drummond explains, can lead church or community revival campaigns, teach WIN programs or special discipleship training seminars, help in new-church surveys, assist with youth conferences and are available for other speaking or musical needs.

Billy Graham, world-famous evangelist for whom the center is named, says, "The evangelistic zeal in our hearts can ignite revival fires in our nation when they are allowed to spread in our churches. In supporting the student evangelistic ministries of the Southern Baptist Seminary we are contributing to the spiritual awakening which God desires to bring in our land. I rejoice in what God is doing through the lives of these dedicated young men and women."

Churches or groups interested in using the resources of the Billy Graham Center for Evangelism should contact Lewis Drummond.

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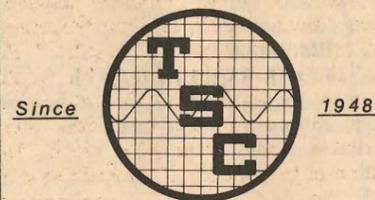
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## 1900: Baptists Were Active and Colorful

by Phil Burgess, Staff Writer

"Faith, Hope and Love, these three"—with this verse as a heading, the *Western Recorder* of 1900 went out to the homes of Kentucky Baptists.

A look at the 1900 issues reveals some very interesting facts. For example, a column was set aside for news of Southern Seminary and it is here that the reader finds some big names in the history of the seminary.

How's this for history? J. R. Sampey, W. O. Carver, E. Y. Mullins and A. T. Robertson are all mentioned in the columns.

The seminary students were exhorted to be diligent in their studies. One issue in 1900 said, "Go to the sources, dig and delve and hoard. Dig deep, delve hard, hoard your scholarly earnings. You will need them all in this work of preaching. Study to cut the truth straight. Study exegetics."

Even in 1900 social action was a concern of Southern Seminary. The following news appeared: "A committee, consisting of Dr. J. R. Sampey and Bren. East and Hill, has been appointed by the student body to appear before the Board of License to protest against the opening of a saloon near by the seminary. It is to be hoped that Louisville will not permit a stench of this sort to hold forth right under our noses."

Evidently, Baptists were energetic in their battles against liquor. Under the heading, "Whiskey Gets A Black Eye," a passage was written of a day in Cloverport when "whiskey and wickedness" lost a battle to "righteousness and temperance." Four saloons were closed. In another column a Louisville citizen was congratulated for closing his liquor business.

Accounts of revivals were colorful. In a *Recorder* news column the following appeared: "Pastor T. J. Ratcliff writes: I have just closed a good meeting with Whitesville Church. We were ably assisted by Pastor J. H. Boyet, of Louisville. This is the third time that he has been with me in meetings, and he always does a grand work. He knows nothing else but a pure Gospel, and preaches it with great power and acceptance, giving to both saint and sinner his position in due season." How about that for an old-fashioned revival?

When reading these old issues of the *Western Recorder* one might get the impression that Christian concerns were similar to those of the present. One passage carried the message that "the dangerous tendency of the present day to which we are all of us more or less subject, is that of subordinating the spiritual to the material. A glance at present conditions impresses this upon us."

The editor of that day was concerned with the rise in sectarianism. His contention was that many different factions caused "divided energies, interdenominational strife and diminished results." He closed the article by stating, "We would moreover, be gratified at the unification of such churches as can harmonize their differences under a positive creed. No question of expediency or desirability can justify the unification of denominations holding diverse conceptions of divine truths."

A *Recorder* news column contained an item that stated, "The report of the committee on State of Religion to the Michigan Convention calls for deep searchings of heart among our brethren in that state."

There was good news for those with health problems. Ads of the day offered cures of cancer. If you had Bright's Disease you could be cured with Swamp-Root. For those afflicted with dropsy, treatment was available by mail.

For the ladies who sewed the "Recorder" machine was available. A 1900 ad offers the machine at \$18.00 and it was delivered to all points east of the Rockies free of freight charges. A one year's subscription to the *Western Recorder* was included with purchase.

If you wanted to get away from the "rat race" of 1900 you could take a vacation to Florida on a fast train of the Southern Railway.

The Baptist Book Concern of Louisville offered bound Bibles from \$.50 to \$2.00.

There was a lot going on among Kentucky Baptists in 1900. The *Recorder* was there to cover the news.

## Child Care Sets Rallies

In the wake of last year's highly successful CHILD CARE/75 rallies, the Kentucky Baptist Child Care Program has announced that CHILD CARE/76 will be conducted during the month of April in a continuing effort to bring the Kentucky Baptist Child Care ministry to the attention of local communities in a first-hand manner.

Originally intended to inform a Baptist constituency of the trends and activities that influence child care work in Kentucky, the rallies have become a focal point for concerned Christians who may ask questions, voice opinions and communicate their feelings to Child Care Program staff.

Nine regional conferences were conducted in 1975. In order to better accommodate the growing number of Kentucky Baptists who share an interest in child care, that number has been increased to 12 for 1976. There is no charge for registration and each rally has been centrally located in an effort to make participation more feasible for Baptists in any given area of the state.

## College Receives \$10,000

Quality Displays, an industry wholly owned by Campbellsville College, has presented the school with \$10,000. Successful operation of the company has allowed it to provide support for the college during each of the past 10 years.

According to school officials the college has not been called upon to invest any additional funds in the industry during the past 10 years.

Quality Displays, managed by a board of directors separate from the college administration, manufactures wood racks for nationwide distribution of apparel manufactured by Union Underwear's Campbellsville plant.

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## Foreign Board Appoints 7; Allots \$320,000 For Relief

The Southern Baptist Foreign Mission Board appointed seven missionaries in its March meeting in Richmond and responded again to relief needs around the world with relief appropriations totaling \$320,000.

Of the relief funds, \$297,000 will go to Guatemala for reconstruction efforts following February's earthquake; \$10,000 will be used in Christian social ministries for the people of Honduras; \$10,000 for special projects in refugee work in Thailand; and \$3,000 to meet various human needs in Hong Kong.

The board also heard a report from its executive secretary, Baker J. Cauthen, who commended Southern Baptists for their support of the work of their missionaries overseas.

Cauthen expressed appreciation for reports from Nashville of a 14.77 per cent increase in receipts through the Southern Baptist Convention's national Cooperative Program unified budget from October through February over the same period last year.

Reminding those present that the books on the denomination's 1975 Lottie Moon Christmas Offering for foreign missions would remain open through April, Cauthen said he was encouraged by the \$20,358,878 collected so far. This amount is "well ahead" of the receipts collected at the same point last year, he said.

Cauthen also expressed gratitude for the continuing response of Baptists to relief of human suffering around the world. He cited Guatemala as an example. In two months, the board has appropriated \$397,000 for that Central American nation.

Of the \$297,000 March appropriation to Guatemala, \$176,000 will help rebuild Baptist churches and pastors' homes, \$100,000 will help 200 other Guatemalan families reconstruct their homes, \$15,000 will rebuild a public health clinic, \$5,000 will repair Guatemala City's Baptist Seminary and \$1,000 will repair the damage to the Baptist Bookstore.

The board approved an additional \$7,000 from regular Foreign Mission Board funds for special evangelism projects in Guatemala which will parallel Baptist reconstruction efforts there.

Seven missionaries were appointed to serve in four countries. Southern Baptists now have more than 2,600 missionaries in 82 countries.

Appointed as career missionaries were Mr. and Mrs. Rodney E. (Rod) Batie from Colorado and Texas, assigned to Ivory Coast; Mr. and Mrs. Danny L.

Broskie, Virginia, to Costa Rica; and Mr. and Mrs. James M. (Jim) Richardson, Virginia and Missouri, to East Africa.

Employed as a missionary associate was Jean (Mrs. Grover Forrest) Teague from North Carolina, assigned to Jordan.

Mr. and Mrs. Joseph R. Estes, former Southern Baptist missionaries to Switzerland who resigned in 1965, were reappointed to Spain.

A medical receptorship, an arrangement in which the board provides short-term overseas opportunities for qualified medical students, was awarded to Susan Cox, a student at the Bowman Gray School of Medicine, Winston-Salem, N. C.

### Rooms for Norfolk SBC Going "At Rapid Pace"

The housing bureau for the Southern Baptist Convention (SBC) annual meeting in Norfolk in June said room reservations "are being made at a rapid pace," according to Paul Mims, Norfolk pastor and member of the SBC local arrangements committee.

"Of the 6,373 rooms available," Mims said, "5,628 have already been booked," as of March 2, although housing bureau spokesman said they are continuing efforts to increase the number of rooms.

"Those who have made reservations are advised to send payment of one night's lodging to the hotel from which they have received a confirmation," Mims said. "The reason for this is that this is a resort area and the rooms will be at a premium in the summer."

He said bus transportation "will be provided at a nominal cost from all of the hotels each hour to the Norfolk Scope Convention Center. The travel time from Virginia Beach to downtown Norfolk is approximately 30 minutes."

"Although Williamsburg, Va., is 45 miles away from Norfolk, some may want to stay in this historic city," Mims said. "The housing bureau has some 250 rooms there which can be held until Apr. 1."

"In the evenings," he said, "convention proceedings will be transmitted by closed circuit television to the Virginia Beach Convention Center where a large screen will be erected. Persons staying in Virginia Beach who do not want to return to the Scope Convention Center for the evening session may go to the Virginia Beach Dome, which is close to the resort hotels." (BP)

### Nursery Facilities Set For Norfolk SBC Meet

Care for pre-school children from outside the Tidewater area will be provided during the annual meeting of the Southern Baptist Convention (SBC), June 14-17, at the Talbot Park Baptist Church, 6919 Granby St., Norfolk.

The facilities will be open 45 minutes prior to each session until 45 minutes after each session concludes.

The fee will be \$2.00 per session for the first child and \$1.00 for each additional child in the same family. There will be an additional charge of 50 cents for each child if the church furnishes lunch and an extra charge for children picked up late.

The committee requests identification be placed on each child, and his or her belongings.

A Bible learning experience is planned for each session according to age group.

Provisions will be provided for all children pre-registered. The committee requests that reservations be made early and should be sent to Mrs. Hunter Colgin, 8541 Lawson Ave., Norfolk, Va. 23503.

"We are trying to arrange for a shuttle bus from Talbot Park Baptist Church to the SBC meeting, which is about four miles," Mrs. Colgin said. (BP)

### Baptist Hymn Sing Set in Washington

A bicentennial festival of praise will be held in the Washington Cathedral, Washington, D. C., June 12 from 12:30 to 4 p.m., according to William J. Reynolds, secretary of the Church Music Department of the Southern Baptist Sunday School Board.

The Baptist hymn sing will feature the Centurymen, the Sons of Jubal and a recital by William Partridge. A congregational singing will be held also.